



"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

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Jesus is Coming.

Jesus is coming!
O, solemn hour!
Strands in majesty,
Glory and power.
Trumpets are sounding
From shore to shore,
Skins are arising!
Time is no more.

Jesus is coming!
The heavens bow down,
Myriads of angels
Wait him around:
Seraphs adoring him,
Crown on his brow,
All bow before him!
Earth is his now.

Jesus is coming!
O, who can abide
His searching presence,
But they're who're tried?
Souls will welcome him—
On them he'll smile;
Sinners, confounded,
Will weep and wail.

Jesus is coming!
And soon will appear;
Ye who are waiting,
Need not fear:
In immortality
You shall share—
Lo! he knocketh now,
Prepare! prepare!

D. T. T.

Our Lord's Ministry.

BY THE REV. J. C. GOODHART, A. M.,
MINISTER OF ST. MARY'S CHAPEL, READING, ENG.

(Concluded.)

Matt. 15:24—"But He answered and said, I am not sent but unto the lost sheep of the house of Israel."

Rom. 15:8—"Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers."

If, therefore, the question were again asked, "What advantage, then, hath the Jew? or what profit is there of circumcision?" our Lord's ministry may be considered as giving the same answer as the apostle, "Much every way: chiefly because unto them were committed the oracles of God." In other words, to use the language of the same apostle, "They were Israelites; to them pertained the adoption, and the glory, and the covenants, and the giving of the law and the service of God, and the promises; theirs were the fathers, and of them as concerning the flesh Christ came." And when He did come, He recognized and treated them as possessing all these privileges, which it was His object to confirm, and not to abrogate.

III. It remains that we make those remarks on the whole subject which it naturally suggests. And here we shall find verified what must have been already often observed, that we cannot touch the Jewish subject but we find gathering round it all the most blessed truth of God.

(1.) *Same features in the character of God stand out in singular prominence in the review we have taken of these wonderful arrangements.*

i. How striking is the sovereignty of His election! and how remarkably, in His choice of the Jewish people, has He illustrated His eternal election of the Church which He has loved!—"According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us

unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace." (Eph. 1:4-6.)

ii. See, also, *His free unshackled grace in promising.* He steps forward to the Jew, and of His own mercy, without any desert on their parts, makes over to them, by the covenant of promise, the richest blessings. And what is the rich inheritance of the spiritual Church but those precious promises, just as undeserved and just as free, which are all yea and amen in Christ Jesus? See the blessed contrast of the law, righteous in its condemnation, and the promise, gracious in its life, Gal. 3 throughout.

iii. Again, we have here the exhibition of *His unchangeableness in his gifts and calling*, as resulting from His sovereign choice and gracious promises. "Hath God cast off His people? God forbid." And are any of His faithful ones doubting and cast down, who follow after righteousness, who seek the Lord? Then, if they are Jews, let them "look unto the rock whence they were hewn, and to the hole of the pit whence they were digged. Look unto Abraham your father and unto Sarah that bare you: for I called him alone, and blessed him, and increased him. For the Lord shall comfort Zion." And, if they are Gentiles, let them know, that if they are Christ's, "then are they Abraham's seed and heirs according to the promise." "They shall never perish, neither shall any pluck them out of my hand." "The gifts and calling of God are without repentance."

iv. Once more, observe *His invincible perseverance in carrying out His purposes.* Do what the devil will, the Lord is never baffled. There is a *deliberation*, indeed, in the fulfilment of His will; no unseemly haste; no hurry; but still no uncertainty, no risk of failure: and for a plain reason,—He can command time. A week, a year, a hundred years, a thousand years, are all equally and alike within the infallible certainty of His arrangements. And He can be patient with the sinner, and allow even the devil his time; and all the while only secure, instead of rendering uncertain, the fulfilment of His determination. Satan tries again and again, as we have seen, to withstand the steady stream of His purposes: but it widens and deepens as it flows, and, becoming daily mightier, shall issue in the eternal glory of his chosen ones, and in the everlasting confusion of them that hate Him.

(2.) *We learn much from this subject in reference to God's working.*

i. *We see Him having a grand object in view, quite independent, in one sense, of Jew and Gentile.* All the way down to the first coming of the Lord a spiritual seed was being gathered, mainly, indeed, out of the Jews, but still some out of the Gentiles, and these, along with us and others who have believed since Christ came, without distinction of race or clime, are to form the glorious resurrection-

Church, in whom He will be glorified for ever,—that Jerusalem which is above, which is the mother of us all.

ii. *Yet, notwithstanding, we see other and subordinate objects which are ever kept in view.* Every link in the chain is within the purpose of God, as well as the weight of glory suspended from the whole: and every link must have its place, and keep it, and do its office. And hence, if the difference between Jew and Gentile be, so to speak, lost in the ultimate glory, it is never overlooked in the arrangements which lead to it, God adhering steadily to the order He has laid down and the means He has chosen.

iii. *We see, also, that God will choose His own instrumentality, and, in the end, accomplish His purpose by it.* It may seem worthless: nay, it is always proved to be in itself worthless and unprofitable; but still He will do His will by it, and thus manifest His undivided claim to all the glory. The Jew turned out apparently fit for nothing, and seemed only calculated to cast an imputation on the wisdom which selected him. But shall it prove so? Nay: the nation may be cast out, but he Lord shall have a remnant. Abraham's seed shall be what the Lord purposed; and through them shall His way yet be known upon earth, His saving health unto all nations.

iv. *Again, we see that those who will not bend to the purposes of God, and willingly fulfil them, shall fulfil them UNWILLINGLY.* Not that the delicate and responsible working of the human will is interfered with: and yet the deserved judgment of them that reject Him shall be blindness and hardness of heart.—"Behold, ye despisers, and wonder and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

(3.) *We learn from this subject, also, a profitable lesson as to God's dealings with us.*

i. *God will deal fairly and justly with every man.* He will give each what is sufficient in the way of means and privileges, and a fair opportunity of making use of them. And this because of *His mercy.* He does not send us His truth that we may reject it, and thus afford Him a manifest ground for at once condemning us. No: "He sent not His Son into the world to condemn the world, but that the world through Him might be saved." It was in all the sincerity of the deepest affection that He wept over Jerusalem; and we believe His words, when He said, "If thou hadst known, even thou, at least in thy day, the things which belong unto thy peace!" How should Christ's patience and earnestness with the Jews lead the sinner to seek Him! What an impression should we get from His whole ministry of the truth of His love.

ii. *And yet it should be solemnly remembered, that the possession of the most exalted privileges does not ensure the saving reception of the Gospel, or any real*

benefit from it. Nay, the personal ministry of our Lord Himself did not ensure it. Prophet after prophet had been commissioned to exhort and reprove the Jews; but they rejected every message, and even treated with reproach and violence those who sought to save them from destruction. At last, He who spake as never man spake, went among them, meek and lowly, and every word was gentle and encouraging. He would have gathered them, but they would not: and, from being exalted to heaven, they were cast down to hell. How should we Gentiles take heed! Who has ever had such light, such privileges, such opportunities as we have had? Where is there a land like ours, through which truth circulates, and where knowledge unto life is attainable? Oh, to seek for those showers of heavenly grace in the preaching of the Word, without which the precious seed, however thickly scattered, will still be unfruitful, and the wilderness for ever fail to yield the blessed harvest of righteousness and salvation.

(4.) *We cannot omit a remark, in reference to our blessed Lord, in connexion with our subject.*

i. *How entirely did He give Himself up to His Father's will, just to be and to do what seemed good to Him in everything.* He sent Him to the lost sheep of the house of Israel; and though He was despitely and shamefully entreated, yet still He went on, in all affectionate earnestness, to finish the work which was given Him to do: yet did He go from city to city, and from village to village, preaching the Word of life, and calling in the wanderers to the fold of His mercy. And this was no compulsory service, but it was His meat and drink. And when their guilt was consummated in lifting Him up on the cross, and He might justly have appealed to the Father who sent Him, to avenge their undeserved and injurious treatment, His dying breath went up in prayer for His very murderers, and, amid His own sorrows and their mockery, He besought for them forgiveness.

ii. And, on the other hand, in all His discouragement in reference to the Jewish people, who rejected every advance of mercy, and wrapped themselves up in obstinacy and unbelief, how He comforted Himself in the sure fulfilment of His Father's purposes, and in the certain working out of His fore-ordained glory! "All that the Father giveth me," said He, "shall come unto me:" reminding us most forcibly of the words of the prophet, Isaiah 49:4, 5,— "Then I said, I have labored in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God. And now, saith the Lord that formed me from the womb to be His servant, to bring Jacob again to Him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength." Still, therefore, He pursued His way; still went after the lost

and wandering; still called, though they refused; and stretched out His hand, though few regarded. And ours, as ministers of the Gospel, must be His unbaffled diligence and sustaining comfort.—We must be instant in season, out of season; in disappointment still persevere, under discouragements still press forward. If some reject the truth, and many slight it;—if some are mere formalists, and others heartless professors,—still those whom the Father giveth to Christ shall come, and in gathering them we shall not fail of our reward.

The Papacy and Protestantism.

(Continued from our last.)

Natural theology, then, is not a progressive science. That knowledge of our origin and of our destiny which we derive from revelation, is indeed of very different clearness, and very different importance. But neither is revealed religion of the nature of a progressive science. All Divine truth is, according to the doctrine of the Protestant churches, recorded in certain books. It is equally open to all who in any age can read those books; nor can all the discoveries of all the philosophers in the world add a single verse to any of these books. It is plain, therefore, that in divinity there cannot be a progress analogous to that which is constantly taking place in pharmacy, geology, and navigation. A Christian of the fifth century with a Bible is on a par with a Christian of the nineteenth century with a Bible, candor and natural acuteness being, of course, supposed equal. It matters not at all that the compass, printing, gunpowder, steam, gas, vaccination, and a thousand other discoveries and inventions which were unknown in the fifth century are familiar to the nineteenth. None of these discoveries and inventions have the smallest bearing on the question whether man is justified by faith alone, or whether the invocation of saints is an orthodox practice. It seems to us, therefore, that we have no security for the future against the prevalence of any theological error that has ever prevailed in time past among Christian men. We are confident that the world will never go back to the solar system of Ptolemy; nor is our confidence in the least shaken by the circumstance that even so great a man as Bacon rejected the theory of Galileo with scorn; for Bacon had not all the means of arriving at a sound conclusion which are within our reach, and which secure people, who would not have been worthy to mend his pens, from falling into his mistakes. But we are very differently affected when we reflect that Sir Thomas More was ready to die for the doctrine of transubstantiation. He was a man of eminent talents. He had all the information on the subject that we have, or that, while the world lasts, any human being will have. The text "This is my body," was in his New Testament as it is in ours.

The absurdity of the literal interpretation was as great and as obvious in the sixteenth century as it is now. No progress that science has made or will make can add to what seems to us the overwhelming force of the argument against the real presence. We are therefore unable to understand why what Sir Thomas More believed respecting transubstantiation may not be believed to the end of time by men equal in abilities and honesty to Sir Thomas More. But Sir Thomas More is one of the choice specimens of human wisdom and virtue, and the doctrine of transubstantiation is a kind of proof charge. A faith which stands that test will stand any test. The prophecies of Brothers and the miracles of Prince Hohenlohe sink to trifles in the comparison. One reservation, indeed, must be made. The books and traditions of a

sect may contain, mingled with propositions strictly theological, other propositions purporting to rest on the same authority which relate to physics. If new discoveries should throw discredit on the physical propositions, the theological propositions, unless they can be separated from the physical propositions, will share in their discredit. In this way, undoubtedly, the progress of science may indirectly serve the cause of religious truth. The Hindoo mythology, for example, is bound up with a most absurd geography. Every young Brahmin, therefore, who learns geography in our colleges, learns to smile at the Hindoo mythology. If Catholicism has not suffered to an equal degree from the Papal decision that the sun goes round the earth, this is because all intelligent Catholics now hold, with Pascal, that in deciding the point at all, the Church exceeded her powers, and was, therefore, justly left destitute of that supernatural assistance which, in the exercise of her legitimate functions, the promise of her Founder authorized her to expect.

This reservation affects not at all the truth of our propositions, that divinity, properly so called, is not a progressive science. A very common knowledge of history, a very little observation of life, will suffice to prove that no learning, no sagacity, affords a security against the greatest errors on subjects relating to the invisible world. Bayle and Chillingworth, two of the most skeptical of mankind, turned Catholics from sincere conviction. Johnson, incredulous on all other points, was a ready believer in miracles and apparitions. He would not believe in the earthquake of Lisbon, but he believed in the Cock Lane Ghost.

For these reasons we have ceased to wonder at any vagaries of superstition. We have seen men, not of mean intellect or neglected education, but qualified by their talents and acquisitions to attain eminence either in active or speculative pursuits, well-read scholars, expert logicians, keen observers of life and manners, prophesying, interpreting, talking unknown tongues, working miraculous cures, coming down with messages from God to the House of Commons. We have seen an old woman, with no talents beyond the cunning of a fortune-teller, and with the education of a scullion, exalted into a prophetess, and surrounded by tens of thousands of devoted followers, many of whom were, in station and knowledge, immeasurably her superiors; and all this in the nineteenth century, and all this in London. Yet why not? For of the dealings of God with man no more has been revealed to the nineteenth century than to the first, or to London than to the wildest parish in the Hebrides. It is true that, in those things which concern this life and this world, man constantly becomes wiser. But it is no less true that, as respects a higher power and a future state, man, in the language of Goethe's scoffing fiend,

"bleibt stets von gleichem schlag,
Und ist so wunderbar als wie am ersten tag."

The history of Catholicism strikingly illustrates these observations. During the last seven centuries, the public mind of Europe has made constant progress in every department of secular knowledge. But in religion we can trace no constant progress. The ecclesiastical history of that long period is the history of movement to and fro. Four times since the authority of the Church of Rome was established in Western Christendom, has the human intellect risen up against her yoke. Twice she remained completely victorious. Twice she came forth from the conflict bearing the marks of cruel wounding, but with the principle of life still strong within her. When we reflect on the tremendous assaults which she has

survived, we find it difficult to conceive in what way she is to perish.

The first of these insurrections broke out in the region where the beautiful language of *Oc* was spoken. That country, singularly favored by nature, was, in the twelfth century, the most flourishing and civilized part of Western Europe. It was in nowise a part of France. It had a distinct political existence, a distinct national character, distinct usages, and a distinct speech. The soil was fruitful and well cultivated; and amidst the corn-fields and vineyards arose many rich cities, each of which was a little republic; and many stately castles, each of which contained a miniature of an imperial court. It was there that the spirit of chivalry first laid aside its terrors, first took a humane and graceful form, first appeared as the inseparable associate of art and literature, of courtesy and love. The other vernacular dialects which, since the fifth century, had sprung up in the ancient provinces of the Roman empire, were still rude and imperfect. The sweet Tuscan, the rich and energetic English, were abandoned to artisans and shepherds. No clerk had ever condescended to use such barbarous jargon for the teaching of science, for the recording of great events, or for the painting of life and manners. But the language of Provence was already the language of the learned and polite, and employed by numerous writers, studious of all the arts of composition and versification.

A literature rich in ballads, in war-songs, in satire, and, above all, in amatory poetry, amused the leisure of the knights and ladies, whose fortified mansions adorned the banks of the Rhone and Garonne. With civilization had come freedom of thought. Use had taken away the horror with which misbelievers were elsewhere regarded. No Norman or Breton ever saw a Mussulman, except to give and receive blows on some Syrian field of battle. But the people of the rich countries which lay under the Pyrenees lived in habits of courteous and profitable intercourse with the Moorish kingdoms of Spain, and gave a hospitable welcome to skilful teachers and mathematicians, who, in the schools of Cordova and Granada, had become versed in all the learning of the Arabians. The Greek, still preserving, in the midst of political degradation, the ready wit and the inquiring spirit of his fathers, still able to read the most perfect of human compositions, still speaking the most powerful and flexible of human languages, brought to the marts of Narbonne and Toulouse, together with the drugs and silks of remote climates, bold and subtle theories, long unknown to the ignorant and credulous West. The Paulician theology—a theology in which, as it should seem, many of the doctrines of the modern Calvinists were mingled with some doctrines derived from the ancient Manichees,—spread rapidly through Provence and Languedoc. The clergy of the Catholic Church were regarded with loathing and contempt. "Viler than a priest,"—"I would as soon be a priest,"—became proverbial expressions. The Papacy lost all authority with all classes, from the great feudal princes down to the cultivators of the soil.

The danger to the hierarchy was indeed formidable. Only one transalpine nation had emerged from barbarism, and that nation had thrown off all respect for Rome. Only one of the vernacular languages of Europe had yet been extensively employed for literary purposes, and that language was a machine in the hands of heretics. The geographical position of the sectaries made the danger peculiarly formidable. They occupied a central region communicating directly with France, with Italy, and with Spain. The provinces which were still untainted were

separated from each other by this infected district. Under these circumstances, it seemed probable that a single generation would suffice to spread the reformed doctrine to Lisbon, to London, and to Naples. But this was not to be. Rome cried for help to the warriors of northern France. She appealed at once to their superstition and to their cupidity. To the devout believers she promised pardons as ample as those with which she had rewarded the deliverers of the holy Sepulchre. To the rapacious and profligate, she offered the plunder of fertile plains and wealthy cities. Unhappily, the ingenious and polished inhabitants of the Languedocian provinces were far better qualified to enrich and embellish their country than to defend it. Eminent in the arts of peace, unrivalled in the "gay science," elevated above many vulgar superstitions, they wanted that iron courage, and that skill in martial exercises, which distinguished the chivalry of the region beyond the Loire, and were ill-fitted to face enemies, who, in every country from Ireland to Palestine, had been victorious against ten-fold odds. A war, distinguished even among wars of religion by its merciless atrocity, destroyed the Albigensian heresy; and with that heresy the prosperity, the civilization, the literature, the national existence, of what was once the most opulent and enlightened part of the great European family. Rome, in the mean time, warned by that fearful danger from which the exterminating swords of her crusaders had narrowly saved her, proceeded to revise and to strengthen her whole system of polity. At this period were instituted the order of Francis, the order of Dominic, the tribunal of the Inquisition. The new spiritual police was everywhere. No alley in a great city, no hamlet on a remote mountain, was unvisited by the begging friar. The simple Catholic, who was content to be no wiser than his fathers, found, wherever he turned, a friendly voice to encourage him. The path of the heretic was beset by innumerable spies; and the Church, lately in danger of subversion, now appeared to be impregnable fortified by the love, the reverence, and the terror of mankind.—(To be continued.)

The Chamber of Torture.

In the midst of a spacious rotunda, in a deep cave, lighted by two dim torches, four men in masks surrounded another man, sad and feeble, who sustained himself with difficulty, and whose enfeebled vision the gloomy light of this sepulchral place pained and wearied.

A humid and thick atmosphere, extended like a pestilential fog throughout these subterranean regions, from which a fetid, sepulchral odor was exhaled. In this sort of grotto, all around the uneven walls, which glistened with the water oozing through the soft stone, instruments of torture were seen suspended; the infernal invention of the ascetic and savage imagination of the monks, the very sight of which caused a shudder.

There were racks, iron bolts, nails of enormous size, ropes of every thickness, and in a corner, by the side of a rack, a pan of coals, which darted its red and blue flames in the recess. It was terrible to behold.

The descent into this infernal place was by numerous winding stairs, whose humid steps were covered with mouldiness, and upon which it was impossible to walk without slipping; but the servants of the Inquisition had, as they say the sailor's foot. They were acquainted with the least turn in this frightful labyrinth to which they had led Manuel Argoso, when they left the hall of tribunal, and where we now find them again with the unhappy accused, waiting the grand inquisitor. The former governor of Seville had

suffered himself to be led, or rather closing his eyes in order not to see the road over which they hurried him, but the executioners had stopped in the midst of the Chamber of Torture, thus this gloomy den was called. The accused opened his eyes again, cast round him an anxious look, and he observed nothing but the veiled figures of the sinister creatures who, in this terrestrial hell, filled the office of demons, and who were called tormentors. When he had counted one after another of the horrible instruments of torture which surrounded him, his imagination, enfeebled by fasting and imprisonment, became the prey of a strange hallucination. In his faith, as a pious Christian, he believed that he had left this world, and had arrived at the place of which the gospel speaks where there "is weeping and gnashing of teeth."

Need we be surprised after this, that in moments, and in the midst of such horrid pageant, the Inquisition has obtained the most singular abjurations and confessions, the most contrary to the character of those whom she made her victims?

Pierre Arbues, came at length, followed by a second inquisitor, and by the apostolic notary. The accused was standing in the midst of the Chamber of Torture.

At the sight of his judge he was recalled to the sad feeling of reality; on raising his eyes toward heaven, as if to supplicate it, he perceived that above his head, in the vault, a strong pulley had been fixed, through which passed a solid rope of hemp, which hung down to his feet. The four masked men stood silently by his side.

Pierre Arbues, and the inquisitor who accompanied him, sat down upon seats to assist at the mournful scene, conformably to the eighteenth article of the code of the Inquisition, which provided that one or two inquisitors should always be present at the torture, to record the declarations of the accused.

Manuel Argoso, though he had the courage of strong minds, could not divest himself of strong terror. He thought of his daughter, who would, perhaps, be obliged to undergo the same trials, and all his courage forsook him.

If he could have saved her from them by confessing imaginary crimes, he would not have hesitated a single moment; but he well knew that such a confession would ruin instead of saving her. He therefore summoned all his energy, and prepared to suffer.

At a signal from the grand inquisitor, the tormentors stripped the accused of his clothing, and left him with nothing but his shirt. Then Pierre Arbues moving towards him:

"My son," said he, with angelical sweetness, "my son confess your crimes, and grieve not our souls by persisting in error and heresy—spare us the sorrow of obeying the severe laws of the holy Inquisition, by treating you with all the rigor which they demand."

Manuel Argoso made no reply, but he cast upon the inquisitor a fixed, cold, piercing look which defied torture.

"A vow and confess," resumed Pierre Arbues with incredible perseverance, but still with a voice full of unction and gentleness. "We are your fathers in God, and we are actuated solely by the desire to save your soul. Come, my son, a sincere confession can alone save you in the other life, and in this, deliver you from the just vengeance of God. Confess your sin."

"I cannot confess a crime which has no existence," replied the governor.

"My son," said the judge, "I am grieved at your impenitence, and I beseech the Lord to touch your soul, which without grace, will inevitably be lost, for the devil holds it in his power, and it is he

who inspires you with this guilty persistence in wickedness. Pray with me, if you possibly can, that God may have pity on you, and send you the light of his Holy Spirit."

At the same time, Arbues kneeling on the ground by the side of the sufferer, muttered, in a low voice, an unintelligible prayer, with a sanctimonious and affected air. Then he made one after another, several rapid signs of the cross, humbly smote his breast, and remaining for some minutes with his face leaning upon his clasped hands.

At this moment, the savage inquisitor of Seville, who was only an humble Dominican, praying and weeping for the sins of others, at length rose up:

"Unhappy slave of the devil," said he, addressing the accused, "has God vouchsafed to hear my prayers, and open your eyes sealed against the brightness of our faith?"

"My faith is still the same," replied Argoso; "it has never varied a single instant; as I have received it from my father, who was a pious Christian, so I will carry it with me to the tomb."

"God is my witness that it is not my fault," said the judge, raising his eyes toward heaven; "go," he pursued, looking at the tormentors, "apply the torture of the cord."

At these words the accused shut his eyes—a dull buzzing sounded in his ears—a cold sweat ran down his limbs, and he shuddered in every fibre. The tormentors drew towards them the cable which hung from the vault.

"You will continue to torture until we judge it expedient to suspend it," continued the inquisitor, and if during this time, the accused suffers any injury, be it the fracture of a limb, or even death, I protest before you all that the fault should be imputed to him alone. And now let the will of God be done," added he, extending his hand towards the executioners.

Instantly the four masked men seized the unhappy governor; and tied his hands behind his back, with one of the ends of the cord, which hung above his head; then seizing the other end, by the aid of the pulley, they raised the sufferer to the height of the ceiling, and let him fall rapidly till within a foot from the ground. The unhappy man almost fainted at this terrible shock.

The tormentors waited a few minutes until he had recovered, and immediately when he re-opened his eyes, they recommenced this cruel ascension, and suffered him to fall as violently as the first time. This punishment lasted for an hour.

The unfortunate governor had not uttered a complaint; only his panting and suffocated breast emitted a hoarse and restrained respiration, which resembled the death rattle. His heavy eyes, glazed like those of the dying, seemed to have nothing more to do but to close in their last sleep. The cord which enclosed his wrists, had cut so deeply into the flesh, that the blood of the tortured man trickled all over his body; his shirt, the only clothing which they had left him, was soiled with bloody mire; for the floor was earthy and damp; and when the torture was over, the wretched man, released from his bonds, fell on the earth a shapeless mass—his dislocated bones and mangled muscles could no longer support him.

It was a harrowing and horrid spectacle to see this strong man, tall, robust, and still in the vigor of his age, annihilated by a cruel torture, and punished before he had been tried. What might not be expected from a jurisprudence which imposed such trial? But the inquisitors had no bowels; they reigned by torture, they delighted in agony.

"Take this man back to his prison," said Pierre Arbues, with an air of pity,

"that will do for to-day," and turning towards the inquisitorial counsellor, "my son," said he, "do not forget to pray for this unhappy man in your prayers."

Such was the manner of the inquisitor's procedure when in the presence of their victims—they concealed the abominable hardness of their hearts under the hypocritical exterior of profound piety. Two friars carried the wretched governor in their arms. Manuel Argoso no longer gave any sign of life.—*Mysteries of the Inquisition.*

Roman Interpretation and Ethics.

"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night." (Gen. 1:16.)

"You should have known that God made two great lights in the firmament of heaven; the greater to rule the day, and the lesser to rule the night; both great, but one the greater, that it might be known that there is as great difference between the popes and kings as between the sun and moon." (Pope Innocent III., to Constantine the Emperor, in Decretia Gregor. I., III., 33, c. b.)

"Let every soul be subject unto the higher powers." (Romans 13:1.)

"Put them in mind to be subject to the principalities and powers, to obey magistrates." (Titus 3:1.)

"The person of every clergyman is sacred; so that he cannot be subject to any secular power." (Cajetan in Aquin.)

"Therefore all laymen, of what eminence soever, who exercise jurisdiction over ecclesiastics, are guilty of sacrilege." (Pope Urban VI.)

"Yea, and why even of yourselves judge ye not what is right." (Luke 12:57.)

"If he (the pope) shall decree that anything is black which to your eyes appears white, we are bound to believe it black." (Loyola, Exercitia Spiritual, &c., reg. 13.)

"Though the Pope should err in enjoining vices, and prohibiting virtues; yet would the church be bound to believe the vices to be virtues, and the virtues vices, if it would avoid sinning against its own conscience." (Bellarmine de Pontiff 4, 5 §.)

"Therefore the Popes are to be obeyed; nor may the sheep examine the decrees of the shepherd." (Bellarmine de verd. Dei III., 5.)

"Search the Scriptures." (John 5:39.)

"It is not to be thought that the Holy Bible heretofore was thumbed by tailors, cobblers, bakers, women, and children." (Preface to N. T. by College at Rheims.)

"The laity do not receive any benefit from reading the Scriptures, but are betrayed into errors, both in the doctrine of faith and manners." (Bellarmine de verd. Dei II., 16 §.)

"Rise, Peter, kill and eat." (Acts 10:13.)

"The office of Peter is twofold,—to feed and to kill; according to that, 'feed my sheep,' and according to that, 'kill and eat;' for when the Pope has to do with those that are refractory, then is Peter commanded to kill and eat." (Baronius Epist. ad Pap. Contr. Venet.)

"Swear not at all." (Matt. 5:34.)

"Above all things, my brethren, swear not." (James 5:12.)

"When a man in a passion breaks out into blasphemous words, the meaning of which he does not consider, it is but a venial sin." (Sylvester summ. verb. Blasphemur, n. 5.)

"All ill habits of swearing is not a mortal sin; because it is not an act." (Victorellus ad Solet. IV. 22, p. 681.)

"To use adjurations to God, or man, or angels, or devils, or irrational creatures, lightly, without reference to the name of God, or any necessity, is but a venial fault." (Sylvester summ. verb. adperat. n. 5.)

"That no man go beyond and defraud

his brother in any matter." (1 Thess. 4:6.)

"Dishonest gain is not necessarily to be restored." (Sylvester summ. verb. emptio. n. 13.)

"Putting away lying, speak every man truth with his neighbor." (Eph. 4:25.)

"Though a man with perjuries and lies deny the badness of his commodities, or make them better than they are, the lies, if they do not much injure the buyer, are but venial." (Sylvester summ. verb. emptio. n. 28.)

"To tell what is false, if it be not on purpose, though it be done without care whether it be true or false, is but a venial fault." (Ib. summ. verb. mendae, n. 1.)

"A man may tell lies when he list, out of mere pleasure of lying." (Ib. summ. verb. mendae, n. 3.)

"An official lie is that which is told to the advantage of one, without an injury to another; and this is also venial." (Cardinal Cajetan.)

"An oath does not bind, if he that swears has not a mind to bind himself." (St. Bonaventura.)

"It is a question whether it be a mortal sin for a preacher to tell lies in the pulpit. I affirm it is not, in such things as do not concern doctrine; for instance, if he say things jocosely." (Sylvester.)

"Wherefore laying aside all malice, and all guile, and hypocrisies." 1 Peter 2:1.)

"To make a false show of sanctity, if it be for the honor of God, and the edification of our neighbor, is no sin." (Sylvester verb. simulatio, n. 4.)

"Bare hypocrisy, when one feigns he is good and is not, or better than he is, is no mortal sin, though it has the force of a lie." (Cajetan.)

"Put them in mind to speak evil of no man." (Titus 3:1, 2.)

"He who out of talkativeness reviles another, does not sin mortally, because the hearers ought to put the best construction upon it." (Sylvester.)

"He is excused from mortal sin who has slandered any one, to whom, considering his refutation, such a thing is no scandal." (Cajetan.)

Protestants, are you prepared for such ethics as these? Popery denounces the Bible Society for circulating the Bible without note or comment. Popery is offended because it is read in our schools. If our children read the Bible, say the priesthood, let it be with our own comments. Fellow Protestants, I have given you a sample of them; mark them well. Can you wonder at the degradation of the non-reading, non-writing, poor, pitiable Irish Romanists.—*Chris. Alliance.*

A Mahomedan Discomfited.

Mr. Drose, who is sustained by the Berlin Missionary Society at Ghazipoor, a few miles below Benares, declared in the presence of several Mahomedans, who pledged themselves to prove from the Holy Scriptures that Mahommed was indeed a prophet sent by God, that in case they succeeded he would himself become a follower of the prophet of Mecca. Preparations were immediately made for a learned contest. The missionary was conducted to a Mahomedan school-house, and a chair was brought to him. The Mahomedans who were present sat down at the same time on their carpets. They appeared, however, to be waiting for some one else: for the eyes of the assembly were directed from time to time to the door. At length a man of very noble aspect arrived, richly dressed, and carried by four bearers, in a palanquin. He was the most learned moollah in the place. All rose up respectfully.—There had been already prepared for him a sort of platform, covered with carpets; this he mounted with uncovered feet.—

He then beckoned four of the most distinguished Mohammedans to himself, laid his hands upon them to bless them, and caused them to be seated, two upon his right, and two upon his left. Next he sat down himself, and looked around earnestly and deliberately, till the missionary spoke to him.

The contest now began. Several copies of the New Testament were produced, and the 14th chapter of John was found. Upon every verse a dispute arose, where in the Mussulman endeavored to convince the missionary that Christians misunderstood their sacred writings. Finally he came to the 13th verse; "Hereafter I will not talk much with you for the prince of this world cometh." It passed through the mind of the moollah, like a flash of lightning: the prince of this world is no other than Mahommed; who, as the seal of the prophets, was to become a teacher after the Nazarene, and win over and govern the world by his doctrine." He read the passage again and expatiated in triumphant language on the glory of Mahommed, who was here spoken of, and closed by calling upon the missionary, in an earnest and imposing tone, to believe in him whom Christ himself had foretold as a prince and lord of this world. But alas! for the moollah. Mr. Drose showed that by the prince of this world, the Scriptures meant simply the devil! He became white with anger, and gnashed his teeth through inward rage. In the net which he laid, was his own foot taken; and he was snared in the work of his own hands!

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, NOVEMBER 11, 1846.

Hard to Understand.

We made some remarks in our last, respecting the difficulty which some find, not only in comprehending the doctrine of Scripture, but even the language which daily passes between man and man; and which we showed is mainly owing to a want of a knowledge of the shades of difference in the meaning of words. Since we thus wrote, another case of misunderstanding has come to our notice, which is attributable to the same cause. We remarked on the responsibility of publishers—showing that all publishers are responsible for the character of what they publish. By this a good brother is determined to understand us as asserting, that every publisher endorses, or adopts, the sentiments of what he publishes. Than this, a grosser misunderstanding could not be. All publishers, publish more or less, that they cannot subscribe to. They do this, to let others speak for themselves. But while they publish what they cannot endorse, they are none the less responsible for what they publish, and will be thus responsible when they shall stand at the tribunal of the Most High, to be judged for all the deeds done in the body. A publisher is a direct agent in giving publicity to whatever fills his columns; and if the publication of anything shall exert an injurious, or unhallowed influence, he is morally and legally accountable. No publisher has, therefore, any right to open his columns, as a flood-gate for whatever may be presented for transmission. Were he to do so, every article, whether of a Mormon or infidel tendency, of however impure a nature, must be permitted, not only to pass on to the corruption of the public mind, but he must suffer himself to be made the active instrument for such corruption. Every publisher is therefore bound to scan closely the moral tendency of all he gives publicity to; and though he may publish much he may dissent from, and disap-

prove of, yet he is always to inquire respecting each article, Will more good than evil be accomplished by it, and will God's cause be thereby promoted? If he is satisfied it will produce more evil than good, even if he should approve of the sentiment of the article, he cannot be an agent in its publication, without doing violence to his own conscience and inherent sense of justice, and assuming a responsibility which he must one day meet before high heaven. If he is satisfied that it will produce more good than evil, and promote the cause of God, he cannot conscientiously withhold publication from it, however much he may dissent from the nature and spirit of the article. We are to consider that the truth is often advanced by showing the weakness of error; and it may be necessary to publish for that purpose alone.—That vice may be presented in so frightful a mien, that to be hated, it needs but to be seen; and he may therefore be obliged at times to exhibit vice. But he is also to remember, that a too frequent familiarity with vice, has a tendency to make it appear less odious, and that those who would loathe it at first sight, have been known, by frequent contact, to endure that which they hated, and finally to love. It therefore becomes necessary to know where the dividing line, in the exhibition of error, is, that we may know when to exhibit it to be hated, and when we should cease to be instrumental in its exhibition. But when vice is presented dressed up in the garb of virtue, it is never to be exhibited, unless it be for the purpose of stripping off its mask, disrobing it of its sheep's clothing, and exposing its naked deformity. Nor is error when arrayed in the garb of truth ever to be presented, only with a view of exposing its hollow heartedness and deep hypocrisy. We are to remember that vice and error are often presented in the garb of virtue and truth; for men have stolen "the livery of heaven to serve the devil in," and consequently we are to guard the avenues of truth, with the utmost vigilance. Those who are stationed as sentinels to give alarm at the approach of an enemy, are not guiltless if they slumber at their posts; but if they connive with the enemy for his admission into the camp, they prove themselves traitors to the trust so generously confided to them, and unworthy of the confidence reposed in them.—We cannot serve two masters: neither can we assist Nehemiah in the building of the wall with our right hand, while we are aiding Sanballat to destroy it with our left. In all that we do, if we are faithful in any cause, we are to have our eye directed to a single point,—all our energies are to be directed to the accomplishment of a single object. To effect this, we are to take advantage of every wind that blows, of every tide, and every current. And when we encounter head winds, and counter currents, we are to shape our course, so as to take advantage even of them. We therefore repeat, that all publishers are responsible for the contents of their columns; and when they publish what they deem error, they are to do it with a view of promoting the cause of God by its contrast with the truth.—If any suppose they can give publicity to what they shall deem injurious to the welfare of the commonwealth of Israel, and escape responsibility, by the plea that others speak through them, they will find that they have fearfully misjudged. They can no more do it, than the captain of a slaver can escape responsibility for permitting his vessel to be used in a traffic which the laws of nations have pronounced piracy. The fact that he is an agent, and a willing agent, makes him responsible for all the evils that result through the exercise of his agency.

While men are actuated with right motives, they will often misjudge, and act in a manner that will prove injurious to the cause of truth.

In this case, although their responsibility is the same, yet God, who looketh at the heart, will not judge as man judgeth, who looks alone to the outward actions, but will make allowance for every extenuating circumstance, which in his view shall take from the culpability of the act. We trust we have said enough on this point to make plain the difference between a publisher's responsibility for what he publishes, and his endorsing it.

These remarks are so much extended, that we shall have to defer, to another article, our intended remarks on the causes of so frequent a misunderstanding, and the means of obviating those causes. We have frequently heard persons contending a long time on some point, when, to an intelligent observer, it was evident, that the only difference between them originated in the want of conception on the part of each, of the import which the other attached to language he used. And for this cause, many complain that they are taken as they say, and not as they mean,—when they can only be taken according to the correct meaning of the words they use.

Questions.

Dear Brother:—In the "Herald" of Oct. 14th you say, that it gives you pleasure to remove the difficulties of any on these points;—and as there are many who consider these points, (which you doubtless allude to,) as essential doctrinal points, it truly would be desirable that certain difficulties were removed. But there are other points which are attended with difficulties, one of which I will mention, and the difficulties attending,—I will present in the form of questions, and wish you to answer them through the "Herald," if so be those difficulties can be removed.

1st. Is not the reason given why John came baptizing with water, in the first chapter of St. John's Gospel, 31st verse?

2d. Was not John the Baptist sent to prepare the way of the Lord, and did he not fulfil his mission?

3d. Were not the eleven disciples commanded to teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever he had commanded them, including, of course, what he had said previously, in Matt. 10th, to heal the sick, cleanse the lepers, raise the dead, cast out devils, &c., together with a promise of signs following them that should believe? Mark 16:17, 18.

4th. Did not the apostles fulfil the above command, and preach the Gospel in all the world, until the Savior of mankind was truly introduced to a lost world?

5th. Was not St. Paul called to be an apostle, a teacher of the Gentiles, in truth and verity? and does he not testify to the fulfilling of the command given to the eleven, i. e., that the Gospel had been preached to every creature which is under heaven, in about twenty-nine years after?

6th. Does not Paul, being a teacher of the Gentiles, declare that Christ sent him not to baptize,—but to preach the Gospel? and in due time, does he not declare that there is one faith, one baptism, &c. &c.—and in his instructions to Timothy, does he not say, "The things which thou hast heard of me before many witnesses, the same declare thou unto faithful men, who should be able to teach others also?"

7th. If Paul, being a teacher of us Gentiles, and not being sent to baptize, and consequently has left no directions concerning the ordinance, who has authorized men in these days to administer the ordinance of water baptism?

8th. Are we not under the administration of Him who was to come after, since John the Baptist is dead and gathered unto his fathers, and the things pertaining to him have long since decreased,—who, according to the purposes of the Father (in the order of events), hath appointed him to be a priest forever, even after the order of Melchisedec, and who baptized with the Holy Ghost (all such as will receive it) and (those who receive it not) with fire?

9th. If men administer the ordinance of baptism by virtue of the command given to the Apostles previous to the Pentecost, why do not the signs follow, according to the promise? for they were equally enjoined.

10th. If the day of miracles is past, why not the day of water baptism? for these were equally enjoined.

11th. Has not the ordinance of water baptism long since become the mark of both the beast, and his image, with the addition of the salvation by the right hand?

12th. Was the ordinance of water baptism administered to those who were beheaded for the witness of Jesus, and the word of God, in the days of Papal persecution? or did the saints practise the use of that ordinance in those days?

13th. Does not the ordinance of water baptism lead to dissension, saying, I am of Paul; and I am of Apollos; and I of Cephas? or in other words, I am of the Episcopalians, and I am of the Presbyterians, and I of the Baptists, &c. &c.

I ask the above questions, not for the sake of contention, but for the sake of truth, and that we may know what the truth is concerning this point; the truth will not shrink from never so close a scrutiny; but it will shine so much the brighter. And I know there are some important truths which are quite obscure, on account of the fog and mist which have, imperceptibly, perhaps, been cast about them.

Yours, waiting for the redemption of the body,
E. S. BLAKESLEE.

Prospect (Cl.), Oct. 22, 1846.

ANSWERS.

To Q. 1.—It is.

To Q. 2.—He was, and he did.

To Q. 3.—They were.

To Q. 4.—They did.

To Q. 5.—He was, and did.

To Q. 6.—He does.

To Q. 7.—Not Paul, but Christ.

To Q. 8.—We do not doubt that we are under his administration.

To Q. 9.—Because they have followed: and we are not told they were to continue to follow. They followed those that believed in the commencement of the preaching of the Gospel, to prove its divine origin. That being proved, those signs were no longer necessary.—John 20:30, 31; and 1 Cor. 14:21, 22.

To Q. 10.—Miracles were not enjoined: they were a special gift. Baptism is an express command; and we have no right to neglect its observance, until we are thus commanded in language as positive and as distinctly enunciated as the command that enjoins it. As the sacrament of the Lord's supper is given us to show forth the death of Christ until he come, so the other sacrament, baptism, is given us to show forth our faith in the resurrection, until that is realized.—Col. 2:12.

There is a difference between those miracles which were to be signs of the divine origin and authority of Christianity, and special interpositions of God in our behalf in answer to prayer. All deliverance from temptations, all special manifestations of the Spirit, and all preservation from danger, are in the true sense miracles; because they would be impossible without such help from God. These are never to cease while we are in this state of being. But they should be sought and expected according to the will of God, instead of considering the enjoyment of them as we may wish, indispensable to true Christian character.

To Q. 11.—We don't know by what hypothesis you arrive at such a conclusion.

To Q. 12.—We have no historical record, or evidence, that they neglected that ordinance.

To Q. 13.—Quarrelsome people may quarrel respecting any and every question, if they choose; but we know of no reason why the people of God need quarrel respecting this ordinance.

Correspondence of the English Mission.

NUMBER XIX.

Our Labors—Success—The late Rev. John Eggleston—Papal Wrath and Flummery—Mary the Mother of God—Social Life—Institutions—West Bromwich—Rev. Wm. D. Corken—Ministers Coming into the Truth—Dedication and Ordination Services—Views of Dissenters Respecting them—The Baptists—A Physical and Mental Repast—Speeches—The Papacy.

BIRMINGHAM, October 3d, 1846.

We commenced our labors in Birmingham on the 16th ult., in the "People's Hall."—Several lectures were delivered here last May, which were blest to the permanent waking up of a number to the advent of our Lord; these friends have not enjoyed the stated ministrations of the word, but have met from time to time in private houses, and labored to sustain themselves. On hearing of our arrival in the country, they were continually on the look-out for a visit from us. The door of usefulness was wide open on coming here; a large hall was obtained without perplexity, our placards posted, and our work begun with thronged and attentive audiences for our encouragement. We have had services twice each Lord's day, and nearly every evening for over two weeks. We have had

the sweet satisfaction of feeding many of the hungry sheep and lambs of the flock, and of awaking the attention of not a few, we hope, to the subjects on which we have discussed. More truly serious and respectable congregations we have seldom addressed. We are not laboring merely to create an excitement; we have no wish of this kind: but we are silently, steadily, and effectually at work, accomplishing more than appears upon the surface of these letters. One or two of the ministers in this place, it is thought, are favorable to the Advent views. Rev. John Eagleton, who died a few years since, was a very decided believer in the speedy coming and personal reign of Christ; nothing could make him yield his hope: his last words were, "He will come! He will come!" and folding his hands, he fell asleep. But one of our meetings was disturbed, and that by some subjects of the Pope, who perhaps thought the boots which the "three shoemakers from America" had manufactured for their master, must be particularly distressing about the toes! They were overheard to say, they should like to see the heretics burnt to death over a slow fire.

On the first Sunday after his arrival in Birmingham, Bro. Himes attended the Cathedral services, the Hall being otherwise occupied for the forenoon. Dr. Wiseman is at the head of Catholic affairs in this vicinity. You would hardly believe that in enlightened England, in the nineteenth century, such a farce could be played off for religion before a large and intelligent congregation of men and women. The choir which, in Episcopal cathedrals and churches, is the only part of the building in which the worshippers are convened, was filled with the officiating priests, priest vicars, singers, and boys with their burning candles. A sombre darkness pervaded the place, as though the Mystery of Iniquity had chosen the element most congenial with his own spirit and devices. The entire nave of the cathedral, which is elsewhere vacant and desolate, was here filled with seats, while the sides were crowded with men, women, and children, who, at the tinkle of the bells, prostrated themselves on the stone floor for prayer, but stood during the delivery of the discourse. But the sermon, aye, the sermon, of priest Moore, from Lam. 1:12—"Is it nothing to you all that ye pass by?" &c. It appeared that he had been delivering a series of discourses, of which this was the last, in which he had been showing the claims of the blessed Virgin to the homage of the church. In the exordium of the present discourse, he spoke not only of the neglecting of the claims of Mary by the majority of the people (Protestants) of England, but the absolute despising of such claims; in consequence of which her holy Son was daily grieved, while she looked down upon the utter degeneracy of those who were once loyal to her authority! Among other claims which he stated the blessed Virgin had upon the church, were those which, sprung out of a consideration of her humility, chastity, and benevolence. She had claims upon the church from sustaining a high relation to God—she was the daughter, the spouse, and the mother of God! These points he maintained with better rhetoric than logic, addressing his appeals especially to the female portion of the audience, until they stood transfixed like marble statues, while the big tears stole down their tender cheeks, and bespoke the magic potency of the orator's skill. Who can believe the man did not know he was imposing upon the credulity and superstition of his hearers! The Established Church only have a right, if we are correct, to chime bells in steeples and towers of stone and brick. But in this case the law is evaded,

by the erection of a scaffolding in the form of a steeple, which has been slated!

One of the most powerful levers in the hands of the Catholics at the present time, is this exalting the Virgin to divine homage, and appealing to the sympathies of the common people in behalf of "Mary, the Mother of God!" Even the famous O'Connell, on the reverse of the decision of the Court of Ireland by the House of Lords, by which he was liberated from prison, publicly attributed the favorable turn of this case to "the prayers of the holy Virgin!" The following, taken from the Latin office of the Virgin, will show in what estimation she is held:

"O Domina mea sancta Maria, &c. O my Lady, holy Mary, myself unto thy blessed trust and alone safe keeping (I commend), and unto the bosom of thy mercy to-day, every day, and at the hour of my departure, I commend my soul and body to thee, my whole hope and my consolation, all my troubles and miseries, my life and the end of my life, I commit to thee, that by thy most holy intercession, and by thy merits, all my works may be directed and disposed ACCORDING TO THINE AND THY SON'S WILL!"

Thus Mary is made superior to the Son of God!

There is not so much social life in England as there is in America; but there is a good deal of philanthropy. There are a great many public institutions founded by the munificence of private individuals and by the government, for superannuated or disabled soldiers and sailors, for the education of their children, and for the relief of various classes of the unfortunate. Besides these, Provident Societies or Clubs are multiplying, the object of which is, by a weekly, monthly, or annual contribution, to make provision for sickness or death, somewhat on the principle of our Life Insurance Companies, of which also there are many here. It is stated that a million and a quarter of the laboring classes of this country are thus combined. Odd Fellowship Associations are ostensibly, and perhaps really, for similar ends. [Quere—How do the principles of such societies harmonize with, "Take no thought for the morrow!" And again, "Lay not up for yourselves treasures on earth;" for it resolves itself into this after all.] Now, were the Christianity of these days what it ought to be, we trow there would be fewer institutions like the last mentioned. Existing and multiplying as they do, do they not tacitly declare, that the Church of Christ has forgotten the benevolent precepts and examples of her divine founder! There are many hospitals and like establishments here, and in every Christian land, which owe their origin and support to Protestant generosity; and here and elsewhere there are some Priscillas and Aquillas, Phebes, Dorcas, and daughters of Phillip; but considering the host of professing Christians at the present day, and the countless objects of charity which are found everywhere, and the vastness of the work to be performed, whether we are to have a temporal, or a spiritual reign of Christ, and then say, is there one Christian out of ten thousand that it would be just to compare with any one of the humane, working characters of the New Testament. We will commend the Catholics for what of good we see in them, though we do not believe it to be in all cases the natural product of the righteousness of their religious system, and though in many instances the motives for the distribution of their beneficence would not always meet with the approbation of God. It is a notorious fact, that in the United States, they forget the physical and mental amelioration of the squalid inmates of hovels, garrets, and cellars, the majority of whom, have, in infancy at least, been initiated into their own communion, while they generally pass with their blessings to those who are out of the pale of their church, and consequently believed by them to be out of the pale of salvation. In this country they

are setting Protestants some worthy examples. The "Sisters of Charity," and "Sisters of Mercy," are commending their respective orders, and the religion which is supposed to be the source of their tender sympathies, to multitudes of hearts. In Birmingham, and we suppose elsewhere, they have an institution for supplying families with good female servants; these are allowed to enter the asylum, and remain until a situation is found for them, or leaving with a good character the places of their employment, they may return, as to their own home, until another situation is procured for them. In the meantime they are instructed in the principles of the Catholic faith, and made so acquainted with the grounds of Protestantism, as to regard it as having its rise in the most wicked and shameless corruptions of man's fallen nature. Our friend Mrs. H. has an excellent servant, which she obtained at one of these establishments, who was formerly a Protestant. "Why," said she, to her mistress, "the foundation of Protestantism is bad, the principle is depraved,—Henry the VIII., because he could not get a dispensation from the Pope to divorce his lawful wife, for the purpose of taking another who pleased him better, turned against the Catholic church, and established Protestantism in England!"

While prosecuting our work in Birmingham, we have kindled the fires of truth in West Bromwich, and other places, by our alternate labors. West Bromwich has 30,000 inhabitants, only about 4000 of whom are supposed to be regular attendants on public worship. Rev. Wm. D. Cosken offered us his pulpit, and has not only opened the door for us in that town, but has, through our humble agency, heartily embraced the doctrine, and commenced preaching the coming of the Lord: he delivered one lecture to the friends in Birmingham this week, that gave great pleasure; he has elsewhere delivered several discourses on the same truths, to the surprise of some, and joy of others. We first made his acquaintance in London, at the meetings of the Alliance. The young minister of whom we spoke some time ago as having been led, after hearing us, to see and proclaim the truth in part, has since come out fully, and is now lecturing in company with Bro. Winter. We have heard of still another who is on the point of doing likewise. Could but the mass of Christians in this country have these things fairly laid before them, they would reject many opinions which they at present entertain. The doctrine when received here, whether by the ministry, or laity, produces the same powerful effects which we have before witnessed,—penetrating and pervading the whole moral being, and incorporating itself into the thoughts, the desires, and hopes of its subjects. Expressions of gratitude, and many benedictions, are poured upon the humble instruments whom God deigns to use in communicating the light of his word to those whose minds have been in darkness, and whose souls have been secretly inquiring after something which they were conscious of lacking, in order to satisfy their earnest pantings and struggles.

By the invitation of our beloved Bro. Cosken, we attended, in his neighborhood, the dedication, or "opening services," as they are here called, of a "chapel," as all places of worship are termed, excepting those of the Establishment. It was a neat house of brick, built by the Baptists, at the cost of \$20,000; but though in the midst of a population of several thousands, we were sorry to find it was not filled, even on this interesting occasion. We were invited to take part in the services, but declined. A number of ministers of different denominations were present, and the sermon was preached, to our surprise, by an Independent minister.—This, however, is nothing unusual; such marks of Christian courtesy are very common among all denominations. By the way, it was the first written discourse which we had heard in England; and of course was tolerated, because the occasion was an extra one. The Baptists here, with whom those of the same name in America are in fellowship, are open-communionists, and are called Particular Baptists, in contradistinction to the General Baptists, who are close-communionists, and who believe in what is called "general atonement." The former is the larger body. We hardly know how it is, that special fraternity with the Particular Baptists is claimed by our Baptist brethren in the United States, since those who there call themselves General Baptists, are opposed

by a body calling themselves Particular, or Predestinarian Baptists, the main ground of difference being in relation to the extent of the atonement. We have been told by the disinterested, that no body of dissenters stand so high in public estimation, for honesty and noble bearing, as the Baptists. We hope they merit the encomium: we have found good friends among many of them, even with the frank avowal of all our "heresy." This sect, and perhaps all dissenters, attach but little importance to the acts of dedication and ordination; they think it looks too much like the superstition and flummery of the Papal church: that if it be necessary to lay hands on a man prior to his assuming the sacred office, in imitation of the apostles, then we ought to look for the same results which followed this ceremony when performed by the apostles,—the effusion of the Holy Ghost, and the power to work miracles. In the instance before us, there was no formal dedication, or any ordination of the minister. We presume but few present would agree with the Rev. Dr. who preached the sermon, that a call to the ministry consisted in having the disposition, the means, and the opportunity to preach! We must confess for ourselves, we lean a good deal more than this towards some of the notions of Episcopacy. At the conclusion of the services, we were invited to dine with the ministers, and other friends, at a public house. After dinner, the company retired to an adjoining hall, for the purpose of spending two hours in making and listening to appropriate remarks. The pastor took the chair, when Bro. Himes was called upon to give a relation of the state of religion in America: after which Bro. B. was invited to speak on the progress of the cause of anti-slavery. In these relations, we were frequently interrupted with inquiries, and were listened to with decisive marks of interest. The subject took a turn towards the Papacy. Rev. Mr. Joseph, (Independent,) an intelligent, benevolent looking, and somewhat venerable man, followed us. He said he had been greatly interested in the remarks which had been made by the gentlemen from America: he would not throw down the apple of discord; but he begged kindly and solemnly to inquire, whether, from all we could hear and see, the Church had not reached its Laodicean state; are we rapidly coming to the day when we are to look for the giant risings up of the Man of Sin! I fear we are! We are not alive to his cunning and craft: I feel myself solemnly bound to protest against the Papacy. He spoke of Pope Pius IX. as "the Deity of the Catholics!" He said a priest of Rome in his neighborhood, had walked three miles to see a poor woman of a dissenting church, in the hope of making a Catholic of her, when she was ill, her nerves weak, and her mind greatly excited, so that she could not contend with him. He thought we ought to sink all our minor differences, important though they were, and merge every other question in the grand one at issue, and as Protestants, meet the Man of Sin! Bro. Himes again arose, and spoke for some minutes from the 7th of Daniel, and 2 Thess. 2d, showing therefrom the destiny of the Papacy. Rev. Mr. Williams, (Baptist,) late missionary to India, said, We are not only Protestants, but we are Dissenters. The most to be feared, is the shield and protection which the government is about to afford to the Catholic church. Establish the Catholic religion in Ireland, and why not in England by and bye: he believed this was the ultimate aim of Lord John Russell. For himself, he was sick of the indifference, the lethargy, the milk and water stuff of dissent. Robert Hall's point of dissent, respected merely the form, the ritual, the liturgy; but this was not the real point of dissent: he would dissent from the Congregationalists—and Baptists, if they retained a connexion with the governments of this earth. He closed by urging those present to carry this question to the ballot box; and let Lord John Russell know that he must change his course, or leave his seat. No little sensation was manifested as the result of all that was said at this social meeting. Those present were at a loss to account for the general cessation of revivals in America, and for a like absence of religious influences in their own land.—They seemed to think, too, that we ought to be able to inform them how to amend matters, and to remove obstructions to the progress of the work of God. They thought the prospects dark as midnight! True, we said, in one view, but glorious in another; for with our hope, everything is to be gained!

Correspondence.

The Two Covenants.

No. V.

The First Covenant was intimated to the first pair, in Gen. 3:15—"And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel."—It was more fully made known to Abraham; and it was fully "confirmed" to his children, at the first Advent.—God having then completed the evidences of its ultimate fulfillment. In Gen. 17:8, God promises to Abraham, saying, "And I will give unto THEE, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Observe: God as much promised to give it to him, as to his seed; and to both of them for an EVERLASTING POSSESSION. Acts 7:5—"And He gave him (Abraham) NONE inheritance in it, nor so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." He afterwards had a child, from whom there sprang so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable; who, with Abraham and Sarah, all died in faith, not receiving the promises, but saw them afar off, and were persuaded of them, and embraced them, and confessed that they were pilgrims and strangers here on the earth. Heb. 17:12, 13. Abraham must therefore be raised from the dead, and the land must be regenerated, before he can receive it as an "everlasting possession."—Gen. 13:14-17—"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it: for I will give it unto thee." Rom. 4:13—"For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

The four cardinal points, or visible horizon, was the strongest expression with the ancients for the world. So Paul interprets it, and also says, that it was not through the righteousness of the law, or first covenant, which came four hundred and thirty years subsequent, but through the righteousness of faith; a term which he uses in Gal. 3:24, 25, to express the second covenant. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. This promise, too, like the repetition of it in the 17th chapter, secures the land to Abraham for ever. In Acts 26:6-8, Paul declares that his hope of the resurrection of the dead, was founded upon the "promise of God made unto the fathers." "And now I stand, and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" In chap. 28:20, the same apostle calls their hope "the hope of Israel."—"For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain."

Reader! remember that as the Jews were destroyed for breaking the first covenant at the first Advent, so shall all who break the everlasting covenant, be everlastingly destroyed at the second Advent. In the 24th of Isaiah, where the most fearful description is given of the final destruction of the wicked at the end of the world, the charge preferred is, "they have broken the everlasting covenant." v. 5. Heb. 10:28-31—"He that despised Moses' law, died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I

will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." A LITERALIST.

"What is Truth?"

No. III.

It was said in a former number, that no one could receive and retain erroneous sentiments, no matter how insignificant they might appear, and escape harmless. One error invariably prepares the way for another; and unless there is a speedy relinquishment of that which is unsound, there can be no point in the future to which we may look with reasonable assurance, that we shall then occupy a safer position. The actions of men are but the counterpart of their minds; therefore, if the precepts of their minds or hearts be invaded by errors, of a more or less aggravated character, their actions will necessarily correspond. And as the amount of mischief resulting from this course depends materially upon the length of time wrong views are suffered to exist, it is not a matter of indifference that they at once be exterminated, no matter how painful the operation may be in accomplishing that end. As before stated, errors have been suffered to creep in among Adventists, through the instrumentality of injudicious men, who had adopted a system of fanciful and unsound interpretation, though having an air of speciousness to many, who were too honest to surmise danger, but too unreflecting to oppose its insidious approach. And now, when a long familiarity has been maintained with wrong views, stamping, as it were, their impress upon the mind, it is a work of no inconsiderable magnitude, lest, in rooting out the tares, the wheat also be eradicated. But it is necessary that the attempt should be made; for but a limited amount of good can be done while false theories are indulged in. For, be it remembered, error always leads to diversity—truth to unity.

To men in certain frames of mind, the truth is always unpalatable. There is a pride of opinion—easily enough accounted for—that renders them tenacious of their views; and it is only after a desperate struggle that they are willing to submit. From the propagation of certain doctrines, many Adventists have settled in their own minds that this and that mode of interpretation is correct; and every attempt to show its inconsistencies is looked on as an attack on their right of individual judgment. The position of such people can never be ascertained; they are continually veering about—never lending any support to the cause of truth; but, on the other hand, they materially advance error by their uncertain course. The position of this unhappy class to-day, is no guide to determine their whereabouts to-morrow. Experience seems to be lost upon them; the most palpable lessons of wisdom offer no attractions to them.

If demonstrable evidence were required of the incapacity of some of those who were, but a short time since, engaged in preaching the Scriptural doctrine of the speedy coming of Christ, (though they had, at the same time, accompanied it with the scintillations of their own heated imaginations,) it might be found in the fact, that they have abandoned the ground altogether. It is not meant that, because they have given up the hope of ascertaining the day and hour of the advent, they have apostatized; but the views they now avow, and their present mode of life, absolutely forbid the supposition, that they ever possessed a true apprehension of one of the most strongly-marked truths in the word of God. They merely adopted the belief under a momentary impulse, without having first settled, by sober reflection, what was true; hence, when the thousand and one notions that such men always possess—and which were from time to time attached to the truth—ceased to afford excitement, by reason of becoming old, their possessors naturally declined. The course of some is briefly this: The truth, as regards the nearness of the Lord, is supposed to be rightly apprehended. Anon, a refusal by others to admit the conclusiveness of the reasoning on a period of time, is deemed a fatal wrong. Next, the day of grace has passed, and Christ is come. This view is the most exciting to them, and they adhere to it with a tenacity proportionate to the excitability of their temperament. But by-and-by this loses its newness, and what next? It is necessary that these minds, in order to exhibit any vitality, should be fed with aliment of the same character. But, if the Lord has come, hope should cease, and

fruition commence, certainly. What higher moving principle can be imagined, than that the Lord has come, and the day of grace is past? Manifestly none. Therefore, if any impulse is to be gained, it must be derived from a retrograde movement, which will be continually resorted to, it is feared, until there shall be no well-grounded hope of a return to the broad platform of truth. Others have sought to satisfy their natural cravings for excitement, by adopting a belief, which they themselves formerly may have shown to be false, such as that the Jews are the peculiar favorites of God, and will be placed in a land that is declared to belong to the children of promise. Others seek the requisite novelty, in affecting to discover in a community of strange, and perhaps inoffensive people, the embodiment of the kingdom of God, and find, very suddenly, that the Lord had appeared some eighty years since, in the person of a female! The result in either case proves, that such men never possessed a true appreciation of this truth. For if they had, they would have pursued the only course that was left them, namely, to retrace their steps.—If their whole Christian course be surveyed, the same eccentric, comet-like movements would be observable.

No censure is attempted to be cast upon those who relinquish any views, from an honest conviction of their falsity. But the sincerity of a man does not comprise his entire qualifications as a teacher. When to-day one is seen proclaiming a sentiment with a positiveness that is truly startling to hear, and denouncing, in no measured terms, those who do not acquiesce in his deductions; and to-morrow is heard advocating a view (and with the same emphasis) entirely opposite to the former, however honest he may have been, or deep his repentance, or full his confession, he certainly exhibits none of those qualities which are usually associated with a Christian teacher. Had he at the outset clearly discerned the truth, he would still have been found employed in its defence; or, if he had receded from a consistent course, through any peculiar influences, he would have done so by gradual and successive steps, and not by leaps of extensive magnitude.

In accordance with the teachings of those above referred to, many have shown their belief in erroneous notions, by allowing them to progress to their legitimate and unavoidable results, though receiving and retaining hues and shapes as varied as are the mental conformations of those that entertain them. From this class it will be learned, that the Churches have rejected the truth of the Lord's speedy coming; and, therefore, the Spirit of the Lord has left them. Now, it may not be improper to ascertain what the Churches have rejected, and why they have done so.

The Churches undoubtedly disbelieved that the Lord would come in '43, or in the autumn of '44; and it may be that they have little faith that he will come in '46, or '47. Now, while we may be able to determine that the Spirit has left a body, by not witnessing its effects, it may not be so easy a matter to ascertain the cause of its absence. This, however, is certain: if the truth is wilfully rejected, no claim can be preferred to a possession of the Spirit. The question then arises, "WHAT IS TRUTH?" To settle this point, all appeal must be made to the written word, which must be our sole guide. And let it be borne in mind, that while we may be justified in forming an opinion of certain portions of the Scriptures, we are not at liberty to form an opinion, when the act itself implies a contradiction of the word.

Thus, the proclamation, that the Lord would come "about the year 1843," is not regarded as an error, because the Scriptures plainly show, by chronological dates, and by certain characteristics in the moral and in the physical world, that that event may be regarded as near. The form of that proclamation evinced the sound, Scriptural apprehension Mr. Miller had of that great event. But had the preaching of that event declared that it would come in '43, it would have been inconsistent with the plain testimony of the word. It was his opinion, however, that the Lord would come in that year, but he did not say that his opinion was infallibly correct. Why did he not say so? Because the Bible forbade that definiteness. But it does say that he will come; and to disbelieve that, would be to deny the truth of the Bible. It can thus be seen, that the opinion that the Advent would take place in '43, is not to be esteemed of equal weight with the belief, that it would take place about '43. It would be

otherwise, if the two points were alike matters of revelation. Moreover, the opinion that the Lord might be looked for, amounts to knowledge, from the fact that it is Divinely authorized. But the opinion that he would come in '43 is not authorized, because we are told that we cannot ascertain the precise point; therefore, a rejection of '43, does not involve a rejection of the truth—they are distinct questions.

It has been admitted above, that the Bible teaches that it may be known when the Advent is near; and it was also intimated that it might be looked for about this time: this also the Churches profess not to believe. Does it necessarily follow, that in doing so, they jeopardize their salvation? There are truths which are demonstrated by dissimilar evidences; some that require the same acquiescence as to their value, and are binding on all. Others do not claim the same acknowledgment, because, in order to a clear understanding of them, there must exist that which all do not possess. In other words: The Spirit will reveal the truth, without which no man can be saved; and which is not solely dependant on mental effort. But the Spirit is not to be required to create a miracle, as it would if it should enlighten all on points that are addressed exclusively to the intellect, and to a right understanding of which some are utterly deficient in the requisite capacity. There may be a belief in the fact, but an inability to determine when the fact will take place.

It may be asked, "Is it a matter of indifference if men reject the time of the Advent, because they will not search to see whether it be not so?" No; but there can be named reasons, which, though they do not justify a refusal to examine the evidences, go very far in extenuation of the neglect. These reasons may be noticed in a subsequent number.

As far as the above considerations are concerned, the writer argues, that the rejection of the Advent doctrine does not necessarily involve a rejection of the truth, within the scope of the meaning usually attached to the word. The most that can be said is, they deprive themselves of a potent source of Christian enjoyment, and fail to avail themselves of an influence, which was advanced for the express purpose of preventing their falling into a state that might be their ruin.

No attempt is made above to apologize for any errors, in doctrine or practice, among those who do not admit the truth of our views. No attempt is made to lessen the weight of responsibility on all who reject the slightest truth when rightly apprehended. The intention has been to show, that the denunciations on the points noticed above, are gratuitous; and which, moreover, engender a spirit wholly unbecoming with the sweet spirit of him who said, "Judge not, lest ye be judged."

N. A. APOLONIO.

LETTER FROM M. D. WELLCOME.

While I view the thickening evidences of the immediate revelation of our blessed Lord, and am, in a measure at least, aware of the unprepared state of many who are professedly looking for his appearing, my heart often swells with emotion; and I feel as though I could not refrain from speaking to them, and exhorting them to "be diligent, that they may be found of him in peace, without spot, and blameless."

Dear brethren and sisters, where, O where is that deadness to the world; that whole hearted consecration to the service of God; that conformity to his will; that ardent zeal, burning love, fervent charity, and living faith, that characterized the people of God in the years '43 and '44! Alas! it is scarcely to be found. Why, O why is it thus? Were we more dead to earth, its fashions, customs, maxims, and practices, than it was necessary that we should be? Were we more devoted to God, than his word required us to be?—You answer, No. If we then were only what God required us to be, in order for us to enter the kingdom, are we now, after taking back the sacrifice then made of all to his service, and becoming again entangled in the affairs of this life,—again becoming imbued, in some measure at least, with the spirit of the world? Are we now, I ask, ready to meet our judge? Can we abide the day of his coming, and stand when he appeareth? Remember we must be just what the word of the Lord requires us to be, if we would abide in the tabernacle of God, and dwell in his holy hill. We cannot set our affections on things on the earth, and on things above also; we cannot be conformed to this world, and yet be transformed; we cannot lay up treas-

ure on the earth, and in heaven also; we cannot love the world, and at the same time love the Father; we cannot be the friend of the world, and still be the friend of God; we cannot abide in Christ, and be in a state of condemnation, and walk not as he hath set us an example. We cannot be his disciples, unless we are forsaking all that we have, and are now yielding ourselves to his service.

These are truths which bear the seal of Divine Inspiration; are we being sanctified through them? "Strait is the gate which leadeth to life." The "narrow way" is clearly marked out in the word of God. So clearly is it there delineated, that they who take heed thereto, need not be in doubt respecting it. Let us search well our hearts, and search the Scriptures, that we may understand whether we are walking therein or no. Never did I more sensibly feel the importance and necessity of cleaving to the Bible, and following the teachings of that alone, than I have of late, while witnessing the sad results of departure therefrom. Man-made tests have been instituted, and enforced instead of Bible tests; and this has produced the bitter fruits of discord, anarchy, and confusion. God does not require us to believe anything which his word does not teach, nor to make anything a test of Christian character that he does not make a test. Had this principle been carried out, there would have been much less evil than there has been.—But while one class has run into fanaticism, another class, in avoiding these things, have gone into another extreme, viz., formality.—The "narrow way" lies between those two extremes. If we are governed by the Word, we shall neither be fanatical, or formal; but a "peculiar people, zealous of good works."—"living epistles, written by the Spirit of the Lord, known and read of all men." We shall be "faithful in every good work, increasing in the knowledge of God, ready to distribute, willing to communicate." Permit me to urge upon you the duty of being governed wholly by the true, unerring guide, which God has given to be a "lamp to our feet, and a light to our path," as we journey on through the wilderness of this world. It points out the dangers which beset our pathway, it teaches us how we "escape the corruption that is in the world," how to overcome the temptations which so powerfully assail us, to withstand the fiery darts of Satan, and how to obtain an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. With pious David, let us take the "testimonies of the Lord as an heritage for ever,"—with him hide His word in our hearts, and "obey his statutes always, even unto the end." As did the noble Bereans, let us "search the Scriptures daily," to see if the things taught us, are in accordance with its teaching. They were unwilling to receive the teachings of the holy apostles, without first testing them by the Word. It is an example that we all do well to follow. Paul, in enumerating the Christian's armor, says, "And take the sword of the Spirit, which is the word of God." Thus we see that it is a part of our armor, and a very essential part too, for "the word of the Lord is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." The Savior has commanded us to "search the Scriptures, and he prays, "Father, sanctify them through the truth, thy word is truth." Let us see to it, that we are completely clad with the Gospel armor, that our loins are girt about with the truth contained in God's word, and that faith in that word is our shield; then we can resist every opposing foe, "being perfect, thoroughly furnished unto all good works."—Brother, sister, cast your all upon the word of the Lord: upon this build your hopes—on this take your stand: and while here you remain, though the storms beat, and the winds howl around you, you will be unmoved; though the heavens and the earth pass away, and the elements melt with fervent heat, you need not fear; for you stand upon that which cannot pass away: "for the word of the Lord liveth, and abideth for ever."

M. D. WELLCOME.

Hallowell, (Me.), Oct. 13th, 1846.

LETTER FROM BRO. J. Y. BUTT.

Dear Bro. Himes:—"Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an

inheritance incorruptible, and undefiled, and that fadeth not away."

There is no privilege that we can esteem more highly, than that of being ranked among God's dear children,—of being an heir of that ineffable glory, about which the prophets loved to sing, and the apostles and martyrs looked forward to with joy. Much has been said in trying to immortalize the names of the heroes of antiquity and of modern days; but how insignificant are the laurels worn by these, when compared with that crown and palm of victory that we (if faithful) shall obtain! Truly did the Apostle say, they strove for a corruptible, but we for an incorruptible crown. Yet how few, compared with the mass of God's professed people, are they who are looking forward with joy to the coming of that day. Strange that any professing to love Christ should object to his coming, when he brings with him that crown of glory which fadeth not away. But our wonder ceases when we compare their lives with the Apostle's rule (2 Pet. 1:4-11)—"Having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." Do these graces shine forth in their lives! Alas! no; but barren as the tree deadened by the woodman's axe, they stand in multitude amidst the few that are bearing fruit in the Lord's garden. Their conscience tells them that all is not well; they feel they are not prepared to stand before the piercing eye of him that will sit upon the throne; and hence their actions bespeak the language of their hearts—"Stay away, Lord Jesus." "But," says the prophet, "unto you that fear my name, shall the Sun of righteousness arise, with healing in his wings." Yes, glory be to God, though now strangers and pilgrims upon the earth like our fathers were, having no abiding city here, yet, like the mariner nearing his native shore, consults his chart by which he knows his port is near, so we, by consulting our chart—the blessed Bible—know that we are nearing our eternal home.

"Where we shall bathe our weary souls

In seas of heavenly rest;
And not a wave of trouble roll
Across my peaceful breast."

Yes, blessed be our God. Soon the times of restitution will come; soon the heavens will cease to retain the Son of man; then the voice of the Archangel and the trump of God will be heard by the pale nations of the dead that sleep in Jesus. Yes, righteous Abel will hear that voice,—its solemn notes will reverberate to earth's centre, and Abraham, Isaac, and Jacob, with the prophets, apostles, martyrs, and people of God of all ages, will come forth immortal from their graves, and rise to meet the Lord in the air. This prospect is truly glorious: and let us, my brethren, take courage by the way; we have nothing to fear, for He that is for us is more than they that can be against us. Yes, the God of Elijah is our God; and He that led on the armies of Israel to victory, will lead us safely on, until, with all the church militant, we become the church triumphant.

The cause in this section of country is making some head-way. The people, as a general thing, manifest a willingness to hear, though, as elsewhere, we meet with much opposition. The truth is cutting its way.—We have had five additions to our Society, which was organized some time since by Bro. Weethee, making our present number fifteen. We feel encouraged to persevere in the good way, and with the assistance of God's grace, expect to look for the coming One until, with the redeemed of earth, we shall exclaim, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Yours in the blessed hope,

JOHN Y. BUTT.

Beverly (O.), Oct. 13, 1846.

LETTER FROM BRO. T. SMITH.

Dear Bro. —I have preached the word four times in this place,—once on Saturday evening, and three times on the Sabbath,—to a very few tried and afflicted ones, who are expecting the coming of the Lord soon.—Such has been the business of the brethren, that they have found it very inconvenient to meet for social meetings, and consequently their feelings of interest declined. But nothing, however, can feed these brethren, but

the pure word of the Lord—the glorious truths which relate to "the restitution of all things which God has spoken by the mouth of all his holy prophets since the world began." We had a blessed time together, feasting on the precious promises of full and speedy redemption, at the coming of the same blessed Jesus, who was seen by the men of Galilee to go up into heaven, and who is to come again in like manner.

There are in this place two meeting-houses, one owned by the Calvinistic Baptists, the other by the Episcopal Methodists, in both of which our brethren here have some interest. The latter (in which our brethren own two pews) not being occupied on the Sabbath, a note was addressed to one of the principal members, requesting the use of the house on Sunday for Advent preaching. An answer was received, stating that the trustees had voted not to admit the house to be used for that purpose. Thus it was in Brewer, when Bro. A. Hale was with us, and held a Conference. One of the proprietors of the meeting-house occupied by the Methodists, applied to the preacher in charge (Episcopal Methodist) for the use of the house on the Sabbath, but was denied the privilege, notwithstanding the Adventists own several pews in the house. But our courteous Universalist neighbors at Eddington Bend, tendered the use of their house on the occasion, as they had done once before, for which they have our thanks and best wishes.

I am happy in saying, that, notwithstanding the opposition, the brethren are rising in their minds—truth is appearing more lovely, and a more blessed union is prevailing than has been since the winter of '44. Not that in every "jot and tittle" the saints all see alike, but "love makes us unity," and they are willing to think and let think. O glory to our good Shepherd, who makes us one in Christ Jesus—whose presence is with us, and heavenly love is shed abroad in our hearts by the Holy Ghost given unto us.

Our Conferences have all been of the most heart-cheering and soul-reviving nature; and while they have served to unite us in love to one another, they have also been instrumental in building up the saints in their most holy faith—helped them to pray more in the Holy Spirit, and will, I verily believe, assist them in keeping themselves in the love of God, while they look for the mercy of our Lord Jesus Christ and eternal life. We are much indebted for the most judicious and well-timed labors of our dear brethren Hale and Churchill, from your State, and fervently pray, that "when the Chief Shepherd shall appear, they may receive a crown of glory that fadeth not away."

"Fly swiftly round, ye wheels of time,
And bring the welcome day."

Amen and amen. THOMAS SMITH.
Nobleboro' (Me.), Oct. 26, 1840.

Bro. D. T. TAYLOR writes from Rouse's Point (N. Y.), Oct. 25, 1846:—

Please say to the readers of the "Herald," and for the encouragement of the brethren scattered abroad, that although community in general is buried in willing ignorance concerning our "blessed hope," and the period of its realization, yet, under the labors of faithful watchmen, the Advent cause is still rising in this section of country. Some more thoughtful minds are losing their prejudice; and although conversions are not so numerous as formerly, yet a few are being gathered in as guests for the marriage supper of the Lamb. At the Camp-meeting in Clinton, Sept. 15th, which lasted five days, about thirty souls were converted and reclaimed. Although there were only two tents on the ground, yet the "little flock," some of whom came thirty and fifty miles on foot, convened in the Holy Ghost. The meeting commenced in the Spirit, was continued in the Spirit, and ended in the Spirit, and to the glory of God. The saints were fed and refreshed by the pure word; and though we parted in sadness, yet it was in the joyful hope of meeting in our Father's kingdom, where adieus and farewells are sounds unknown. Our hope, time, &c., were duly presented by Bro. Wyatt, Roney, Southerland, Dudley, Adrian, and Sawyer. In Moretown, N. Y., and Odle-town, Caldwell's Manor, and Stanbridge, C. E., about thirty have been added to the church, under the labors of Bro. Dudley, and others, making in all about sixty souls within the last three months. To God be all the glory. Amen.

D. T. TAYLOR.

Bro. J. WESTON writes from Poland (Me.), Oct. 12, 1846:—

Our Conference closed yesterday at this place, and it was truly a refreshing season to the saints. It was one of the best I have attended this season. Brethren Fassett, D. Churchill, Howell, Files, Turner, and Wm. M. Ingham, were present. The particular time for the coming of the Lord was not dwelt upon, except that we had every reason to expect him very soon. The topics more particularly brought forward and urged, were the necessary preparation, and the glories to be revealed at the coming of the Lord.—Though the brethren in that region mostly believed in the "shut door," now they have given it up. I do not know that I have ever found a more devoted, consistent company of believers than in that region. Hoping that the zeal, love, and liberality of those dear brethren may provoke many others of like precious to the same good works, I remain yours, hoping for the kingdom.

J. WESTON.

Obituary.

Dear Bro. Himes:—We are called again to mourn the loss of one lovely sister, who fell asleep Friday morning, Sept. 18th, after a distressing sickness of seventeen days, which she bore with perfect resignation.—Sister MARY JANE SCRUTON was converted to God at the age of 12 years; and by a well-ordered life and godly conversation, adorned her profession. She embraced the faith of the speedy coming of the Lord, and, together with his dear children, labored fervently for a preparation for that solemn event. But ah! the pestilence that walketh in darkness has seized her youthful frame, and she rests till the trump of God shall awake the sleeping saints. At the age of 19 years and 7 months, was sister Mary called to part, for a little season, with her loved ones of earth. Hardly could we become reconciled to the separation, as her example was much needed in this trying moment. She loved the walk of a Christian—viewed his path as a strait one, and his home a heavenly one. She believed, and often dwelt on the theme of the new earth as the saints resting-place, where death will have no more dominion. With a heavenly smile, she would ask, "Shall I be there! Shall I ever be worthy to enter in through the gates into the city! O that I was more like my Master, meek, and humble." Amen. There is need of all Christians being and living more like him who died our sacrifice, if we ever expect to meet him with joy. In the extreme agony of sister Mary, every effort was made by her friends to stay the fell tyrant's progress; and during moments of anxious watchfulness by her bed-side, the prayer would ascend, "Lord, spare; yet, not my will, but thine be done." But the consolation remains, that she will soon burst the bands of death, and stand triumphant on the new earth. In her last moments she could say with the poet—

"Earth's loveliest scenes have ceased to charm me;
Bright fields and flowers and skies are gloom;
Then farewell, friends, nought can harm me;
Yonder, yonder is my home."

G. H. CHURCHILL.

Brookfield (N. H.), Oct. 1846.

Departed this life, in Mount Vernon, Me., Oct. 23d, 1846, sister HANNAH INGHAM, wife of Daniel Ingham, aged 76 years. She was a native of New Hampshire, and embraced religion more than forty years since. The first society she united herself with was the Free-will Baptist; and about ten years ago connected herself with the Christian Society in Mount Vernon, of which she remained a member until about eighteen months since. She had been a firm believer in the speedy appearing of the Lord from heaven for about four years—has loved and longed for the revelation of Jesus in the glory of his Father, and frequently rejoiced in the glorious prospect of a final and speedy deliverance from this world, "into the glorious liberty of the children of God." Having this hope in her, she purified herself "even as he is pure."—She lived a Christian, and died a saint, in the triumphs of faith, without a groan or struggle, to sleep until the voice of the Archangel and the trump of God shall awake the dead in Christ, and change the living, that they may enter upon the glories of their eternal inheritance, when "there shall be no more death."—[COMMUNICATED.]

Winthrop (Me.), Oct. 26, 1846.

"Sea and Waves Roaring."

Hurricane at Key West.—The New Orleans papers of the 23d give the particulars of the most terrible gale ever known in the Gulf of Mexico. Commodore Sloat arrived in New Orleans on the evening of the 22d, in the Sarah Churchman, from Key West. The gale commenced about 10 A. M. on the 11th, and at 2 P. M. it blew a perfect hurricane. Lieut. Pease, of the U. S. revenue cutter Morris, which was lost, proceeded with despatches to Washington. A letter (from this gentleman doubtless) gives the following account of the gale:—

"I arrived last evening (Oct. 22) on my way to Washington, having landed at the South West Pass yesterday morning, in the schr. Sarah Churchman, from Key West.

"I was on board the revenue cutter Morris, about one mile from Key West, at anchor with one hundred and fifty fathoms of chain, with yards down on deck, and every preparation made for the storm. Our riding bits were working, and it became necessary to back them with deck tackles. The current was running by us at the rate of twelve miles an hour, the vessel laying broadside to it as well as the wind, made her labor very heavy, and being in danger of parting our chains, we were compelled to cut away our mainmast for the safety of our lives, as well as the vessel. When the mast went over the side, it hung by the triatic stay, and was in danger of falling upon us every moment. A man could not get aloft, and we were anxious to hold on to the foremast as the last resort, in case the schooner should founder at her anchors. After a few moments a man made out to get aloft and cut the stay, when the mast fortunately fell clear of us—it was a narrow escape. Thirty men tossing to and fro on the deck of a small vessel, with a mast suspended over their heads, as it were by a thread, made our situation anything but enviable. We now battered down the hatches, and all hands passed through the ward room.

"The vessel continued to labor very heavy, and the sea made a complete breach over us. It was with difficulty we could keep her free with both pumps going and bailing from ward room and berth decks. At 4 P. M., the air was full of water, and no man could look to windward for a second; houses, lumber, and vessels came drifting by us; some large sticks of timber were turned end over end by the force of the current, and the sea was running so high, that, as it broke over us, it brought lumber, casks, &c. &c., on board, and carried them across our decks. At 4-1-4, the water was up to our lower half ports on board, and gaining upon us, when our starboard chain parted, and we commenced dragging, we knew not which way, as our compasses flew round in such a manner that they became useless. Now our fears were that we should go out over the reef into the gulf, and that before we got into the gulf the vessel must strike and bilge; but fear would not save her. At this time, we cut away our foremast, when the sea struck us, knocking the schooner on her beam-ends, carrying away bulwarks, crane, larboard post, quarter houses, swing boom, and everything moveable off decks; and to right the vessel, we have the lee guns overboard, and knocked out the ports, all hands expecting momentarily to go to the bottom. We were in this suspense one hour, when we struck on some reef unknown, our larboard chain parted, and we made preparations to scuttle the vessel. The hurricane gradually subsided, although at twelve midnight we were striking heavy, and blowing a gale from S. E.

"On the morning of the 12th the scene was anything but agreeable. We had drifted about three miles, and a half of that distance over a shoal, with only two feet of water on it at ordinary times. This was the depth of water around the Morris when I left her. Around her lie wrecks of all descriptions—one ship on her beam ends; three brigs dismasted; also three schooners; three vessels sunk in a small channel, and four vessels bottom up. How many persons attached to these vessels have been drowned I am unable to say. We have picked up only two, and one of them a young man I knew intimately.—The light-ship at the North West Pass had gone from or sunk at her moorings. The light-houses at Key West and Sand Key were washed away, and Key West is in ruins.

"A white sand beach covers the spot where Key West light-house stood, and the waves roll over the spot where Sand Key was. Fourteen persons were either killed or drowned at Key West light-house, and not a soul escaped to tell the tale. The only vestige of the light-house to be seen, is a portion of the iron posts of the lantern, and some pieces of soap-stone, which were washed one hundred yards from the spot where they fell. At Sand Key six persons were killed or drowned, most likely the former, as the general impression is that they flew to the storm light-house for refuge, the Key being very low. Poor old Capt. Appleby! (I knew him very well), he has told me the first hurricane would sweep all to destruction; and alas! his prediction is verified.

At Key West the tide was five feet high, and running at the rate of six miles an hour through the centre of the town. The citizens fled to the

back part of the town, which is rather higher than the rest, into the bushes, laid down and held on, expecting every moment the waves would reach them. Parents were separated from their children, husbands from their wives, and all was confusion, terror, and dismay. The island trembled to its very centre; a few hours more and a white sand beach would have covered the now desolated remains of Key West. The occupants of the marine hospital were expecting every moment to go into eternity. It is a large stone building, and being surrounded with five feet water, running by six miles an hour, cutting the sand out from the foundation, the situation was awful. Thirty feet of stone washed away from one corner, fifteen from the other, and the roof blown off. All of the wharves are washed away or injured; not one warehouse escaped the fury of the storm; wood and stone seemed all to be going one way—to destruction. There are not more than six out of six hundred houses that are not unroofed or blown down. Three hundred are estimated to have been blown down.

The public buildings at the fort, as well as the wharf, are all gone, and the fort is a mass of ruins. It is estimated that the government alone will lose about \$200,000. The custom-house is much injured, but the U. S. barracks at the east end of the town sustained no injury, and are occupied by the crew of the brig Perry and revenue cutter Morris, and by the collector of the customs, and those whose buildings have been blown down.—The streets and roads are impassable, being filled up with lumber and the ruins of fallen houses. Some large sticks of lumber from the fort are up in the middle of the town.

Hurricane in Havana.—Our fears of the effects of the hurricane in Havana on the 10th and 11th ult. have been sadly realized. It will be seen by the following extract, which we find in the N. Y. Commercial, copied from the Bermuda Royal Gazette of the 20th ult., that terrible destruction was caused by the hurricane in that harbor. Nearly seventy vessels, including several men-of-war, were driven ashore or sunk; of the above, nineteen were American! Only three vessels rode out the tempest. The loss of life and property on shore has also been great:—

"By the arrival yesterday of the Royal Mail Steamer Thames, Capt. Hast, R. N., we have been attentively favored, with the particulars of an awful hurricane which visited Havana on the 10th and 11th inst. The Thames was at the Havana at the time, but fortunately, with three other vessels only, rode out the gale in safety. The Sheers at the Navy Yard are blown down.

"The wharves are torn up and much injured, and are covered with wrecked property. The town has suffered comparatively little, but the suburbs, especially the Cerro, Horcon, Colon, and the Lazaro very much. In Regla also the damage done is frightful—in one house alone, or rather out of its ruins, were dug eleven corpses. What is the total number of lives lost is not yet known. The theatre Tacón has suffered a good deal. The theatre principal is in ruins. At the height of the hurricane the barometer was at 27 deg. 74. In 1844 it was 28 deg. 42.

Vessels Ashore or Sunk.—Ten British merchant vessels; among them we notice the Agnes Jane, Richardson, (totally dismasted, fast ashore, stern stove in, larboard side do., has 250 boxes of sugar on board.) NINETEEN AMERICAN SHIPS, BARQUES, BRIGS, and SCHOONERS, thirty-three Spanish, two Russians, two Bremen, four Danish, two Belgian, one Dutch, four French, one Austrian, and one Brazilian. The Regla ferry steamers and Matanzas steamers are, some sunk, some ashore, and some useless.

Ships of War.—French frigate Andromede, 60, Rear Admiral La Place, fast ashore. French corvette Blonde, 20, ashore, masts gone, capsized—lost. French steamer Tonnerre, masts and funnel gone, and serious damage. Spanish brig Habanero, 20, Vice Admiral Ribera, safe and sound. Spanish brig Constitution, 10, totally lost, gone to pieces. Spanish brig Laborde, ashore. Spanish schooner Criolla, 1, wrecked—in pieces. Spanish schooner Habanero, ashore. Spanish schooner Polka, 1, wrecked—in pieces. Spanish schooner Infanta, ashore. Spanish brigantine Tuanida, wrecked—in pieces. Spanish steamer Montezuma, ashore, foremast gone, bowsprit and bows knocked away. Spanish steamer Guadalupe, ashore. Spanish brig Trueño, Quarantine bulk, ashore—totally lost.

Letters from Matanzas have been received in this city, from which it appears that the hurricane was very destructive in that harbor. All the vessels at anchor, excepting two, were driven ashore, and much damage was done to other property. The cane on the plantations has been greatly injured, and may materially affect the crop in Cuba. We have no intelligence of the effects of the gale on the coast of Mexico.

N. B.—The number of vessels of all nations wrecked at Havana, is as follows: Ships and barques, sunk, 11; dismasted, 4; damaged 8; safe, 4. Total, 27.

Brigs—sunk, 19; dismasted, 12; damaged, 14; safe, 4. Total, 49.

Schooners—sunk, 7; dismasted, 3; damaged, 2; safe, 1. Total, 13.

The Fearful Whirlpool.—The following incident is related by the journalist of the Exploring Expedition, and shows with what fearful suddenness men sometimes pass unexpectedly from time to eternity. Mr. Ogden was descending the Columbia river in one of the company's boats, with ten Canadian voyageurs, all well experienced in their duties. On arriving at the Dalles, they deemed it practicable to run them in order to save the portage. Mr. Ogden determined, however, that he would pass the portage on foot, believing, nevertheless, the river was in such a state that it was quite safe for the boat to pass down. He was accordingly landed, and ascended the rocks from which he had a full view of the water beneath, and of the boat in its passage. At first he seemed to skim over the waters like the flight of a bird; but he soon perceived her stop, and the struggle of the oarsmen, together with the anxious shout of the bowman, soon told him that they had encountered the whirl. Strongly they plied their oars, and deep anxiety, if not fear, was expressed in their movements. They began to move, not forward; but onward with the whirl. Round they sweep with increasing velocity, still struggling to avoid the now evident fate that awaited them. A few more turns, each more rapid than the last, until they reached the centre, when in an instant, the boat, with all her crew, disappeared. So short had been the struggle, that it was with difficulty Mr. Ogden could realize that all had perished. Only one body out of the ten was afterwards found at the bottom of the Dalles, torn and mangled by the strife it had gone through.—N. Y. Advertiser.

Religious Toleration in France.—The hopes of the friends of civil and religious freedom, which rest on the dynasty of Louis Philippe, have but a poor basis. There can be no doubt of his zealous devotion to Catholicism, nor of his purpose to aid the present revival of it in his dominions, by the might of the civil arm. Catholicism loves such an auxiliary—it cannot brook a rival faith, when it has power to suppress it.

A correspondent of the "Evangelist" writes thus:—"I have told you from the beginning that the French government, contrary to all others, was going backwards towards the establishment of Catholicism as the religion of the State. I am myself at this moment a living proof of it. Would you believe that since I left France, at least two months ago, they have begun and ended a suit against me for having preached the gospel to the Roman Catholics? Would you believe that I am condemned, without even having been cited to appear before my judges? and this in 1846! this under the charter proclaiming religious liberty! Such is now the exact truth, and in a few hours I shall depart in great haste for France, to oppose the judgment which condemns me to a fine, and to the closing of the church in Mansle."—N. Y. Recorder.

A letter from Jerusalem says:—"A deplorable scene occurred in the church of the Holy Sepulchre, at Jerusalem, on Good Friday. The Latin priests were engaged in the ceremonies of the day, and a procession was passing through the church of the Holy Sepulchre, when a carpet happening to be placed in that part of the church set aside for the use of the Greek schismatics, gave rise to an extraordinary tumult. The Greeks insisted that the carpet should be taken away, the Latins insisting upon its remaining. An exchange of abusive words ensued, which were speedily followed by blows. A tremendous battle was the consequence, in which the wax candles were upset, the candelabra destroyed, the banners pulled down, and their poles turned into pikes for the use of the combatants. A great number of persons were seriously hurt, and some were killed; but at length the pacha came with a party of troops, and cleared the church of both parties. It was then found that not only had a great deal of damage been done to the church, but that some of the most valuable and portable objects, had been stolen by the pious and pugnacious pilgrims.

THE ADVENT HERALD.

"THE LORD IS AT HAND."

BOSTON, NOVEMBER 11, 1846.

OUR RECEIPTS.—We have not received enough the past week for the "Herald" to pay for the paper on which it is printed. We would like to hear from those from whom we have heard nothing since the commencement of the present volume.

REVIVAL IN NEW BEDFORD.—Our heart has been cheered by the intelligence of the revival of God's work in New Bedford. We have similar intelligence from various other places. As far as we can learn, the brethren were never more firmly grounded in the belief of the near coming of the Son of man, than at the present time.

Brs. HIMES and BROWN are now, doubtless, on the broad billows of the mighty Atlantic,—half way across the Ocean. If they are prospered, we hope to see them

about the time we issue our next paper. As Bro. Himes will resume his old position in the editorial department, all articles for the paper should be addressed to him, as well as letters on business. This gives a uniformity and unity to the paper.

NEFF'S MAGNETIC MACHINES.—We would inform our correspondents, that we are entirely out of this article. As soon as we receive another supply, due notice will be given.

The ANALYSIS OF GEOGRAPHY, by S. BLISS, will be ready the last of the present week.

The Steamship BRITANNIA, which was due at this port on Tuesday, the 3d, arrived on Saturday morning, just as our paper was going to press.

BUSINESS NOTES.

R. R. Hollister.—We have credited M. Elliott \$2, for vols. 11 and 12.
J. Pulsifer.—It was received.
H. Buckley, \$1 12 1/2.—It is the papers we send to Canada which are on those terms. Those we send to border towns in the States; are the same as State subs.
A. Parsons.—It is paid to end of v. 6. You can send us what you feel able to, and we will credit you in full.
R. V. Lyon.—We sent the books.

ENGLISH MISSION.

(Receipts for English Mission.—Continued from our last.)

Received since our last—A. H. Brick.	2 00
Philip Souder.	1 00
R. G. and J. W. Napier.	10 00—13 00

Amount of expenditures over receipts, for which this office is responsible.	294 17
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DELINQUENTS.

(Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.)

The Postmaster of Auburn, N. Y., sends back the paper of P. SQUIRES, as not taken from the Office, on which is due \$2 90.

CONFERENCES.

The Lord willing, a Conference will be held at the Tabernacle in Holderness, to commence Friday, the 20th inst., and continue over the Sabbath. Bro. T. Sanborn and E. Burnham will attend. Other brethren are invited.

JOHN SHAW.

By Divine permission, there will be a Second Annual Conference in Haverhill, commencing Friday morning, the 27th inst., and continue over the Sabbath.

HENRY PLUMMER.

If God permit, a Conference will be held in New Boston, N. H., commencing Friday before the first Sabbath in December. Brethren will call on Deacon Jacob Bennett for information.

EDWIN BURNHAM.

Providence permitting, there will be a Second Annual Conference held at Worcester, to commence Nov. 26, (Thanks-giving day,) at 10 o'clock A. M. By request of the brethren.

A. HALE.

NOTICES.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. This book should be in the hands of every Adventist who does not understand the original Greek. Price 37 1/2 cents retail, 33 1/3 wholesale.

MEETINGS IN NEW YORK are held Sunday morning and afternoon at Croton Hall, at the head of Chatham Square, and on Sunday, Tuesday, and Friday evenings in the vestry of the German Reformed church in Forsyth-street. Meetings are also held regularly three times every Sunday, corner of Christopher and Hudson-streets.

MEETINGS IN BROOKLYN, N. Y., are held in Washington Hall, corner of Adams and Tillary-streets, three times every Sunday, and also on Monday and Thursday evening. A Sunday-school is held in the same place each Lord's day afternoon.

*The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our old place, the Saloon of the Chinese Museum, in 9th street, between Walnut and Chestnut-sts.

J. LITCH.

MEETINGS IN BOSTON at the "Central Saloon," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

AGENTS

FOR THE "HERALD" AND S. A. PUBLICATIONS.

ALBANY, N. Y.—T. M. Preble.
BUFFALO, N. Y.—J. J. Porter.
CINCINNATI, O.—John Killeh.
CLEVELAND, O.—D. I. Robinson.
DEERY LINE, VT.—Stephen, Foster, Jr.
HARTFORD, CT.—Aaron Clapp.
LOWELL, MASS.—M. M. George.
NEW BEDFORD, MASS.—Henry V. Davis.
NEW YORK CITY—R. R. Hollister, 91 Delancy-street.
ORRINGTON, ME.—Thomas Smith.
PHILADELPHIA, Pa.—J. Litch, 3-1/2 North Seventh-st.
PORTLAND, ME.—Peter Johnson, 24 India-street.
PROVIDENCE, R. I.—George H. Child.
ROCHESTER, N. Y.—J. Marsh, 20-1/2 State-street.
TORONTO, C. W.—Daniel Campbell.
WATERLOO, C. E.—R. Hutchinson.
WORCESTER, MASS.—D. F. Wetherbee.

Receipts for Week ending Nov. 6.

By We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

J. Wyeth, 236—\$2 60	H. C. Hurtman, 234—40 cts.
J. Thomas, v 12—50 cts.	A. Geer, v 12—75 cts.
P. Embury, 287—37 1/2 cts.	A. H. Brick, v 13—1 30
B. Stow, v 12; 1 Lecraw, 313; J. Pulsifer, v 12; L. Moody, 313; S. Nye, 290; T. Titton, 308; H. T. Gosline, 286; C. Davis, 290; E. H. Sherman, v 12; G. W. Kellogg, 306; D. Joshua Smith, 313; C. Macomber, 313; E. Wooster, 262—each \$1 00	P. Lee, v 14; S. Campbell, v 8; B. Dwelliey, 331; W. Flanders, v 12—each \$2 00
J. Blaisdell, v 12—\$5.	



"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XII. No. 15.

BOSTON AND NEW YORK, NOVEMBER 18, 1846.

WHOLE No. 289.

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What Shall I Ask?

A BENEDICTION FOR A BADE.

BY JAMES MONTGOMERY.

What blessing shall I ask for thee,
In the sweet dawn of infancy?
—That which our Savior at his birth
Brought down with him from heaven to earth.

What next, in childhood's April years,
Of sunbeam smiles and rainbow tears?
—That which in Him all eyes might trace,
To grow in wisdom and in grace.

What in the wayward path of youth,
When falsehood walks abroad as truth?
—By that good Spirit to be led,
Which John saw resting on His head.

What in temptation's wilderness,
When wars assail and fears oppress?
—To wield like him the Scripture-sword,
And vanquish Satan by "the word."

What, in the labor, pain, and strife,
Of combat and cares of daily life?
—In His cross-bearing steps to tread,
Who had not where to lay his head.

What in the agony of heart,
When foes rush in, and friends depart?
—To pray like Him, the Holy One,
"Father, thy will, not mine, be done."

What, in the bitterness of death,
When the last sigh cuts the last breath?
—Like Him your spirit to commend,
And up to paradise ascend.

What, in the grave, and in that hour,
When even the grave shall lose its power?
—Like Him, your rest awhile to take,
Then at the trumpet's sound awake,
Him as He is in heaven to see,
And as he is yourself to be.

The Rejection of Messiah.

BY THE REV. T. H. BIRKS, M. A.

LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE, ENG.

Dan. 9:26.—"And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary: and the end thereof shall be with a flood, and unto the end of the war desolations are determined."

The truths, my Christian brethren, on which we are to meditate, may be justly called the deep things of God. It is no easy task to approach them with due reverence. The press and fever of worldly pursuits in the present day, its intense activity in all things human, and its blindness to those things which are Divine and eternal, are not favorable even to the claims of personal religion, and an earnest care for your own salvation. In these schemes of commerce and strifes of party, this flush of worldly hopes, or pressure of worldly anxieties and fears, how hard it is to feel that, in the nineteenth century, as in the days of Abraham, we are only strangers and pilgrims here below! How slowly we learn the truth, that our life is but a vapor, and our breath in our nostrils, that our days on earth are a shadow, and there is no abiding; and that our one business here is to be found in Christ, and to lay hold on life eternal! But it is still harder to leave the first principles of the doctrine of Christ, and

to go on unto perfection. You cannot, without a struggle, in a worldly age, resist its powerful infection and seek the kingdom of God for yourselves. But the task is still more arduous, to overcome our spiritual selfishness, and, not resting content with personal safety and the sense of pardon, to labor for the cause of Christ, to meditate on the coming glory, to adore God for His own infinite goodness, and delight ourselves in His majesty, and love, and wisdom, in all His wonderful works to the children of men.

Such, however, is the duty to which we are invited by the subject proposed for the present lecture. Do not think that these parts of Divine truth are speculative and barren, and useless in the great work of practical religion. True, they are the deep things of God, and need to be approached with reverence; but then they will be life and strength to our souls. When was it that the heart of St. Paul was raised the highest in praise and adoration? Though his spirit was fully charged, he could speak with calm solemnity of man's fall and misery, the nature of Christian faith, the obligation of Christian obedience, and the source and blessed fruits of Christian holiness. But when he entered on these mysteries of Providence, the blindness of the Jews and their long rejection, and the mercy that overflowed, on their fall, to the Gentile world, then the full vessel of his heart ran over, in tears of deep sorrow and songs of devout thanksgiving. He gave sudden utterance to his agony of grief, when he thought on the guilt and danger of his brethren, his kindred after the flesh, the branches of the olive-tree who were broken off, and perishing in their unbelief. But when he dwelt on the love of God, which, through their fall, had reconciled the world, and brought salvation to the Gentiles, then, where sorrow had abounded, joy and praise did much more exceedingly abound. His tongue could no longer restrain the full tide of his emotions, while he exclaimed, in language like that of seraphim before the throne, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed to him again? For of him, and through him, and to him are all things, to whom be glory for ever."

We are now to meditate on the same awakening truth, which called forth this deep adoration in the apostle's heart,—the rejection of Messiah by his own people. May we enter on it in the like spirit of deep reverence and godly fear! To explain fully the remarkable prophecy from which the text is chosen would be more suited for a treatise than a public discourse. I shall rather confine myself to these outlines of thought, which the words naturally suggest;—the privileges and hopes of the Jews before Messiah's

coming, their predicted unbelief, its fruits in their own rejection, and the solemn warning which God has given, by their fall, to the churches of the Gentiles in these last ages. And now may the Lord God of the holy prophets bear witness to His own truth, and apply the message with power to every heart.

I. First, let us inquire, what were the privileges, hopes, and prospects of the Jewish nation before the coming of our Lord. Now, when the kingdom of God has been taken from them so long, and given to others, it is hard for us to recall the true state of the world and of the Jewish Church in those early times. Believers are now trained in a very different school, under opposite influences, and hence their views, on almost every part of Divine truth, are cast in another mould. We may own and feel, and in words we may perhaps maintain zealously, that we are saved by grace only, through faith. But how seldom do we enter into the reality of that great fact, in which the doctrine of grace becomes embodied, really and palpably, before our eyes; that, as Gentiles, we were all by nature "aliens from the commonwealth of Israel, and strangers to the covenants of promise," having, therefore, no hope, and "without God in the world!"

Let us transport ourselves backward, in thought, to those early days when David wrote the Psalms, or Isaiah received his visions. What must have been the views of a pious Israelite with regard to his own people? Around him he would see all the earth, with its mighty empires, plunged in gross idolatry and midnight darkness. He would see them, under visible tokens of God's displeasure, given up to walk blindly in their own ways. One spot alone was light, and that spot was the land of Israel. One people alone had the lively oracles of God, the messages of inspired truth, and that people were his own brethren, the children of Israel. He would turn to the law of God, that he might understand this deep mystery, and what truths would meet him at its threshold? He would read there that the whole world had sunk into ruin, and were rebels against their Maker; that mankind had once perished in the flood, and had sunk again into abominable wickedness. Amidst this ruin and darkness, the people of Israel alone have light in their dwellings. They, and they only, had been singled out from all nations, to keep truth and righteousness alive on the earth. Their forefather was so dear to God as to obtain a promise, sealed by an oath, that in his seed all the families of the earth should be blessed. The patriarch, whose name they bore, had held solitary intercourse with the God of Bethel; had received, in his earthly pilgrimage, the visits of angels; and, as a prince, had power with God, and had prevailed. The names of these holy men, he would also see, were now linked with the name of God himself in everlasting union, and Jehovah was become

for ever the God of Abraham, of Isaac, and of Israel. Their pilgrimage on earth is recorded, in the perfect law of God, with a fulness ten-fold greater than the creation of the world and the ruin of all mankind. At every step in the sacred history, the love of God to his people Israel would shine out more clearly to this pious Jew. He would hear that remarkable appeal, made to their own experience, and his heart would leap with gratitude and exultation. "Ask now of the days which were before thee, since the day that God created man upon the earth, and ask from one side of heaven unto the other, whether there hath been any such thing, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God essayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by a mighty hand, and by an outstretched arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?" He would catch the echo of that appeal, after four hundred years, from the lips of the sweet Psalmist and King of Israel;—"What one nation of the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do great things and terrible, for thy land, before thy people, which thou hast redeemed to thee from Egypt, from the nations and their gods? For thou hast confirmed to thyself thy people unto thee for ever, and thou, Lord, art become their God." Wonderful and surpassing honor, beyond all the triumphs of military ambition and worldly greatness! In the view of such privileges, well might Moses exclaim, "Happy art thou, O Israel, a people saved by the Lord, who is the shield of thy help and the sword of thine excellency; and thine enemies shall be found liars unto thee, and thou shalt tread on their high places!"

The Papacy and Protestantism.

(Continued from our last.)

A century and a half passed away, and then came the second great rising up of the human intellect against the spiritual domination of Rome. During the two generations which followed the Albigensian crusade, the power of the Papacy had been at the height. Frederick II.—the ablest and most accomplished of the long line of German Caesars—had in vain exhausted all the resources of military and political skill in the attempt to defend the rights of the civil power against the encroachments of the Church. The vengeance of the priesthood had pursued his house to the third generation. Manfred had perished on the field of battle; Conradin on the scaffold. Then a turn took place. The secular authority, long unduly depressed, regained the ascendant with startling rapidity. The change is doubtless to be ascribed chiefly to the

general disgust excited by the way in which the Church had abused its power and its success.

But something must be attributed to the character and situation of individuals. The man who bore the chief part in effecting this revolution was Philip IV. of France, surnamed the Beautiful—a despot by position, a despot by temperament, stern, implacable, and unscrupulous, equally prepared for violence and for chicanery, and surrounded by a devoted band of men of the sword, and of men of law. The fiercest and most high-minded of the Roman Pontiffs, while bestowing kingdoms, and citing great princes to his judgment-seat, was seized in his palace by armed men, and so foully outraged, that he died mad with rage and terror. "Thus," sang the great Florentine poet, "was Christ in the person of his vicar, a second time seized by ruffians, a second time mocked, a second time drenched with the vinegar and the gall." (*Purgatorio*, 20, 87.) The seat of the Papal court was carried beyond the Alps, and the Bishops of Rome became dependants of France. Then came the great schism of the West. Two Popes, each with a doubtful title, made all Europe ring with their mutual invectives and anathemas. Rome cried out against the corruptions of Avignon; and Avignon, with equal justice, recriminated on Rome. The plain Christian people, brought up in the belief that it was a sacred duty to be in communion with the Head of the Church, were unable to discover, amidst conflicting testimonies and conflicting arguments, to which of the two worthless priests who were reviling each other, the headship of the Church rightfully belonged. It was nearly at this juncture that the voice of John Wickliffe began to make itself heard. The public mind of England was soon stirred to its inmost depths; and the influence of the new doctrines was soon felt, even in the distant kingdom of Bohemia. In Bohemia, indeed, there had long been a predisposition to heresy. Merchants from the Lower Danube were often seen in the fairs of Prague; and the Lower Danube was peculiarly the seat of the Paulician theology. The Church, torn by schism, and fiercely assailed at once in England and the German empire, was in a situation scarcely less perilous than at the crisis which preceded the Albigensian crusade.

But this danger also passed by. The civil power gave its strenuous support to the Church; and the Church made some show of reforming itself. The council of Constance put an end to the schism. The whole Catholic world was again united under a single chief, and rules were laid down which seemed to make it improbable that the power of that chief would be grossly abused. The most distinguished teachers of the new doctrine were put to death. The English government put down the Lollards with merciless rigor; and, in the next generation, no trace of the second great revolt against the Papacy could be found, except among the rude population of the mountains of Bohemia.

Another century went by; and then began the third and the most memorable struggle for spiritual freedom. The times were changed. The great remains of Athenian and Roman genius were studied by thousands. The Church had no longer a monopoly of learning. The powers of modern languages had at length been developed. The invention of printing had given new facilities to the intercourse of mind with mind. With such auspices commenced the great Reformation.

We will attempt to lay before our readers, in a short compass, what appears to us to be the real history of the contest, which began with the preaching of Lu-

ther against the indulgences, and which may, in one sense, be said to have been terminated, a hundred and thirty years later, by the treaty of Westphalia.

In the northern parts of Europe, the victory of Protestantism was rapid and decisive. The dominion of the Papacy was felt by the nations of Teutonic blood as the dominion of Italians, of foreigners, of men alien in language, manners, and intellectual constitution. The large jurisdiction exercised by the spiritual tribunals of Rome seemed to be a degrading badge of servitude. The sums which, under a thousand pretexts, were exacted by a distant court, were regarded both as a humiliating and as a ruinous tribute. The character of that court excited the scorn and disgust of a grave, earnest, sincere, and devout people. The new theology spread with a rapidity never known before. All ranks, all varieties of character, joined the ranks of the innovators. Sovereigns impatient to appropriate to themselves the prerogatives of the Pope—nobles desirous to share the plunder of abbeys—suitors exasperated by the extortions of the Roman Camera—patriots impatient of a foreign rule—good men scandalized by the corruptions of the Church—bad men desirous of the license inseparable from great moral revolutions—wise men eager in the pursuit of truth—weak men allured by the glitter of novelty—all were found on one side. Alone, among the northern nations, the Irish adhered to the ancient faith; and the cause of this seems to have been, that the national feeling which, in happier countries, was directed against Rome, was in Ireland directed against England. In fifty years years from the day in which Luther publicly renounced communion with the Church of Rome, and burned the bull of Leo before the gates of Wittenburg, Protestantism attained its highest ascendancy—an ascendancy which it soon lost, and which it never regained. Hundreds, who could well remember Brother Martin, a devout Catholic, lived to see the revolution of which he was the chief author, victorious in half the states of Europe. In England, Scotland, Denmark, Sweden, Livonia, Prussia, Saxony, Hesse, Wurtemberg, the Palatinate, in several cantons of Switzerland, in the Northern Netherlands, the Reformation had completely triumphed; and in all the other countries on this side of the Alps and the Pyrenees, it seemed on the point of triumphing.

But while this mighty work was proceeding in the north of Europe, a revolution of a very different kind had taken place in the south. The temper of Italy and Spain was widely different from that of Germany and England. As the national feeling of the Teutonic nations impelled them to throw off the Italian supremacy, so the national feeling of the Italians impelled them to resist any change which might deprive their country of the honor and advantage of being the seat of the government of the Universal Church. It was in Italy that the tributes were spent, of which foreign nations so bitterly complained. It was to adorn Italy that the traffic in indulgences had been carried to that scandalous excess which had roused the indignation of Luther. There was among the Italians both much piety and much impiety; but with very few exceptions, neither the piety nor the impiety took the turn of Protestantism. The religious Italians desired a reform of morals and discipline, but not a reform of doctrine, and least of all a schism. The irreligious Italian simply disbelieved Christianity, without hating it. They looked at it as artists, or as statesmen; and so looking at it, they liked it better in the established form than in any other. It was to them what the Pagan worship was to Trajan and

Pliny. Neither the spirit of Savanarola, nor that of Machiavelli, had anything in common with that of the religious or political Protestants of the north.

Spain again was, in respect to the Catholic Church, in a situation very different from that of the Teutonic nations. Italy was, in fact, a part of the empire of Charles V.; and the the court of Rome was, on many important occasions, his tool. He had not, therefore, like the distant princes of the north, a strong selfish motive for attacking the Papacy. In fact, the very measures which provoked the Sovereign of England to renounce all connection with Rome, were dictated by the Sovereign of Spain. The feelings of the Spanish people concurred with the interest of the Spanish government. The attachment of the Castilian to the faith of his ancestors was peculiarly strong and ardent. With that faith were inseparably bound up the institutions, the independence, and the glory of his country. Between the day when the last Gothic king was vanquished on the banks of the Xeres, and the day when Ferdinand and Isabella entered Granada in triumph, nearly eight hundred years had elapsed; and during those years the Spanish nation had been engaged in a desperate struggle against misbelievers. The crusades had been merely an episode in the history of other nations. The existence of Spain had been one long crusade. After fighting Mussulmans in the Old World, she began to fight heathens in the New. It was under the authority of a Papal bull that her children steered into unknown seas. It was under the standard of the cross that they marched fearlessly into the heart of great kingdoms. It was with the cry of "Saint James for Spain!" that they charged armies which outnumbered them a hundred-fold. And men said that the Saint had heard the call, and had himself in arms, on a gray war-horse, led the onset before which the worshippers of false gods had given way. After the battle, every excess of rapacity or cruelty was sufficiently vindicated by the plea that the sufferers were unbaptized. Avarice stimulated zeal. Zeal consecrated avarice. Proselytes and gold mines were sought with equal ardor. In the very year in which the Saxons, maddened by the exactions of Rome, broke loose from her yoke, the Spaniards, under the authority of Rome, made themselves masters of the empire and of the treasures of Montezuma. Thus Catholicism, which, in the public mind of Northern Europe, was associated with spoliation and oppression, was, in the public mind of Spain, associated with liberty, victory, dominion, wealth, and glory.

It is not, therefore, strange that the effect of the great outbreak of Protestantism in one part of Christendom should have been to produce an equally violent outbreak of Catholic zeal in another. Two reformations were pushed on at once with equal energy and effect—a reformation of doctrine in the North—a reformation of manners and discipline in the South. In the course of a single generation, the whole spirit of the Church of Rome underwent a change. From the halls of the Vatican to the most secluded hermitage of the Apennines, the great revival was everywhere felt and seen. All the institutions anciently devised for the propagation and defence of the faith, were furnished up and made efficient. New engines of still more formidable power were constructed. Everywhere old religious communities were remodelled, and new religious communities called into existence. Within a year after the death of Leo, the order of Camaldoli was purified. The Capuchins restored the old Franciscan discipline—the midnight prayer and the life of silence. The Barnabites and the society of So-

masca devoted themselves to the relief and education of the poor. To the Theatine order a still higher interest belongs. Its great object was the same with that of our early Methodists—to supply the deficiencies of the parochial clergy.—(*To be continued.*)

Too Late.

"We are told that, some day—may be (no man knows) to-morrow, or more fearful still, it may be this very day before the sun goes down—that same merciful Savior, who died upon the cross, and rested in the grave, and then ascended to sit at the right hand of God, will appear again; but He will come, not as the son of a human mother, but as the son of His Almighty Father, as the Lord of heaven and earth. He has Himself warned us what the manner of that coming will be—with power and great glory." The sun which now shines so brightly will not give her light, and the stars will fall from heaven. The sound of a mighty trumpet will be heard, and the voice of an archangel—the chief of all the angels—will call upon the quick and dead—those who shall at that time be living, and those who have died before—to appear before the judgment-seat of the Almighty. It is impossible for us fully to imagine that scene; but once—it is now more than 1700 years ago—a human being was permitted to have a vision of what it shall be. St. John the Evangelist, the disciple whom Jesus loved, saw "a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And he saw the dead, small and great, stand before God; and the books were opened, and another book was opened which is the book of life, and the dead were judged out of those things which were written in the books; and whosoever was not found written in the book of life, was cast into the lake of fire." This was the vision, the representation of what will be. We must have been amongst that infinite multitude; do you think St. John saw our names written in the book of life? Madeline hid her face upon the table. "I would not willingly frighten you my child," continued Mr. Clifford, "but indeed it is necessary that we should think of these things; that when we say that we believe that Christ our Lord will come to judge the quick and the dead, we should understand that He will come to judge, not grievous sinners only—the drunkard and the thief,—not merely our neighbors and our friends, but ourselves."

"Will he forgive us, if we are very sorry then?" said Ruth eagerly.

"The time for seeking forgiveness will be over on that day," replied Mr. Clifford: "that time is now."

"But if we are sorry, very sorry indeed," said Ruth.

Mr. Clifford shook his head: "Every body will be very sorry indeed then, Ruth. The greatest sinner who ever lived, the man who was most careless, who even laughed at the thought of death and judgment, will be very sorry indeed; but his sorrow will come too late."

"Too late?" replied Ruth thoughtfully.

"Yes; it is not a strange thing, is it, to find ourselves too late, even in this life? There are instances happening daily, and they are warnings, if we will but profit by them. I will give you one, which I am sure you have not forgotten. Do you not remember the last time we went from Cottingham to Ringwood, when I said I would take you back by the railroad? You were called early, your box was ready, your breakfast was prepared, there was nothing wanting; but that you should be dressed in time. Instead of dressing you played; you thought one minute could not signify. Your mam-

ma warned you, but you did not listen.—You did not understand that there was anything in the world so fixed that it would not stay for you, even though it might be a question of life and death.—At length we set off; we walked quickly, and looked about us continually, and often I said that I feared we should be too late, but you did not comprehend how it could be possible. It was but a short walk, and we saw the great steam-engine as it stopped opposite the station-house; we even watched people moving about the carriages, and we heard the panting noise of the engine, and the calling of the policemen. We drew nearer and nearer, and you thought we were quite safe; there was a slight motion in the train, and the smoke ascended into the air, and as the people who were standing by stood still and fixed their eyes upon the long line of carriages, they rushed swiftly away, and we found ourselves one minute too late. No exertions, no entreaties could avail us then. That was being one minute too late for an earthly journey, but it is equally possible to be one minute too late for heaven.—*Langton Parsonage.*

Paul and James Reconciled.

"Therefore we conclude that a man is justified by faith without the deeds of the law."—*Paul.*

"Ye see then how that by works a man is justified, and not by faith only."—*James.*

A misapprehension of the doctrine of faith as taught by the apostles, Paul and James, has been the cause of much confusion, even in the minds of sincere Christians. Even Martin Luther, in the early part of his public life, thought that these two apostles taught contrary doctrines on the subject of faith as the condition of justification, and was unwilling for a time to admit the epistle of James into the number of inspired books. But more mature reflection, and a better acquaintance with the Scriptures, convinced him of his error. The seeming contrariety found to exist in the passages quoted above, has led many to embrace different views of faith: some adducing Paul to prove that salvation is by faith alone, and others, with equal confidence in the soundness of their views, quote from James to prove that works are as necessarily a condition as faith. By this course of proceeding the apostles are arrayed against each other. But we trust a careful examination of the subject as taught by both, will reconcile this seeming contradiction, and prove that they both taught the same doctrine.

A few considerations will show that James only wished to carry out the doctrine taught by Paul. Paul was speaking of the ground of our justification before God as sinners, and James of our justification before men as professors of religion, or in other words, of works as the fruit and evidences of our faith.

1. This will appear evident when we consider the different and opposite characters addressed by them. Paul had to do with Judaizing Christians "who sought to substitute the works of the law, and a righteousness of their own, instead of, or at least in conjunction with the grace of God; but James had to do with hypocritical professors, who abused St. Paul's doctrine of free grace, and took encouragement to sin, affirming that if they believed, it was sufficient, no matter how they lived." To deal with persons maintaining such opposite errors, different classes of truths are required, adapted to each class of persons. It was important that those who were seeking justification by doing the deeds of the law, instead of by faith in Christ, should be taught, that a "man is justified by faith without the deeds of the law," and it was equally important, that those who were depending

on a mere profession of faith, without works, should be taught that "faith without works is dead, being alone."

2. In the second place, they were not both speaking of the same kind of works. Paul was speaking of works done in obedience to the law of Moses, and before men embraced the faith of Christ; James of works done in obedience to the gospel, and as the necessary effects and fruit of evangelical faith.

3. In the third place they were not both speaking of the same kind of justification. Paul speaks of our justification before God, and James of our justification before men. Paul of our first justification as sinners, and James of our subsequent justification as believers in Christ. This is illustrated by reference to Abraham; "for if Abraham were justified by works, he hath whereof to glory, but not before God." Here we remark that although we may be justified before men for our good works, we never can before God. Again: Abraham believed God, and it was counted to him for righteousness. "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly his faith is counted for righteousness."—Rom. 4:2-4. The apostle then goes on to show when his faith was counted to him for righteousness, or, in other words, when he was justified by faith. It was not when he offered Isaac—the time referred to by James—but when he was in uncircumcision, when he first received the promise of the land of Canaan for an inheritance. It was then that he believed God and was accounted righteous, in consequence of his faith, without reference to any work done by him. On the contrary, James speaks of his justification as a believer in God, many years after the justification spoken of by Paul, even when he offered Isaac as a burnt offering. Works were now absolutely necessary from him as a professed believer, to justify his faith before men, and to prove the sincerity of his faith. In this sense all believers may be said to be justified by their works, in the language of James, and in this sense will believers be justified in the day of judgment, when "every man shall be judged according to his works."

4. From this view of the subject, we perceive that James and Paul perfectly harmonize. Genuine faith is always represented by Paul as purifying, working, laboring, and bringing forth fruit. James speaks of faith as producing works. "Seest thou," says he, "how faith wrought with his works, and by works was faith made perfect?" "Show me thy faith without thy works, and I will show thee my faith by my works." The doctrine taught by Paul is, that we are pardoned and saved through faith in Jesus Christ, without the deeds of the law; the doctrine taught by James is, that genuine faith—that is, the faith that justifies—will invariably result in good works.—There is an inseparable connection between faith and works; but faith must necessarily always precede works, as no work is acceptable to God that does not spring from faith. It is worthy of remark, that James does not say a man may really possess faith without works, but that a man may say I have faith. His whole argument is directed against Antinomian faith, or a mere profession of faith without a holy life. This view of the subject, in our opinion, removes all the seeming difficulty between Paul and James on the subject of faith.—*Religious Telescope.*

The Earth Purified.

There is a present vanity, which the creature, by reason of the sin of man, is made subject to, Rom. 8:20. When man

sinned, the ground was cursed for man's sake, and with it all the creatures (especially of this lower world, where our acquaintance lies) became subject to that curse; became mutable and mortal. Under the bondage of corruption, Rom. 8:21. There is an impurity, deformity, and infirmity, which the creature has contracted by the fall of man; the creation is sullied and stained, much of the beauty of the world gone.

That the creatures groan and travail in pain together under this vanity and corruption, Rom. 8:22. It is a figurative expression. Sin is a burthen to the whole creation; the sin of the Jews, in crucifying Christ, set the earth a quaking under them. The idols were a burthen to the weary beast, Isa. 46:1. There is a general outcry of the whole creation against the sin of man; the stone crieth out of the wall, (Hab. 2:11); the land cries, (Job 31:38.)

That the creature, that is now thus burthened, shall, at the time of the restitution of all things, be delivered from the bondage into the glorious liberty of the children of God; (Rom. 8:21,) they shall no more be subject to vanity and corruption, and the other fruits of the curse: but, on the contrary, this lower world shall be renewed: when there will be a new heaven, there will be a new earth; (2 Pet. 3:13. Rev. 21:1.) and there shall be a glory conferred upon all the creatures, which shall be, (in the proportion of their natures) as suitable and as great an advancement as the glory of the children of God shall be to them. The fire at the last day shall be a refining, not a destroying, annihilating fire. What comes of the souls of brutes, that go downward, none can tell. But it should seem by the scripture there will be some kind of restoration of them. And if it be objected, what use will they be to glorified saints? We may suppose them of as much use as they were to Adam in his innocence; and if it be only to illustrate the wisdom, power, and goodness of their Creator, that is enough. Compare with this, Ps. 96:10-13; 98:7-9. Let the heavens rejoice before the Lord, for he cometh.

That the creature doth therefore earnestly expect and wait for the manifestation of the children of God, Rom. 8:19. Observe, at the second coming of Christ there will be a manifestation of the children of God. Now the saints are God's hidden ones, the wheat seems lost in a heap of chaff; but then they shall be manifested. It does not yet appear what we shall be, (1 John 3:2,) but then the glory shall be revealed. The children of God shall appear in their own colors.—And this redemption of the creature is reserved till then; for as it was with man, and for man, they shall be delivered.—*Henry on Rom.*

Two Noble-hearted Children.

It is a beautiful sight when children treat each other with kindness and love, as is related in the following story. "Last evening (says the narrator,) I took supper with Lydia's father and mother. Before supper, Lydia, her parents, and myself, were sitting in the room together, and her little brother Oliver was out in the yard drawing his cart about. The mother went out and brought in some peaches; a few of which were large, red-cheeked rare-ripes—the rest, small, ordinary peaches. The father handed me one of the rare-ripes, gave one to the mother, and then one of the best to his little daughter, who was eight years old. He then took one of the smaller ones, and gave it to Lydia, and told her to go and give it to her brother. He was four years old. Lydia went out and was gone about ten minutes, and then came in. "Did you give your brother the peach I sent him?" asked the father.

Lydia blushed, turned away, and did not answer.

"Did you give your brother the peach I sent him?" asked the father again, a little more sharply.

"No father," said she "I did not give him that."

"What did you do with it?" he asked. "I ate it," said Lydia.

"What! Did you not give your brother any?" asked the father.

"Yes, I did, father," said she, "I gave him mine."

"Why did you not give him the one I told you to give?" asked the father, rather sternly.

"Because, father," said Lydia, "I thought he would like mine better."

"But you ought not to disobey your father," said he.

"I did not mean to be disobedient, father," said she; and her bosom began to heave, and her chin to quiver.

"But you were, my daughter," said he. "I thought you would not be displeased with me, father," said Lydia, "if I did give brother the biggest peach;" and the tears began to roll down her cheeks.

"But I want you to have the biggest," said the father; "you are older and larger than he is."

"I want you to give the best things to brother," said the noble girl.

"Why?" asked the father, scarcely able to contain himself.

"Because," answered the dear, generous sister, "I love him so—I always feel best, when he gets the best things."

"You are right, my precious daughter," said the father, as he fondly and proudly folded her in his arms. "You are right, and you may be certain your happy father can never be displeased with you for wishing to give up the best of everything to your affectionate little brother. He is a dear and noble little boy, and I am glad that you love him so. Do you think he loves you as well as you do him?"

"Yes, father," said the little girl, "I think he does; for when I offered him the largest peach he would not take it, and wanted me to keep it: and it was a good while before I could get him to take it."

The Contrast.

An exchange paper give us facts like these:—Saxony, at the period of the Reformation, and until she fell under the power of popery, occupied a lofty position among the states of Germany, and possessed the most important elements of national wealth and power; she has now sunk into insignificance, and has no weight in the balance of political power. On the other hand, Protestant Prussia has arisen from an obscure duchy into a mighty kingdom, is the leading power of the German confederacy, and the very centre of the learning and civilization of the world, though her soil is sandy and sterile, and nature has done for her but little. Again,

Ireland refused to bow her neck to the yoke of his holiness. Pope Adrian stirred up Henry II. to subdue her, that he might wring from her "Peter's pence," and was the first instigator of that "union" of which the Catholics so loudly complain. Popery is the blight of her prosperity—the withering curse of her children; but,

Scotland—across the Channel—is full of churches, schools, and colleges—the land of learning, liberty, exalted sentiments, and hallowed wealth—the glory of the British isles. Again,

In Protestant America every man sits beneath his own vine and fig-tree, having none to make him afraid; peace and happiness, knowledge and love, liberty and prosperity everywhere abound. But, in Catholic America, in Mexico, and

throughout all the republics south of her, there are despotism and anarchy, desolation and misery in fair proportion with the universal ignorance and sottishness of the people.

The fairest portions of the world, Italy, Spain, Poland and South America, have in the providence of God been allotted to popery for its inheritance; these are the broad fields of the wealth it calls its own, and none dispute its claims; and yet all these rich and fertile countries have been impoverished, and made wretched by the mother of "abominations." No other countries of the world, ever enlightened by the gospel, have sunk so low on the same scale of intelligence, wealth, and moral worth.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, NOVEMBER 18, 1846.

Hard to Understand.

Another instance of gross misunderstanding has just come to our knowledge. In the columns of a contemporary, a brother—referring to our answers to some enquiries respecting our opinion of "the doctrines of Annihilation and Sleep of the Soul between Death and the Resurrection"—says:—

"I have noticed some strong expressions, such as, 'These doctrines are not doctrines of the Bible.'—They were not believed by the fathers, and such as adhere to them, do it to build up a theory, &c. Now, how far that dear brother is right in his judgment, THE GREAT DAY can only decide."

We were very much astonished on reading the above, because we could not conceive so gross a perversion of our language possible. Instead of asserting that "These doctrines are not doctrines of the Bible," we said, in answer to the question, "Do you consider" them "as doctrines of the Bible?"—"We do not consider these doctrines are doctrines of the Bible." And we do not. There is a vast difference between giving our opinion that a thing is not so, and dogmatically asserting that it is not so. Again: Instead of saying, "They were not believed by the fathers," we said, "Nor is there any trace of them in the primitive church, so far as the faith of the church has been transmitted to us." This is a historical fact, which cannot be gainsayed, however unpalatable it may be. This was also given in answer to a question for information on that point, which we supposed we had the right and privilege to answer. Again: Instead of saying that "such as adhere to them, do it to build up a favorite theory," we not only made no such remark, but we made no remark, in that connection, which could be tortuously twisted into such a construction. The only remark we made which could be referred to by this, is a sentence which appeared in the "Herald" THREE WEEKS after the appearance of the "Herald," which contained the first portion of what this brother has connected and enclosed within the same quotations—that which we have replied to appearing in No. 7 of this volume, and the last in No. 10. And this last, instead of saying that those who believe in the unconsciousness of the dead, and annihilation of the wicked, "do so to build up a theory," as the grammatical construction of the letter of this brother makes us, we were not alluding to a belief in either of those doctrines, but were answering some questions by Bro. CHILDS, respecting the Savior's account of the state of the Rich Man and Lazarus, in which we said, that we could not "conceive how a man can seriously believe that this teaches anything besides the condition of man after death, and before the resurrection. And we do not believe any other interpretation would be given to it, by any who have no theory which must, at all hazards, be sustained."

Now, how a brother, who has affection

enough for us to call us a "dear brother," can assert that we say a doctrine was not found in the Bible, when we only give our opinion that it is not there found—that they were not believed by the fathers, when we say, nor is there any trace of them in the primitive church—and then enclose in the same quotation, and make us say in the same connection with the last, that such as adhere to them do it to build up a favorite theory, when what we did say was said in a paper published three weeks afterwards,—and, instead of referring to a belief in those doctrines, had express reference to a familiar portion of Scripture, in direct opposition to the natural use of language, and the understanding had of the words of the text in all ages—is more than we can comprehend. And this understanding is the more strange from the fact, that before this letter that we refer to was written, the writer of it wrote us respecting the first expression, and we wrote back, showing him how he had misunderstood us! The brother who made these strictures, on seeing this, will see how unjust his perversion of our language is; and if he really desires to present our remarks fairly, he will make a correction of his letter through the same columns in which it appeared. If we should thus represent the language of a brother, we should not dare come to the "great day" of which he speaks without a full correction of it. We would not intimate that this is not an entirely unintentional misrepresentation of our language; but it none the less requires a correction.

When we see such strange misunderstanding of our own language, we cease to wonder that so many should so misunderstand the language of the Bible, and engraft on it views which those living in the first century, and so near the fountain of light, with the same Bible in their hands, which they could read in its original language, did not dream were therein contained.

We always like to feel when we write, that we are writing for those who will understand what we write—who will not designedly pervert our language, and who will comprehend the import of our words. If we supposed that all our readers would thus misconstrue our language, we should feel, that to write another editorial for the columns of this paper would be labor lost. But we have no fears that the number of those who would misconstrue our language is large.

What has been Done?

The enquiry has been often asked, "What has been done by the brethren in England?" We would reply, that full as much has been accomplished—if not more—than was expected. The mass of mind has been moved, and causes set in motion, the great result of which can only be known in the great day.—There is always much more accomplished than is seen on the surface of things. We recollect being present, fourteen years since, at an explosion of ninety-four kegs of gunpowder, at the Bolton quarries, in Connecticut. A small opening had been extended quite a distance under the mountain, into a small chamber in which the power was deposited, and the opening, with the exception of a tube for communicating fire, filled with solid masonry.—Notice was then given in the papers, that the explosion would take place at a certain hour. Being within a few miles, with a crowd of others we attended, and stationed ourself at a good place for observation, and at a safe distance. The explosion was most sublime, and was the most perfect specimen of a small earthquake we ever witnessed. Mighty rocks were seen hurled through the air, prostrating trees and fences, and the whole mountain seemed to quake and groan. On going up to the scene of the explosion, it was found that the whole top of the mountain stood firm

—the rocks which had been discharged coming from the side of the hill, and that, seemingly, little execution had been effected, much to the disappointment of the proprietors. A year afterwards we passed the same place, and enquired what the result of the explosion was. The proprietor informed us, that on digging into the mountain, it was found that it was broken and loosed in every direction; so the great blast had accomplished much more than they expected, and ten times the execution that on the day of explosion was seemingly effected. We then learned that we could never decide how much had been accomplished by any agency, until we had had an opportunity to dig into the mountain, and ascertain the extent of the cracks and fissures which it had caused.

So it is with the Mission to England.—While we can see enough to give cheering hope of the most happy results—all we expected to effect by it—we shall have to wait the revelation of eternity for a full comprehension of all it has effected.

Letter from Bro. S. Everett.

Dear Bro. Himes:—I wish to address, through the "Herald," those of your readers who still remain in the churches opposed to the "advent near." We are glad to know that there are still some brethren who love the appearing of the Lord among our opponents. We are interested to read their communications. One, not long since, expressed the opinion that we have been hasty in seceding. I think not. We did not take such a course, till we saw that "the advent near" was rejected by them, as a body.—Even then, some of us waited for months, loth to leave and to give over our labors for their good.—And we still pray the Lord to bless his own people who may yet be among them. If a few can remain and do their duty, and enjoy God's blessing, so be it. But generally those who continue in the "denominational churches," are, as far as we are acquainted, in a backsliding state. They are in a perilous condition. Dear Brethren, look at your position in the light of truth and of the Bible. You are under a ministry who virtually say, "My Lord delayeth his coming," and you give your support to such a ministry, instead of hearing and supporting those who "give meat in due season." You are obliged to bear prayers, (you cannot in the sight of God heartily join in them,) for the conversion of the world, the millennium, &c., contrary to your belief. You commune with those who are destitute of the power of godliness. We are glad if any of you can make exceptions to these charges. I ask in view of the speedy coming of the Lord, if they are not, with very few exceptions, true? I am pained for you, dear brethren. You cannot speak of the dear Redeemer's "advent near" without perceiving that the subject is disgusting to those whom you fellowship as Christians; nay, some of them openly scoff at it. Does any one enquire what can I do to better my condition? I reply, by asking, have you discharged your duty by bearing your honest and faithful testimony to the truth concerning the glorious coming and kingdom of the Lord, and a constant readiness to meet your God? This do, "whether they will hear or forbear," and obey the commands of God touching this point. I quote the following texts for your consideration. 2 Cor. 6:14—18; and first verse of 7th chap. 2 Tim. 3:1—5; Eph. 5:11; Acts 19:9. These texts and the context show you, that your duty consists in separating from such society, and in associating with those who are "perfecting holiness in the fear of God;" and you have the cheering promise, that God will be your Father, and acknowledge you for "sons and daughters." Let me quote Mal. 3:16—18; and Matt. 18:20; Heb. 10:25. Dear reader, you have found light on the prophecies to direct you to the coming of your King, so you will find the yoke of Christ easy and his burden light in walking in these commands. Do not "fear them that kill the body and have no more that they can do, but fear him who is able to destroy both soul and body in hell." "If we suffer with him we shall also reign with him." We must each stand or fall to our own master. I have only discharged what was felt to be a duty, in thus addressing those whom I would benefit. Let us "stand perfect and complete in all the will of God," and our labor will not be in vain in the Lord. And we shall soon hear him say, "Well done good and faithful servant, enter thou into the joy of thy Lord." From your friend and brother in the Lord,

SAMUEL EVERETT.

North Leverett, Oct. 31st, 1846.

REMARKS.

The subject of the above letter is one of a very delicate nature, and of fearful responsi-

bility. The first question we should ever ask in the performance of any act is, Will it be in accordance with the will of God? and will more good, in the salvation of souls, result from this than from an opposite course? We have never dared to advise any respecting his ecclesiastical relations; and when we have seen the sad result of the advice of some, we have felt to rejoice that we were guiltless in that respect.

It cannot be denied that there is a low state of religion in the churches, and that numbers have with scorn rejected what the Bible teaches respecting the coming of Christ; but all have not thus done; and we should never make one responsible for the doings of another. There are churches which have expelled Adventists, simply on account of their belief respecting the Advent—giving them, at the same time, a certificate of their Christian character. We should suppose that an Adventist connected with such a church, would rejoice in the dissolution of that connection. There are others who have been expelled on account of the bitter, denunciatory, unchristian course they have pursued, who would never have been molested for their Advent faith, and yet who would attribute their excommunication solely to their belief; when, instead of being persecuted for righteousness sake, they have been only as evil doers. Some have justly withdrawn from a church, because they saw the doctrine so dear to them was despised; and others have unjustly withdrawn from churches, composed of humble and praying souls, merely because the church did not see as they did. Some, who were humble, pious, devoted Christians, have found that they could not live in their respective communions, in the enjoyment of that peace and fellowship with God, that they could find while otherwise connected, and were obliged to withdraw—in a peaceable, Christian manner. Others have endeavored to brow-beat the churches with which they were connected, and have seemingly left out of revengeful feelings. Some have seen the low state of religion in the churches, and have made it a subject of midnight prayer, giving a reason of their hope in meekness, to all who asked them, entreating all that they could influence, if by any means they might, in a spirit of love, win them to a knowledge of this truth. Others have only seen this low state of religion, to boast of their own superior attainments, and to taunt the churches with their coldness and conformity to the world, and to denounce them as fallen, lost, degenerate. Some have withdrawn from their respective communions, and have continued to grow in grace, and make progress in divine things. Others have withdrawn, and then given up all religion—relinquishing family and secret prayer, and despising all the means of grace.

While we see such a variety of traits of mind, find persons actuated by such a variety of motives, we are obliged to confess, that unchristian conduct has not been confined to one side of this question; and that we should not dare to assume the responsibility of advising respecting a person's ecclesiastical relations, but would rather leave it to the best judgment of each one who shall endeavor to be actuated by a supreme desire for the glory of God.—We would thus leave it, because we find reasons why persons may conscientiously misjudge. Some, connected with an humble, Christian church, may suppose all churches are like their own; while others, connected with a persecuting church, may suppose all are thus alike. Now, there can be no question but what those connected with an unchristian church, are in duty bound to leave; and those connected with a Christian, have a right to leave, if they can be situated more to their mind—the same as a person can leave one

church and join another. But we can never justify a spirit of denouncing churches, merely because they do not believe just as we do.—The only test of Christianity we should institute, is that laid down in the Scriptures. We should not denounce the creed of another, merely because he does not believe our own creed. There is a strange inconsistency in denouncing all creeds, and yet in demanding implicit acquiescence in our own. When we are fellowshiped as Christians in our views, we should fellowship all we consider as Christians, in theirs. Many a time have we fallen in company with those who heartily despised what they supposed were our views; who, on being informed of our true sentiments, have rejoiced in them. There has been a great amount of evil caused in many places, by the foolish and inconsiderate course of those who have been known as Adventists. And there are scores of churches, whose only knowledge of this doctrine has arisen from intercourse with this class of persons. Witnessing the unchristian, bitter, dogmatical spirit of these, they have taken it for granted that all Adventists were actuated by the same spirit, and have rejected the doctrine accordingly. The sin of their rejection may be found in the skirts of such. When did the churches reject the doctrine? Bro. MILLER testifies that he was welcomed into the pulpits of the churches everywhere, until the cry was raised to come out of them, and denouncing them. Had not the cry been raised, there is no knowing how extensively this doctrine might have prevailed. It is not to be supposed that a man can get a hearing in a church which he denounces.—That very act cuts off his influence with it. The church doors which are closed the tightest, are against those who have been the most bitter and denunciatory. Those whose instructions have ever been characterized by love and Christian feeling, find even now churches open to them in every direction. Bro. GALUSHA, who needs no eulogy of ours, finds pulpits open to him in all the denominations. All these would be closed if he should denounce the churches. In these pulpits he can preach the gospel of the kingdom. But he would not compromise the truth for the sake of admittance there. One good brother from Wisconsin was in our office a few days since. He said he was a deacon in the church, and teacher in the Bible-class. At first they listened to him very reluctantly; by a patient and humble course, he had won the confidence of the church, and the result was, they became pretty well indoctrinated into this truth.

Now, would it be wise for those thus situated, to take any step which would shut them out from their field of usefulness? Experience teaches us that we cannot hope for a perfect society to commune with, and that we cannot expect to go where there will not be mixed up, in the prayers and preaching, things contrary to the word of God. We do not find exception from this among Adventists; and we should not expect it anywhere. There is danger of sanguine temperaments feeling that they are the people, and that if they die, wisdom will die with them. We should remember, that at best, we are liable to err, and therefore we should be very cautious how we advise, or how we should listen to the advice of others. Let every one be fully persuaded in his own mind, and so act, as he shall wish he had done when he shall stand at the bar of his Judge.

Correspondence of the English Mission.

NUMBER XX.

God's Judgments—More Phenomena—The World's Inseparability—Bro. Himes at Nottingham and Derby.

BIRMINGHAM, October 3d, 1846.

It does seem as though the simple, honest, and praying servants of Christ must begin, ere long, to see that God is not with them in

their hopes, aims, and efforts: from the midst of so much darkness and confusion they must hear the admonitions of his voice. How has the Almighty always, for years, plead with the earth, and with his people. Think of that scourge, the Asiatic cholera, baffling and mocking the skill of the whole medical world, sweeping like an avalanche from east to west, burying multitudes in its desolating course; turning this fair earth for a season into a charnel-house, and spreading everywhere terror, mourning, and death! The cattle have been visited with extensive plagues. The fish have been washed ashore in a dead, or dying state. It is now stated that a great mortality prevails among the hares, large numbers being found dead in the fields, or estates, where the game is very numerous. Several of the Canary fanciers of the neighborhood of Lancaster have lost their most valuable birds during the last few days, by a sort of spasmodic cholera, the symptoms being similar to those observed in the human subject when laboring under that terrible disorder. The potatoe crop has failed in Ireland, Scotland, and France, and a famine must follow. At Wainybroch the bees and wasps recently congregated together, from the east, west, north, and south, and engaged in deadly warfare. They appeared in swarms as far as the eye could see, and the ground for a large space underneath, was covered with the dead, mostly wasps.

Very lately, off Aberdeen, (Scotland,) the waters were discovered to be of a darkish purple color, and of a glutinous nature: and experiments were found to turn everything which they touched into the color of purple. The same phenomenon was witnessed by the fishermen out at sea; they represented it as the sea breaking out into dark spots. It continued through the day with the same appearance, excepting it seemed more compact with the rising of the tide. In London, during a bright moonlight, a few nights since, a meteor passed over the metropolis, leaving a tail, or stream of light, 20 or 30 degrees long—the stream finally divided, leaving a long and a short end—the former assuming a serpentine form, and the latter a semi-circular form: the whole lasted for 30 seconds.

Thus by pestilence, famine, signs, accidents, earthquakes, fires, the Almighty is pleading with his creatures. We know we shall be put down as weak minded and superstitious, in giving any importance to what some may call the freaks of nature, or only the ordinary circumstances of time. But has God at length forsaken the earth? Have sin and sinners ceased from among men?—and has He ceased expressing his displeasure at what has heretofore provoked his judgments? Shall we turn infidel, and endeavor to account for every wonder on philosophical principles? Is there famine and death in the city, and God has not done it? Does not even a sparrow fall to the ground without his notice: and shall man, and beast, and fowls, and plants, the sea, the sky, shall all protest—*God is not!* O where is there a parallel to such stoicism, unless it be found in the ignorance, and hardness, and heathenism of Egypt! Alas, we have become familiarized to the judgments of heaven.—Where is there any serious thought, any hearty confessions, any public fastings and supplications, any reformation of life, any turnings unto God? Nineveh will rise up in the judgment and condemn us! Add to the above melancholy picture, the death of piety,—that greatest of all calamities—the inroads of error, the prevalence of vice and profligacy, and last of all, the utter contempt with which the warning cry is treated.—“Behold he cometh.” Ah, there is no language that can justly depict the blindness,

folly, and madness, of this generation. How many, it is to be feared, of those even who have professed faith in the events of which the above are all harbingers, will finally be startled with the sudden appearing of the Bridegroom, to find that their lamps are *gone out!* Of all disappointments, these must be the most awful. Let all who read these lines inquire if they are now ready to meet the Judge. No excuse will be accepted if we are then unprepared.

Bro. Himes has sent in his contribution for this number of the correspondence:—

“Visited Nottingham, Sept. 25th, and spent several days. There is quite a congregation of Adventists in this place, which were raised up by the labors of Bro. Micklewood, and others. They gave me a hearty reception, a candid hearing, and liberally met my expenses. By some means they had got the idea that I had not been baptized, or was not a believer in immersion at all. So that before my arrival, I was made a subject of prayer, that God would vouchsafe to me the blessing of light on this important question. So after my first discourse, one of the brethren made some remarks on the subject of baptism, which I did not comprehend at the time, till I was informed that it was reported I was a disbeliever in baptism. But having been immersed before many of them were born, and having baptized at one time as many in number as their usual congregation amounted to, the matter was very satisfactorily settled: and to the joy of many hearts.

“They have no stated minister at present. But having intelligent and faithful brethren, of good report, who take the oversight of the flock, and attend to the ordinances of baptism and the Lord’s supper, they flourish and increase in graces and numbers. They are favored with the occasional labors of Mr. Greenwell, the junior minister of the Church of the Disciples in this place. We made his acquaintance, and were edified by a public discourse, as well as by a private interview. We also had an interview with Mr. Wallace, who has published Mr. A. Campbell’s works extensively in this country. He listened to several of my lectures, and invited me to give my last lecture in the chapel of the Disciples, of which church he is the senior pastor. I accepted the invitation, and gave a lecture to a crowded auditory. Many of this people hold to the pre-millennial Advent.

“I had the pleasure of an interview with the Rev. Mr. Brooks, Rector of St. Mary’s, in this town. He has long been known to the students of prophecy, as the publisher of the “Investigator,” “Abdiel Essays,” and the “Elements of Prophecy.” He received me with great courtesy, and expressed his kind wishes for our success in promoting the Advent faith among the people in this country. He seriously differs from us in reference to the Jews: he thinks they will yet return to Palestine at, or before the second Advent, and that the literal return of the Jews is closely connected with the literal return of the Messiah. If the promises to literal Israel are not fulfilled literally, then he argues that those promises of the literal return of Christ, on the same principle, may be spiritualized. I see no parallel in the case; and he gave me no new argument on the subject. Truly blindness has happened to a part of Israel on this question. On the subject of Popery, he holds very similar views to my own. Its present spread and future triumph being a subject of prophecy. And that its fate will be sealed at the second Advent.

“I also called upon the Rev. Mr. Blakey, another clergyman of the Established church, in this place. He stands at the

head of the “Protestant Reformation Society” here; and is exerting much influence in favor of the Protestant cause. He accuses the Roman priests of using *Satanic* influence in making converts from Protestantism to Romanism. He assured me of the success of their craft, and subtle policy, in this region, and expressed his conviction that the Man of Sin would yet rise to a much higher state of prosperity and power, before his destruction by the coming of the Son of God. He received me very cordially, and asked many questions about the state of things in America. And among others, he inquired what connexion there was between the *Mormons* and the Advent people! He had been informed by the papers, that we were connected with them. And this idea was quite general in many parts of this country. I was happy to assure him, that so far from being connected with them, that we were among their earliest opponents.—That we could view it in no other light than a shameful imposture. And that its fruits had demonstrated it to be a system of iniquity. He thought we ought to correct this impression on the public mind, as it might remove prejudice, and open the door of usefulness, which in many cases was now closed. He expressed his sympathies with many of our views, and wished us success in doing good among his countrymen.

“I gave five lectures, which were fully attended. There is a good and healthy interest here on the Advent question. The brethren are united, and firm in the faith of the Advent at the very door.

“I visited Derby, about fifteen miles from Nottingham, and gave two discourses in the Mechanic’s Hall. We had a full attendance. The word seems to take a deep hold here upon every class—Churchmen, Dissenters, and all. If we could but make a stand here, a large congregation could be gathered, who would support the Advent cause. As it is, we have a noble little band, who hold regular service on Lord’s day, and once in the week. We doubt not they will hold up the light, and will increase in strength and numbers. Bro. Brown will succeed me in both of these places and give lectures, with the prospect of doing much good.”

Letter from Bro. F. G. Brown.

Dear Bro. Bliss:—I speak in this place this evening, also on Lord’s day. Bro. Hutchinson has been before me, and awakened a deep interest here on the coming of the Lord. He is now about ten miles from this place; I expect a letter from him tomorrow. God is opening the door for him, and greatly blessing his labors. In one instance, a whole church have invited him to come and deliver a series of discourses.—The Scotch are proverbial for their cautiousness in the reception of new theological tenets, so that, we must confess, we apprehended some difficulty in getting a hearing; but the Scotchman is a Bible student; and here we have the advantage—it is the Bible we bring him. God is by no means without his witnesses in Scotland, as well as England and elsewhere, as you will see by our next. I shall hasten to look into Ireland, to learn about the ground there. I tell you the fields are truly *white* for the harvest. O what a glorious work is here: how many of the dear brethren in America would rejoice to reap the harvest. I wish my little family were here, and I don’t know when you would see me again. I long to see them, and all the dear friends in America, but I shall leave the field here with sorrow. We only want the men *able* to speak, in order to see the truth advancing—throughout the whole kingdom. It is easier to get access to the people than we apprehended: and there is more thought, and preached, and written about the coming of the Lord in Great Britain, than I had supposed. Oh this work is of God!—and Jesus is coming!

Yours in the hope,

F. G. BROWN.

Hawick, (Scotland), Oct. 16th, 1846.

Correspondence.

The Two Covenants.

No. VI.

Who are Israel? I have said that God did not reject Israel, but ejected all who did not prevail with him. In Rom. 9: 25, 26, Paul quotes from Hosea 1:10—"I will call them My people, which were not my people; and her beloved, which was not beloved,"—and applies it to the Gentiles: and keeps up the same thread of remark through the 10th chapter, declaring that there is *no difference* between the *Jew* and the *Greek*. In the 11th chapter, he anticipates the objection which a Jew would make: "Hath God cast away his people?" the Jews inferring, from his reasoning, that if the covenant was "taken away," then God had no people! He then shows that God had saved a "remnant" of the outward Jews, and made up the rest, by taking a people *out* of the Gentiles for his name: and illustrates it by the "lump," and the "olive-trees." The first fruit being holy, so also must be the lump; the root being holy, so must be the branches. This must be effected either by making all of the original branches fruitful, or by removing the unfruitful branches, and engraving fruitful ones in their place from the wild olive-tree. The latter he shows was the case. He has now showed his opponent, who charged him with saying that God had cast away his people, that the "children according to the flesh," (the natural descendants of Abraham) "are not the children of God: but that the children of the promise are counted for the seed;" (chap. 9: 8.) and assures him that a part of Israel according to the flesh will remain blinded, till the *fulfillment* of the Gentiles be brought in, till the last scion is engrafted into the natural olive-tree from the wild olive-tree; beyond which there can be no more Gentiles saved—when all Israel (children of the promise who are counted for the seed; the olive-tree, made up of natural branches and wild olive scions) shall be saved. In other words, he has shown his opponent, that there can be no national restoration of the Jews—that God hath broken down the middle wall of partition; and made of *twain*, one new man of *two* olive-trees, *one* good one. As Christ, "the first fruit," is holy, so are we in this world. 1 John 7:17. The Savior establishes the same fact in John 8:39—"If ye were Abraham's children, ye would do the works of Abraham." Paul clearly states the same truth in Rom. 2: 28, 29—"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." It will be seen that this is a "literal" view: for the good olive-tree, after its unfruitful branches are removed, and their places supplied with fruitful ones from the wild olive-tree, is as *literal* as it ever had been. Surely a resurrected believing Gentile, is as *literal* an entity, as a resurrected believing natural descendant of Abraham. Besides, those who do not believe that the first covenant, which gendereth to bondage, is taken away, and who are therefore expecting it to gender to liberty, by the future fulfillment of its yet unfulfilled promises; are not ready to admit that the restoration of the Levitical law generally embraced in those promises, will *literally* take place, eighteen hundred years after Christ nailed it to his cross, and took it away!

A LITERALIST.

The Christian's Hope.

No angel tongue can tell, no finite intelligence portray, the ineffable glories of the Christian's Hope. The consolations to be derived from its possession, are incalculable, and indescribable. And, methinks, were it possible that the world, with all its transcendent glories, its fascinating charms, could be given to the true Christian, in exchange for his hope, he would indignantly repudiate the offer, and exclaim, O no! I care not for the world, with all its gilded joys, its seductive allurements: its glittering gewgaws attract me not. I would not part with my hope, for priceless gem that came from heaven, for ten thousand times ten thousand brighter worlds than this. Yes! the Christian would cling to his hope, with desperate tenacity, and exclaim, Take from me the world, with all its glories, but O my soul, "hope thou in God." With the apostle Peter would he exclaim, "Blessed be the

God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten me again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for me." 1 Pet. 1:3, 4. And there is abundant reason that the Christian should set such a priceless value upon his hope. Yes! he knows that this world is no friend to grace, to help him on to God; that this life is one continual scene of turmoil and tribulation, of warfare and of wickedness; that there is nothing in it which can satisfy his high and holy aspirations. Rob the Christian of his hope, and you rob him of his all. You dispossess him of that which is indispensable to his spiritual vitality. You take that from him which is the grand incentive to human action; that which impels him onward amid the scoffs and sneers of this wicked and perverse generation, and encourages him while sailing in his fragile bark upon the dark and stormy sea of life, to struggle manfully against the contending elements, with the consolatory assurance, that soon he will have reached the long-sought haven of repose. Yes, sometime the Christian feels as though he must give up the struggle,

"Sorrow bows his spirit down,

And virtue lies distressed."

gloom and sadness hang upon his brow, and joy seems to be a stranger: perhaps he is passing through the fiery ordeal of penury and affliction, or perhaps the finger of scorn is pointed at him for Jesus' sake, and the waves of persecution are about to overwhelm him; he feels that all is lost: but at that very critical moment, hope lights up his eye, and sends a thrill of joy through every avenue of his soul. At last he says with the Psalmist, "I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of my enemy? As with a sword in my bones mine enemies reproach me, while they say daily unto me, Where is thy God?" Gathering fresh courage, he breaks out and exclaims, "Why art thou cast down, O my soul; and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him who is the health of my countenance, and my God." Ps. 42: 9-11. The hope of the Christian is emphatically the Christian's hope. It is hope *sui generis* in its character. It possesses properties which peculiarly distinguish it from every other kind of hope. And what are its distinguishing features?—Why, first, the nature of it; it is a *lively* hope. "Blessed be the God and the father of our Lord Jesus Christ, who by his abundant mercy hath begotten us again unto a *lively* hope," &c. 1 Pet. 1:3. Yes, the hope of the Christian is a *lively* hope. It is one which is eminently calculated to cheer him in his onward march to the kingdom. It imparts its vivifying influences to the living, and indescribable consolation to the dying. Sometimes the waves of the sea become mighty, and the floods lift up their waves against him; sometimes the rude and relentless hand of persecution is raised against him, or perhaps the chilling rains of adversity beat in one unabated storm upon his unsheltered head, and "dark brood the heavens o'er him." But ah! amid the wrath and fury of the dark demon of the storm, the sweet and soothing angel of hope ministereth unto him, and he exclaims, "God is my refuge and strength, a very present help in trouble: therefore will I not fear, though the earth be removed, and though the mountains be carried into the midst of the sea: though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Ps. 46: 1-3. Yes, he knows that soon all will be well; soon the scene will be changed, the cross be exchanged for an imperishable crown; soon will he gaze with untold rapture, and ineffable delight, upon the face of Him whose smiles shall scatter joy and gladness throughout the New Jerusalem. Soon shall he bask amid the unfading beauties of Eden, arrayed in all her pristine glory, and be forever with the Lord. Then the hope of the Christian is a *lively* hope.

But another most glorious feature associated with the Christian's hope is, the basis upon which it is predicated. And what is the foundation of the Christian's hope? He rests it upon the resurrection of Jesus Christ from the dead. I envy not the man who has any other foundation. And why so? Let the apostle Paul answer the question: "And if Christ be not risen, then is our preaching vain, and your faith is also vain." 1 Cor. 15:

14. Again, "They also which are fallen asleep in Christ are perished." v. 18. And yet, (tell it not in Gath,) there are some professed Christians, who would, if possible, wrest from the true disciple of Jesus the only foundation of his hope. Destroy this, and the whole fabric of Christianity is not worth a straw: the whole superstructure must fall to the ground. The doctrine of the resurrection of Jesus Christ from the dead! O blessed hope! Destroy, if you can, every other article of my faith, but let me cling to the resurrection; for it is this upon which my hopes of future bliss are predicated: destroy this, and I wither, and droop, and die.

But the crowning glory of the Christian's hope consists in the object of it. And here let me say, it is an object calculated to excite the admiration of angels and of man. It is this, and this only, which can satiate his most ardent aspirations. It is nothing less than an inheritance incorruptible, undefiled, and that fadeth not away. It is a "hope of eternal life, which God, that cannot lie, promised before the world began." Titus 1: 2.—He looks not in this world for the consummation of his hope; but he looks forward to the time when Christ "will give to him that overcometh to eat of the tree of life, which is in the paradise of God." Rev. 2: 7. He looks forward to the time when he shall hunger no more, neither shall he thirst any more, neither shall the sun light on him, or any heat: for the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. Rev. 7: 16, 17. He looks forward for the realization of this blessed hope, to the glorious appearing of the great God, and our Savior Jesus Christ. Titus 2: 13. Then shall the Lord comfort Zion, he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody. Isa. 51:3. Press forward, then, brethren, a little longer, and he who hath promised to come, will surely come, and will not tarry; and then will our hope be lost in the full fruition of that inheritance which is incorruptible, and undefiled, and that fadeth not away.

W. J. WATKINS.

"What is Truth?"

No. IV.

It will be admitted by all, that the truth needs no fictitious aids. That which is true in itself can never be fortified by that which is false. By the existence of certain causes, an error, not known to be such, may be supposed to enhance the strength of a given principle; but it is not so; sooner or later that which is false must be discarded. As long as truth is attempted to be sustained by that which is baseless, so long will its upward progress be impeded:—for the tendency of error is always downward.

The introduction, as testimony, of that which is irrelevant, or has no bearing on the particular case, has this effect: Men are but short-sighted at the best, and act more from impulse than deliberation. Many, probably, having discernment enough to see the inappropriateness of one point adduced as evidence, hastily conclude, that the principle attempted to be established, is based upon similar evidences, and therefore discard the whole. This is far from being an improbable case.—Therefore, those who desire to forward the cause of righteousness, let them not attempt to do so by that which is not founded in right.

Perhaps no part of the sacred writings is appealed to with greater confidence, by those who believe in definite time, than the phrase,

"THE WISE SHALL UNDERSTAND."

Who are the wise? Those who *believed* the Lord would come in '43, '44, or who now hold that he will come the present year, or in '47? They may be wise, but it is not their belief which entitles them to that distinction. The Bible teaches that he is wise who builds his house on a rock (Matt. 7:24); he is wise that winneth souls (Prov. 11:30); those of whom it is said, "if they will do his will, they shall know of the doctrine," &c. (John 7:17); those from whom the Lord has said he will withhold no good thing (Psa. 84:11). These Scriptures undoubtedly show who are the truly wise. But what shall they understand! There is nothing in connection with the phrase, "the wise shall understand," or, indeed, throughout the book of Daniel, that would convey the idea that definite time was referred to. The words of our Savior furnish an answer to this query:—that when certain things were seen, it was to be under-

stood that the kingdom of God was near, even at the door. But how near do the words, "even at the door," justify us in regarding it? Just as near that it may be expected at any moment. Is not that sufficiently definite for all practical purposes?

Even the fact that two classes are mentioned—the wicked and the wise—furnishes an argument against the view that definite time will be understood. It cannot be the knowledge of the time alone that will demonstrate who are the wise; nor the ignorance of it that will show who are the wicked; because there is no valid reason why a wicked man may not ascertain how near we are to the termination of the periods of Daniel, with as much precision as a righteous man; and even more, if he have the requisite mental qualifications, and the latter have not. A man may be wise in the things pertaining to God—which belong to the heart—and yet be very unskilled in that which belongs to the world, with which the mind is more intimately connected. Therefore, the events that were to occur prior to the coming of Christ may have been referred to, and not the precise time of his coming. But it is replied, "If the vision of Daniel is 2300 years long, and the precise year is given for their commencement—at the 'going forth of the commandment to restore and build Jerusalem,'—why is that event named, if the period at which it occurred could not be known, and as a matter of course, the exact point at which the years would terminate?" Now, it should be remembered, that if definiteness were arrived at in regard to those periods, the very end would be subverted which is supposed to be gained, viz., *faith*. We are invariably taught that we are to walk by faith, and not by sight. There exists a necessity, from the nature of the case, of a specification of a point at which the periods commence, or else they could not accomplish that for which they were given, viz., to induce a preparation for the event which they betoken. Had not a point been named, all would have been vague, as regards the beginning or ending of the 2300 years. But there is no necessity that the precise year of their commencement should be learned; for they are undoubtedly intended to be harmonized with other characteristics of prophecy, which are supposed, in fact, to give them their strongest definiteness. If this is not deemed correct, and it is held that only the prophetic periods teach definite time, the words of our Savior—"this generation shall not pass away till all these things be fulfilled"—and uttered many hundred years subsequent to the enunciation of those periods, cannot be supposed to possess equal interest with the latter; therefore the design of a subsequent revelation, less definite than the former, is not easily seen.

But if this is not admitted, let the point at which the years commence be settled, and which those who take the ground that it can be, are bound to do. If learned Chronologists should be appealed to, who have disagreed among themselves, in proof of the difficulties in the way of a satisfactory settlement of the point, many would retort—that the Spirit of God would lead them into all truth. While that remark is true in a certain sense, we are not to suppose that the Spirit will teach men to read and write, much less induct them into the principles of Chronology.

But even if the year could be settled, it does not necessarily follow that the events that are to transpire after the ending of the prophetic periods, should do so immediately, if we may argue from analogy. It will be seen by Jer. 25:11 and 29:10, that the captivity of the Jews in Babylon was as plainly limited to seventy years, as the duration of time is to the 2300 years. By a reference to Jer. 27:67, it will be seen that the prophet, in predicting the evils that were to overtake the Jews, uses the following language:—"And all nations shall serve him [Nebuchadnezzar], and his son [Evil-Merodach—Jer. 52:3], and his son's son [Belshazzar]." Now what were the facts in relation to the return of the Jews from their captivity? Notwithstanding it is declared (Jer. 29:10)—"After seventy years be accomplished at Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place,"—their captivity, instead of expiring with the seventy years, or with Belshazzar's reign, as the letter of prophecy indicated, and as even Daniel himself supposed would (Dan. 9:2), did not terminate until more than two years after! On the death of Belshazzar, "Darius the Median took the kingdom," who reigned two years, and was followed by Cy-

rus, in the first year of whose reign the decree was made, authorizing the return of the Jews, &c.—(Ezra 1:1.) And even so late as the third year of Cyrus, we find Daniel still in Babylon. (Dan. 10:1.)

Another text is generally quoted to show, that we may not only know about when to expect the Lord, but the very day of his coming; and this, too, in the face of the unequivocal declaration of our Savior, that "of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." The attempt to distort this phrase into meaning, "no man maketh known," is too absurd to receive any notice. The passage referred to is 1 Thess. 5:1-4:—"But of the times and seasons, brethren, ye have no need that I write unto you." Why had Paul no reason to write them of the times and seasons? Because, say some, they knew them already; therefore Paul did not deem it necessary to speak of them. But the 2d verse says—"for yourselves know perfectly that the day of the Lord so cometh as a thief in the night." Now, it appears as if this was the sense: "You have no need that I write unto you of the times and seasons, for you know that the Lord taught that he would come as a thief." V. 3—"But ye, brethren, are not in darkness that that day should overtake you as a thief." This last verse is regarded as an invulnerable point by the advocates of definite time. In the first place, it is an error to suppose, that if the Lord should "come at an hour when we think not," he would come as a thief to his people, in the sense of the word as used in the passage above quoted. Why would not his coming be as a thief, if they knew not the day? The 5th verse affords the reason: "Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness;" and the apostle goes on to exhort the Thessalonians not to sleep as do others, and contrasts them with those who "sleep in the night." And the reason assigned why the Lord will not overtake them as a thief is, that they are "the children of the light." Paul in another place (Eph. 5:8) states what it is to be children of the light, without intimating that anything but a knowledge of the Lord Jesus made them such:—"For ye were sometime darkness, but now are ye light in the Lord: walk as children of the light." Those who are in their sins are termed children of darkness. (Acts 26:18; Rom. 1:21; 1 Pet. 2:9.) From the above Scriptures, it is evident that the phrase, "ye are not in darkness," &c., is not intended to teach that we are not ignorant of the definite time of the Advent; but is used merely to show, that those who are truly "children of the light"—those who "fear God and work righteousness"—will not be overtaken as a thief, but "will be accepted" of Christ when he appears. On the other hand, those who have not been "translated into the kingdom" of Christ, but are still under the "power of darkness," and consequently "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world," will be overtaken as a thief, and will be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

N. A. APOLOXIO.

LETTER FROM SISTER S. H. BROWN.

Dear Bro. Himes:—As you are patiently endeavoring to wait on God, and maintain his truth, through evil as well as good report, through discouraging as well as flattering prospects, I know that the least intimation of its progress and sanctifying influence upon any heart will cheer and animate you. Well, I have recently seen and felt the power of truth upon the heart, and am convinced, more than ever, that the principles we advocate are correct; and that from this time forward, until our Lord shall come, they will progress. To be sure, for the last year and a half I have experienced a mighty struggle in my soul between truth and error, life and death.—The enemy of all good has assumed many forms, and presented various motives to entice me away from the truth, and rob me of all my fondest hopes. The conflict of my soul has been severe—almost fatal. So long and fearful has it been, that my strength had well nigh failed—"my feet had well nigh slipped." But thanks be to God, who hath given me the victory through Jesus Christ.

I have never really doubted whether I had embraced the truth, for in my most wavering moments I never could go alone before God, and plead with him to give me still greater light upon the subject, without always find-

ing my convictions increased that I was now right. And the Divine page, whenever I have reviewed it, has confirmed the same. And when I have looked around, and seen the darkness still settling upon the professed Church, while the tide of infidelity, worldliness, and every form of vice, was rolling in upon her, I have not been able to shut my eyes to her fearful, coming doom. And when I have looked abroad and noticed a little of the commotions in the various empires and kingdoms of the earth—the perplexity of the nations, I have not dared to hush all fear, and conclude God means nothing in all this! All these things have confirmed me in the truth, that the fifth and everlasting kingdom was about to be set upon this earth. I cannot doubt it—it is as a part of my very being. But here has come the trial. I have said, "God has left us—his Spirit is not with us; we have in some way sinned, and God is determined to destroy us;—we must die, any how, and why not go with the multitude and die, as well as stand one side, and receive all the reproach of men, and die too? I have not been able to see any sin of which we have been guilty; for I have often sought for it, and could I have found it any where—in any part of my faith, I would have crucified it at once. God is witness. I have looked with anxious eye all over the Christian world to find a people who bare the impress of my Lord, and from my inmost soul have cried, "Lord, help, for the godly man ceaseth." I have felt, too, most keenly, that my own heart was too lukewarm, and often, even in the stillness of the night, have trembled in view of the declaration, that such God has said he would spue out of his mouth. But praised be the name of God, for a few months past, I have again felt the Spirit of life from God in my soul, and I trust it is doing its office-work—reproving of sin, of righteousness, and judgment to come. I feel that I am again restored to the favor of God, and am loving and looking for the revelation of his Son from heaven. I never felt my feet so firmly based upon the word of God as now.—It is the solid rock on which my hopes of heaven stand. Oh, I feel that the precious faith of the Advent near is dearer to me than my natural life. Yes, I could sooner brave the faggot's flame than deny this truth. For if I resign all, all of earth, its honors, riches, or pleasures, are like a bauble glittering on the ocean's bosom; but my hopes, pleasures, and wealth, shall outlive "the wreck of nature and the crash of worlds." Yes, live for ever!

But I am not alone in this blessing.—A good sister, a member of my family, and for some three years a professed Christian, has been led to look into the subject of the speedy advent of our Lord, and has fully embraced our views, so far as she understands them. What does she say? "Why, I am waking as from a dream! Oh, how precious the truth! Why, I could never understand, before, the difference between you and other professed Christians. Why, this is not error; it feeds my soul, and brings me near to God—leads me to watch and pray. If this be a delusion of the devil, it is a strange one." She is not the only instance: God is working with mighty power in this place; backsliders are coming back, and one poor sinner has, we trust, found mercy within two days. There is no unusual excitement, but our meetings are awfully solemn. The labors of Bro. J. Turner have been greatly blessed to this people. To God be all the glory.

Yours, looking for Jesus,

S. H. BROWN.

New Bedford (Mass.), Nov. 4, 1846.

LETTER FROM BRO. F. E. BIGELOW.

Brethren:—I still continue to take an interest in what I deem to be truth. And before proceeding further, I would be glad to impress one truth upon professing Christians. It is this, that Christians are not authorized to persecute under any circumstances whatever. Look back on the past and learn, that inquisitions and burning at the stake, under the name of religion, are not Christianity, but the work of the devil. It would seem as though some believed the truth of Christianity could not stand on its own foundation, and that they must take the keeping of it into their own hands.

I believe no person has ever been authorized to fix upon the precise day the Savior would make his advent; but our Lord has authorized his followers to say, when certain signs had been fulfilled, as recorded in the 24th of Matthew, then they might know his coming was near, even at the door, as surely

as they could know when summer was near, when they saw trees put forth leaves. So there are two extremes, one to say we know nothing about the time, and the other to say we know the day and hour.

Two articles of belief among the Adventists have not been shaken in the least. First, that the New Testament teaches the future personal appearing of the Savior. Second, that the Old and New Testaments teach that the earth is to be the future abode of Christians in the immortal state. No lawyer in Boston could argue the title to a lot of real estate, in a clearer manner than does Paul as to the promise of God to Abraham and his seed (through Christ) of the earth for a possession.

If the soul is immortal,* as some contend, (and for the sake of the argument admit it,) then Paul alludes to something besides the soul when he says, "this mortal must put on immortality," because what is immortal has no need to put on immortality.

What subject more worthy the consideration of mankind, than what shall be their future destiny after what is called death. I take no comfort in having any professed minister of the Gospel tell me to prepare to die, and be covered up under the earth: death has no charms for me, and there are few who wish to die. But when I am told to prepare to live for ever, there is something cheering to my soul. Eternal life is the thing to seek. I should almost suppose, from my limited observation, that the resurrection had been lost sight of by the great body of the professed Christian community for the last twenty years; and yet on the resurrection depends the hope of the Christian. In the 11th of John, Martha seems to have understood the resurrection when she said, "I know that he (Lazarus) shall rise again in the resurrection at the last day."

Yours, in the hope of an immortal body of flesh and bones, through Jesus Christ,

FRANCIS E. BIGELOW.

Worcester (Mass.), Oct. 1846.

* It is a wrong use of language to speak of the soul as immortal. It is nowhere thus referred to in the Bible. Immortality alone belongeth to God. He giveth it to whom he will. The improper use of the term immortal soul, is owing to the modern notion, that eternal existence is immortality. But it is nowhere in the Scriptures used in that sense. Immortality not only includes eternal existence, but also the reward of the righteous. Consequently, the righteous only will be made, or put on immortality, by which the apostle, in the case quoted, can only refer to the change which will pass on these vile bodies.—Ed.]

LETTER FROM BRO. H. BUCKLEY.

Dear Bro. Himes:—Bro. Miller and myself returned from our Vermont and Canada tour yesterday. After the Conference at Derby Line, Bro. Miller was confined by sickness about three weeks, and was not able to attend the Conferences at Hatley and Shefford. I attended those meetings. The friends were much disappointed in not seeing Bro. Miller; but they looked to the Lord for a blessing, and I think they were not turned away empty. Some tokens of good were seen at Hatley, four having arose to be prayed for on Sunday. At Shefford, several young persons, some of whom were backsliders, and others impenitent sinners, appeared to be deeply convicted, and resolved henceforth to serve God with all the heart. I think the brethren in Shefford were never better prepared to labor for the salvation of sinners than at the present. Several of them have held to the doctrine of the "door shut," but all now believe "the long-suffering of our Lord is salvation," and I think they will labor for the salvation of souls till the Master appear.

Bro. Miller's sickness was caused by a swelling on his left shoulder, where the supposed cancer was located. It first made its appearance when he was at Montgomery, Vt., where he held an interesting meeting of six days, on his way to Canada. It had some appearance of being a carbuncle bile, but he thinks it was not one. It discharged fully for more than three weeks. It caused the back part of his neck and head to swell, and for several days they were in much pain. He has recovered sufficiently to ride home, and is now quite comfortable, though he is not entirely recovered, and therefore will not be able to supply the many calls he has lately received to preach in various parts of the country. Yours in the gospel hope,

H. BUCKLEY.

Low Hampton (N. Y.), Oct. 29, 1846.

LETTER FROM E. BOGARDUS.

I can yet consult the precious word of God. In contemplating it, I find it like a fountain, still full and overflowing. Notwithstanding millions have drank of its waters, who can doubt that it has a real, though an invisible connection with that river of life which flows for ever at the right hand of God? In this volume we can behold ourselves in every conceivable point of view; our hearts are laid open, and all its secret recesses displayed; we are enabled to determine whether we are in the path that leads to heaven or to hell. We also can learn what we have been, what we are, and what we shall be. This volume likewise brings to view that wonderful scheme, designed to redeem miserable, self-destroying man. We see here a Being created in a manger, who had previously created the world;—then expiring on the cross—imprisoned in the tomb—yes, we see him bursting the bars of death, and ascending to heaven, where he sitteth at the right hand of the Majesty on high, where he maketh intercession for his people; and finally, we may see him coming again, to receive us to himself. Sometimes our souls are filled with the love of God: we enjoy holy fellowship and sweet communion with him. It then seems as though a thousand sources of pleasure are unsealed, and flow into our souls with such joy, that the happiness of months appear to be crowded into moments. Though we feel transported above this vain world, still we are surrounded by temptations and trials, subject to sickness and sorrows; and while we have to acknowledge that goodness and mercy have followed us all our days, yet that very mercy hath planted some thorns in our path, and given us some wise and necessary, yet painful intimations, that this is not our rest. But in the volume of inspiration we find, that God has promised his believing, waiting children unfading pleasures hereafter; in this world they are poor, and must labor for a scanty pittance; but if they are rich in faith, in the world to come God has promised them durable riches.

BRO. R. G. AND J. W. NAPIER write from Alabama, Marengo Co., Oct. 24, 1846:—

I am much refreshed and comforted by reading, this morning, Bickersteth on "The Sure Mercies of David." Where are Monart Brook, T. R. Birks, and Father Miller! We think that we desecrate the increasing light as we near the awfully glorious crisis.—It seems to emanate from the eternal source, from one, and then from another—here a little and there a little, but when collected, imparts courage to the way-worn pilgrim. We are very much isolated in our views and feelings, by our position in these dark ends of the earth, having no personal interviews with any but our own families, on the all-important and absorbing subject of the Advent. But praised be the name of the Eternal, we have much to encourage us through the medium of the "Advent Herald." Suffering has been the lot of God's people in all ages, but triumph has always attended the faithful. Courage, my brother;—go on in God's name. Much has been achieved—much more is yet to be gained by lively faith and vigorous exertion. Faithful Daniel prayed and humbled himself by fasting, before he was enabled to interpret the dream of Babylon's proud monarch. We wish to be remembered in your petitions at the throne of grace. Yours, longing for redemption.

BRO. SILAS BRUCE writes from Townsend, Mass., Nov. 2, 1846:—

Dear Brethren of the "Herald":—Enclosed I send you the amount due for my paper; and possibly this sort of eulogy will do you as much real good as a full sheet of a different kind. You will, however, I trust, permit me to remind the Advent brethren generally of the time that we went forth to meet the Bridegroom, not then knowing that the real tarrying time was still future: a time, too, when our ranks seemed all but confounded. Then, like a light-house amid the spray and storm of the ocean, the "Herald" stood forth against almost unparalleled reproaches of America's enlightened Christians on the one hand, and the dark spirits of fanaticism on the other. Then its pages reflected a lustre that will only be lost in the brightness of the coming of the Son of man. Dear brethren, we are near the coast of immortality. Let us hold fast that we have, and in all our ways acknowledge him, and in everything give thanks.

Yours, identified with all the reproach necessarily connected with the cross.

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

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There never was an Earthly Dream.

There never was an earthly dream
Of beauty and delight,
That mingled not too soon with clouds,
As sun-rays with the night;
That faded not from that fond heart
Where once it loved to stay,
And left that heart more desolate
For having felt its way.

There never was a glad bright eye,
But it was dimmed by tears,
Caused by such griefs as ever dull
The sunshine of our years.
We look upon the sweetest flower,
'Tis withered soon, and gone;
We gaze upon a star, to find
But darkness where it shone.

There never was a noble heart,
A mind of worth and power,
That had not, in this changing world,
Plain misery for its reward;
The laurel on thy brow had hid
From many a careless eye
The secret of the soul within,
Its blight and agony.

There never was—there cannot be
On earth a perfect spring,
Whose waters to the fevered lip
Unfailing we may bring.
All change on this troubled shore,
Or passeth from the sight,
O, for that world where joy and peace,
Reign as eternal light.

The Rejection of Messiah.

BY THE REV. F. R. BIRKS, M. A.;
LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE, ENG.

Dan. 9:26—"And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary: and the end thereof shall be with a flood, and unto the end of the war desolations are determined."

(Continued from our last.)

But, to gain a clearer view of these high privileges of the Jews, let us hear the description which the Holy Spirit has given of them, by the apostle of the Gentiles. They were "Israelites," the children of that favored patriarch who saw the door of heaven opened, and heard the voice of the God of Bethel; one who was greeted on his journey by the hosts of angels, and when he wept and made supplication, had power as a prince with God, and prevailed. To them pertained "the adoption." The message had been sent for their sakes, by the Almighty himself, to the proudest of kings: "Israel is my son, even my first born. Thus saith Jehovah, Let my son go, that he may serve me." The Holy Spirit takes pleasure in recounting this proof of God's favor to them, where he says to them, by the prophet Hosea, "When Israel was a child, then I loved him, and called my son out of Egypt." Theirs also was "the glory." The pillar of cloud and fire went before them, by day and night, in all their journey; and when their elders went up into the mount, "the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children

of Israel." The same privilege of God's visible presence was continued in later times. For when the temple was built, and the voice of praise was heard, and "the priests and singers of Israel were as one, to make one sound to be heard in praising and thanking the Lord; then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God."

The covenants also were theirs. The Gentile churches, indeed, have spoken of two covenants, of works, and of grace, where no trace is left of this prerogative of Israel. But though this be in one sense a truth, it is truth distorted from its Scripture simplicity, and moulded into a human form. The two covenants, which the word of God reveals under that name, relate immediately to the Jewish people. The first, or old covenant, was made with them at the foot of Sinai. There the Lord spake to them by Moses, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure to me above all people, for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation. . . . And all the people answered together, and said, All that the Lord hath spoken we will do." The second, or new covenant, announced by the prophet Jeremiah, is also made "with the house of Israel and with the house of Judah." It is openly contrasted with the former covenant, made with their fathers, when they came out of the land of Egypt. Its seal and pledge is the atoning blood of Christ; its privileges are all obtained through his one sacrifice; its blessings, in a large measure, are now extended to the Gentiles.

Theirs, too, was "the giving of the law, and the service of God." For their sakes the Almighty came down in visible glory upon Mount Horeb, and from His right hand there went forth a fiery law for them. The tables of stone, the record of that law, were given to Moses, written with the finger of God himself. The temple was reared among them after a Divine pattern; and they alone, of all nations, had a perpetual service to the God of heaven in that holy sanctuary. The morning and evening sacrifice, the shewbread, and the sweet incense, were services which He Himself had ordained, as the pledges of their daily communion with Jehovah, who dwelt between the cherubims. To them pertained also "the promises, and the fathers." From the first call of Abraham, down to the last of the prophets, whenever a word of promise came from inspired lips, it spoke of God's special love and favor to Israel. The same accents of joy seemed to be heard afresh, in every variety of tone—"All nations shall bless you, and ye shall be a delightful land, saith the Lord of hosts." Those holy men of God, from Abraham himself to Zacharias and the Baptist, in whom truth and righteousness

were kept alive in the earth, all of them belonged to this favored people, and threw a glory as of heaven around the whole nation. To crown these high privileges, the hope of the Messiah, the Deliverer of the world, was theirs by a special and peculiar covenant. The promised Seed of the woman, by whom sin and death were to be bruised, was to be also the Son of David, and the Son of Abraham; so that "of them as concerning the flesh, Christ came, who is over all, God blessed for ever."

Such and so various, the Holy Spirit himself being witness, were the privileges of the Jewish people. How bright, then, must have been the hopes naturally cherished, from the days of Moses to those of Daniel, by every pious Jew! He knew that God had singled out his nation from a lost and ruined world, for especial favor. The God of Abraham, of Isaac, and of Israel, loved them for the fathers' sakes, and had confirmed them to be a people to himself for ever. Prophets, in glowing language, spoke of days to come, when the Lord would arise upon Zion, and His glory should be seen over her; when Gentiles should come to her light, and their kings to the brightness of her rising. They taught, in plain language, that the Messiah, the Savior of the world, was also to be the Son of David, the King of Israel. With what joy, then, and holy delight, would faithful Jews look forward to His coming, as the season of fullest happiness to the nation which they loved! This hope, long deferred, made their heart sick and faint with eager expectation; but when the desire came, surely it would be a tree of life to their souls. Then, as they fondly hoped, their nation would be freed at once from Gentile oppression; and, rising from the dust, under the sceptre of the Son of David, assume the sovereignty of the world. The fathers also, and the prophets, the glory of their country, who were sleeping in the grave, would then awake to share in the honor of their own children; and a kingdom be set up, which would break in pieces all the proud kingdoms of the Gentiles, and endure for ever.

Alas! how small a part of the ways of God are seen, commonly, even by His true servants! These hopes, which seemed to rest on so firm a basis, were flattering and deceitful. Those who fancied for themselves such a scheme of Providence, with instant glory to Israel when Messiah would appear, forgot the mystery of iniquity, working amongst the chosen people, and saw but a small part of the mystery of God. There was a gulf of judgment, which they did not see, yawning before their guilty nation: there was a depth, and height, and breadth of mercy, which they never suspected, ready to dawn upon an astonished world. The last and highest privilege of God's people would prove, alas! to be their crowning sin; but would open the way for riches of Divine grace to Gentile sin-

ners, beyond their highest hopes, and such as no human thought could ever have conceived. From them, as concerning the flesh, the Christ would assuredly come: but, alas! "He came to His own, and His own received Him not." The very time of His rejection is here foretold by the angel Gabriel, after which Messiah should be cut off, and they should no longer be His people.

II. This leads our thoughts to the next subject of our meditation,—the fatal unbelief of the Jews when Messiah came. He visited them in mercy; but they knew not the time of their visitation.—The Prophets, who were read among them every Sabbath-day, had plainly foretold His works of love, and His bitter sufferings; but they knew not their voices, and fulfilled them in condemning Him. His forerunner, at the time predicted by Gabriel, proclaimed that the kingdom of heaven was at hand; but they could not discern the signs of the times, and rejected the counsel of God against themselves. The appointed weeks were expired. The Messiah was cut off, and they were not His. The crown fell from their head; and all her beauty departed, for long ages, from the daughter of Zion.

This fearful change, although hidden from the Jews, had been long foretold in the types of the law, and by the plain warnings of the prophets. Ishmael, the natural seed of Abraham, and for several years his only child, foreshadowed the natural Israel, and their fall through unbelief. Long he had counted himself the heir of his father's wealth, and of the promises made to Abraham. But when the time of promise came, another son, born after the Spirit, succeeded to the birthright. Even when Abraham interceded for Ishmael, the answer was still given, "In Isaac shall thy seed be called." And when instead of submission, there was envy and bitter mockery, the voice of Sarah herself implied the future sentence on the unbelieving nation, "Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free woman." (To be continued.)

The Papacy and Protestantism.

(Continued from our last.)

The Church of Rome, wiser than the Church of England, gave every countenance to the good work. The members of the new brotherhood preached to great multitudes in the streets and in the fields, prayed by the sick, and administered the last sacraments to the dying. Foremost among them in zeal and devotion was Gian Pietro Caraffa, afterwards Pope Paul the Fourth. In the convent of the Theatines at Venice, under the eye of Caraffa, a Spanish gentleman took up his abode, tended the poor in the hospitals, went about in rags, starved himself almost to death, and often sallied into the streets, mounted on stones, and waving his hat to invite the passers-by, began to preach

in a strange jargon of mingled Castilian and Tuscan. The Theatines were among the most zealous and rigid of men; but to this enthusiastic neophyte their discipline seemed lax, and their movements sluggish; for his own mind, naturally passionate and imaginative, had passed through a training which had given to all his peculiarities a morbid intensity and energy. In his early life he had been the prototype of the hero of Cervantes. The single study of the young Hidalgo had been chivalrous romance; and his existence had been one gorgeous day-dream of princesses rescued and infidels subdued. He had chosen a Dulcinea, "no countess, no duchess"—these are his own words—"but one of far higher station;" and he flattered himself with the hope of laying at her feet the keys of Moorish castles and the jewelled turbans of Asiatic kings. In the midst of these visions of martial glory and prosperous love, a severe wound stretched him on a bed of sickness. His constitution was shattered, and he was doomed to be a cripple for life. The palm of strength, grace, and skill in knightly exercises, was no longer for him. He could no longer hope to strike down gigantic soldans, or to find favor in the sight of beautiful women. A new vision then arose in his mind, and mingled itself with his old delusions in a manner which, to most Englishmen, must seem singular; but which those who know how close was the union between religion and chivalry in Spain, will be at no loss to understand. He would still be a soldier—he would still be a knight-errant; but the soldier and knight-errant of Christ. He would smite the Great Red Dragon. He would be the champion of the Woman clothed with the Sun. He would break the charm under which false prophets held the souls of men in bondage. His restless spirit led him to the Syrian deserts, and to the chapel of the Holy Sepulchre. Thence he wandered back to the farthest west, and astonished the convents of Spain and the schools of France by his penance and vigils. The same lively imagination which had been employed in picturing the tumult of unreal battles, and the charms of unreal queens, now peopled his solitude with saints and angels. The Holy Virgin descended to commune with him. He saw the Savior face to face with the eye of flesh. Even those mysteries of religion which are the hardest trial of faith, were in his case palpable to sight. It is difficult to relate without a plying smile, that, in the sacrifice of the mass, he saw transubstantiation take place; and that, as he stood praying on the steps of St. Dominic, he saw the Trinity in Unity, and wept aloud with joy and wonder.—Such was the celebrated Ignatius Loyola, who in the great Catholic re-action, bore the same share which Luther bore in the great Protestant movement.

Dissatisfied with the system of the Theatines, the enthusiastic Spaniard turned his face toward Rome. Poor, obscure, without a patron, without recommendations, he entered the city where now two princely temples, rich with paintings and many-colored marble, commemorate his great services to the Church; where his form stands sculptured in massive silver; where his bones, enshrined amidst jewels, are placed beneath the altar of God. His activity and zeal bore down all opposition; and under his rule the order of Jesuits began to exist, and grew rapidly to the full measure of its gigantic powers. With what vehemence, with what policy, with what exact discipline, with what dauntless courage, with what self-denial, with what forgetfulness of the dearest private ties, with what intense and stubborn devotion to a single end, with what unscrupulous laxity and

versatility in the choice of means, the Jesuits fought the battles of their church, is written in every page of the annals of Europe during several generations. In the order of Jesus was concentrated the quintessence of the Catholic spirit; and the history of the order of Jesus is the history of the great Catholic re-action. That order possessed itself at once of all the strongholds which command the public mind—of the pulpit, of the press, of the confessional, of the academies.—Wherever the Jesuit preached the church was too small for the audience. The name of Jesuit on a title-page secured the circulation of a book. It was in the ears of the Jesuit that the powerful, the noble, and the beautiful breathed the secret history of their lives. It was at the feet of the Jesuit that the youth of the higher and middle classes were brought up from the first rudiments to the courses of rhetoric and philosophy. Literature and science, lately associated with infidelity or with heresy, now became the allies of orthodoxy.

Dominant in the south of Europe, the great order soon went forth conquering and to conquer. In spite of oceans and deserts, of hunger and pestilence, of spies and penal laws, of dungeons and racks, of gibbets and quartering-blocks, Jesuits were to be found under every disguise, and in every country—scholars, physicians, merchants, serving-men; in the hostile court of Sweden, in the old manor-houses of Cheshire, among the hovels of Connaught; arguing, instructing, consoling, stealing away the hearts of the young, animating the courage of the timid, holding up the crucifix before the eyes of the dying.

Nor was it less their office to plot against the thrones and lives of apostate kings, to spread evil rumors, to raise tumults, to inflame civil wars, to arm the hand of the assassin. Inflexible in nothing but in their fidelity to the Church, they were equally ready to appeal in her cause to the spirit of loyalty and to the spirit of freedom. Extreme doctrines of obedience and extreme doctrines of liberty—the right of rulers to misgovern the people, the right of every one of the people to plunge his knife in the heart of a bad ruler—were inculcated by the same man according as he addressed himself to the subject of Philip or the subject of Elizabeth. Some described these men as the most rigid, others as the most indulgent of spiritual directors. And both descriptions were correct. The truly devout listened with awe to the high and saintly morality of the Jesuit. The gay cavalier who had run his rival through the body, the frail beauty who had forgotten her marriage-vow, found in the Jesuit an easy well-bred man of the world, tolerant of the little irregularities of people of fashion. The confessor was strict or lax, according to the temper of the penitent. His first object was to drive no person out of the Church. Since there were bad people, it was better that they should be bad Catholics than bad Protestants. If a person was so unfortunate as to be a brave, a libertine, or a gambler, that was no reason for making him a heretic too.

The Old World was not wide enough for this strange activity. The Jesuits invaded all the countries which the great maritime discoveries of the preceding age had laid open to European enterprise.—In the depths of the Peruvian mines, at the marts of the African slave-caravans, on the shores of the Spice Islands, in the observatories of China, they were to be found. They made converts in regions which neither avarice nor curiosity had tempted any of their countrymen to enter; and preached and disputed in tongues of which no other native of the West understood a word.

The spirit which appeared so eminently in this order, animated the whole Catholic world. The court of Rome itself was purified. During the generation which preceded the Reformation, that court had been a scandal to the Christian name. Its annals are black with treason, murder, and incest. Even its more respectable members were utterly unfit to be ministers of religion. They were men like Leo X.; men who, with the Latinity of the Augustan age, had acquired its atheistical and scoffing spirit. They regarded these Christian mysteries of which they were stewards, just as the Augur Cicero and the Pontifex Maximus Cæsar regarded the Sibylline books and the pecking of the sacred chickens. Among themselves they spoke of the Incarnation, the Eucharist, and the Trinity, in the same tone in which Cotta and Velleius talked of the oracle of Delphi, or of the voice of Faunus in the mountains.—Their years glided by in a soft dream of sensual and intellectual voluptuousness. Choice cookery, delicious wines, lovely women, hounds, falcons, horses, newly-discovered manuscripts of the classics, sonnets and burlesque romances in the sweetest Tuscan—just as licentious as a fine sense of the graceful would permit; plates from the hand of a Benvenuto, designs for palaces by Michel Angelo, frescoes by Raphael, busts, mosaics, and gems just dug up from among the ruins of ancient temples and villas;—these things were the delight and even the serious business of their lives. Letters and the fine arts undoubtedly owe much to this not inelegant sloth. But when the great stirring of the mind of Europe began—when doctrine after doctrine was assailed—when nation after nation withdrew from communion with the successor of St. Peter, it was felt that the Church could not be safely confided to chiefs whose highest praise was, that they were good judges of Latin compositions, of paintings, and of statues, whose severest studies had a Pagan character, and who were suspected of laughing in secret at the sacraments which they administered, and of believing no more of the Gospel than of the *Morgante Maggiore*. Men of a very different class now rose to the direction of ecclesiastical affairs—men whose spirit resembled that of Dunstan and of Becket. The Roman Pontiffs exhibited in their own persons all the austerity of the early anchorites of Syria. Paul IV. brought to the Papal throne the same fervent zeal which had carried him into the Theatine convent. Pius V., under his gorgeous vestments, wore day and night the hair-shirt of a simple friar; walked barefoot in the streets at the head of processions; found, even in the midst of his most pressing avocations, time for private prayer; often regretted that the public duties of his station were unfavorable to growth in holiness; and edified his flock by innumerable instances of humility, charity, and forgiveness of personal injuries; while, at the same time, he upheld the authority of his see, and the unadulterated doctrines of his church, with all the stubbornness and vehemence of Hildebrand. Gregory XIII. exerted himself not only to imitate but to surpass Pius in the severe virtues of his sacred profession. As was the head, such were the members. The change in the spirit of the Catholic world may be traced in every walk of literature and of art. It will be at once perceived by every person who compares the poem of Tasso with that of Ariosto, or the monuments of Sixtus V. with those of Leo X.—(To be continued.)

Seeming Tokens of God's Displeasure.

The idea of a divine providence is very general among men. It is very common for those who are destitute of Christian

experience to ascribe sudden and remarkable calamities to the chastising agency of the Supreme Being. Even Christians are sometimes disposed to view sore afflictions as the product of grievous offences in the sight of God. But this construction is often erroneous. The calamities of Job did not spring from such a bitter root. The disciples of Christ fell into a similar error. When their master had healed a man who was born blind, they inquired who had sinned, this man or his parents? But he corrected their mistake by assuring them that the affliction did not result from any remarkable acts of wickedness; and enlarged, by stating that even the men whose blood Pilate had mingled with their sacrifices, and those upon the tower of Siloam fell, were not sinners above all that dwelt in Jerusalem, because they suffered such things.

Seeming tokens of God's displeasure should however be carefully and studiously improved, as checks to our sinful indulgences, and means of our sanctification.

Gideon acknowledged the hand of God in the public calamities which befel the Israelites in his day. He said, "If the Lord be with us, why has all this evil befallen us?" When the widow of Zarephath was deprived of her son by a stroke of sickness, she said unto Elijah, "What have I to do with thee, Oh thou man of God; art thou come unto me to call my sin to remembrance and to slay my son?" "When the judgments of God are abroad in the earth, the inhabitants thereof should learn righteousness." And when outward afflictions are experienced, or when incidental occurrences of a monitory character occur; or when mental burdens press us—such as the absence of God's sensible love—we should use them as helps on our way to heaven, to excite us to self-examination, to repentance, to more watchfulness, and to more intimate communion with God.

The hidings of Jehovah's face should not be disregarded by the Christian. He should seriously inquire, If I am a child of God, why am I thus? Why has the Lord withdrawn himself from me? Why does he suffer me to go mourning all the day long? "Oh that it were with me as in months past," as in the youthful days of my Christianity, when his light shone upon my tabernacle, and the joy of his salvation enlivened my heart! At such a time the Christian will say to God, "Do not condemn me, but show me wherefore thou contendest with me!"

"I cannot live without thy light,
Cast out and banished from thy sight;
Thy holy joys my God restore,
And guard me, that I fall no more."

There is nothing so much dreaded by the believer as God's displeasure. A sense of Jehovah's friendship is the chief source of his enjoyment. He may be stripped of all other things, and yet be sustained; but without the friendship of his heavenly Father, he knows that he must be miserable. This, however, does not imply that God's children are indifferent to human good and evil. They attach to the comforts of this world all their value, and shrink from every kind of unnecessary suffering. But they also realize that earthly blessings are very soon to terminate; and therefore earnestly aspire after the enduring riches of God's favor. If their hope of God's love were lost, their joys would instantly perish. It would be as if the sun were swept from the firmament at noonday. Their souls would be enveloped in worse than Egyptian darkness. Hence the anxious expostulation, "I will say unto God, do not condemn me;" "Cast me not away from thy presence, take not thy Holy Spirit from me;" "Restore unto me the joys of thy salvation;" "Hide thy face from my sins, and blot out all mine iniquities;" "The desire of my soul is to thy name, and to the re-

membrance of thee;" "Whom have I in heaven but thee? and there is none on the earth that I desire besides thee."

The believer's dread of displeasure arises not so much from a slavish state of mind, as from the high estimate he forms of God, and the happiness which flows from a comfortable sense of his love.—The obedience of a dutiful child to an affectionate father, is not the result of slavish fear. The child obeys, because he is influenced by a sense of his father's excellency—by a sense of justice—by an affectionate regard for the parent, and desire of retaining the love and kindness of that parent. The obedience of believers flows from the same principle. And while they esteem all God's precepts concerning all things to be right, they also have respect to the recompense of reward.

Reader, if you are living a life of repentance and faith and love on the Son of God, you are safe. There is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. The world may frown, Satan may tempt, losses and crosses and cares may afflict, and corruption within may distress you, but not one hair of your head shall perish. God will not condemn you; you shall be hid in his pavilion, and preserved by his own kind hand until dangers and trials be overpast. This consideration, while it inspires hope, should not fail of awakening your gratitude and love. And the more so, because your sins have merited perdition. God might justly frown you into hell. And it is only of his grace that you are not consumed. Grace is the beginning, middle, and end in the work of your salvation.

"Grace first contrived the way
To save rebellious man,
And all the steps that grace display,
Which drew the wondrous plan.
"Grace taught your roving feet
To tread the thorny road;
And new supplies each hour you meet,
While marching on to God.
"Grace all the work shall crown,
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise."

Exercise a holy jealousy over your heart. Perhaps you are harassed with doubts and fears. Is there not a cause for these? Examine your spiritual state. Have you not wandered from the Lord? Have you not grieved the Holy Spirit by your neglect of duty, and by your attention to the objects and pursuits of earth, to the exclusion of communion with Christ?

Be particularly on your guard against incurring God's displeasure. If you have already incurred it, return quickly to the throne of grace. Renew your covenant with the Lord, and do your first works. Go, for he delighteth in mercy, and waiteth to be gracious. To this man will he look, even to him that is poor and of a contrite spirit, and that trembleth at his word, to revive the heart of the humble, and to revive the heart of the contrite ones.—*Chris. Intel.*

Transcendentalism.

O. A. Brownson was once a Transcendentalist of the cloudiest cast. He is now a Romanist, and thus takes off his old associates and friends:—

But after all, what is the real sum and substance of Transcendentalism, this latest and noblest birth of Time, as its friends regard it, and from which we are promised the universal *palingenesia* of man and nature,—what is it, when reduced to its simple, positive teachings? We have been led through tomes of metaphysical lore; we have been allured by brilliant promises of a recovered Eden; we have been flattered by glowing descriptions of our god-like powers, affinities,

and tendencies; we have been transported by the assurance that we may dispense with priests, prophets, intercessors, and mediators, and of ourselves approach the Infinite One face to face, and drink our supply at the primal Fountain of Truth itself; but now, having lingered till the ascending sun has exhaled the dew-drops and exhausted the gems of precious stones which sparkled in rich profusion at our feet, what is the real and positive value of what has so long detained and charmed us? Things are what they are; man is what he is, and by a right use of his faculties may be, do, and know all he can be, do, and know. So far as we are wise, good, and loving, so far as we have and know wisdom, goodness, love; we have and know God, in so far as he is wisdom, goodness, love. He who knows more of these knows less. If the possession of wisdom, goodness, love, be inspiration, then he who has the most wisdom, goodness, love, is the most inspired,—and to be more inspired, he must get more wisdom, goodness, love. To be more inspired, he must be more inspired. If white be white, then white is white; if black be black, then what is black is black: if two be two, then two are two. Or, in two grand formulas from Mr. Parker, "Goodness is goodness," and "Be good and do good," and—you will be good and do good! If this is not the whole of Transcendentalism, when divested of its denials, its blasphemy, and its impiety, and reduced to its simple dogmatic teaching, then we have given days, weeks, months, and years, to its study to no purpose. Stated in plain and simple terms, it is the veriest common-place imaginable. It is merely "much ado about nothing," or "a tempest in a teapot." Dressed up in the glittering robes of a tawdry rhetoric, or wrapped in the mystic folds of an unusual and unintelligible dialect, it may impose on the simple and credulous; but to attempt to satisfy one's spiritual wants with it is as vain as to attempt to fill one's self with the east wind, or to warm one's freezing hands on a cold winter's night by holding them up to the moon. Yet its teachers are the great lights of this age of light, before whom all the great lights of past times pale as the stars before the sun. Men and women, through some mistake not in a lunatic hospital, run after them with eagerness, hang with delight on their words, and smack their lips as if feeding on honey. Protestant populations, on whom the sun of the Reformation shines in its effulgence, are moved, run towards their teaching, are about to hail it as the Tenth Avatar, come to redeem the world. Wonderful teachings! Wonderful populations! Wonderful age!

In conclusion; while surveying the mass of absurdities and impiety heaped together under the name of Transcendentalism, and which attract so many, and even some of our own friends, whose kindness of heart, whose simple manners, and whose soundness of judgment on all other subjects command our love and esteem, we have been forcibly struck with the utter impotence of human reason to devise a scheme which reason herself shall not laugh to scorn. As often as a man has attempted of himself alone to build a tower which should reach to heaven, or to connect by his own skill and labor the earthly with the celestial, and make a free and easy passage from one to the other, the Lord has derided his impotent efforts, confounded his language, and made confusion more confused. Uniform failure should teach us the folly of the attempt, and lead us to ask, if that be not the highest reason to bow to the divine reason, and the most perfect freedom to have no will but the will of God. "O Israel! thou destroyest thyself; in me is thy help."

and tendencies; we have been transported by the assurance that we may dispense with priests, prophets, intercessors, and mediators, and of ourselves approach the Infinite One face to face, and drink our supply at the primal Fountain of Truth itself; but now, having lingered till the ascending sun has exhaled the dew-drops and exhausted the gems of precious stones which sparkled in rich profusion at our feet, what is the real and positive value of what has so long detained and charmed us? Things are what they are; man is what he is, and by a right use of his faculties may be, do, and know all he can be, do, and know. So far as we are wise, good, and loving, so far as we have and know wisdom, goodness, love; we have and know God, in so far as he is wisdom, goodness, love. He who knows more of these knows less. If the possession of wisdom, goodness, love, be inspiration, then he who has the most wisdom, goodness, love, is the most inspired,—and to be more inspired, he must get more wisdom, goodness, love. To be more inspired, he must be more inspired. If white be white, then white is white; if black be black, then what is black is black: if two be two, then two are two. Or, in two grand formulas from Mr. Parker, "Goodness is goodness," and "Be good and do good," and—you will be good and do good! If this is not the whole of Transcendentalism, when divested of its denials, its blasphemy, and its impiety, and reduced to its simple dogmatic teaching, then we have given days, weeks, months, and years, to its study to no purpose. Stated in plain and simple terms, it is the veriest common-place imaginable. It is merely "much ado about nothing," or "a tempest in a teapot." Dressed up in the glittering robes of a tawdry rhetoric, or wrapped in the mystic folds of an unusual and unintelligible dialect, it may impose on the simple and credulous; but to attempt to satisfy one's spiritual wants with it is as vain as to attempt to fill one's self with the east wind, or to warm one's freezing hands on a cold winter's night by holding them up to the moon. Yet its teachers are the great lights of this age of light, before whom all the great lights of past times pale as the stars before the sun. Men and women, through some mistake not in a lunatic hospital, run after them with eagerness, hang with delight on their words, and smack their lips as if feeding on honey. Protestant populations, on whom the sun of the Reformation shines in its effulgence, are moved, run towards their teaching, are about to hail it as the Tenth Avatar, come to redeem the world. Wonderful teachings! Wonderful populations! Wonderful age!

Truth Against the World.

A PARABLE.

One day Abdiel found Paul at Tarsus, after his Damascus journey, sitting meek and thoughtful at the door of his house; his favorite books and the instruments of his craft, lying neglected beside him. "Strange tidings I hear of you," said the sleek Rabbi. "You also have become a follower of the Nazarine! What course shall you pursue after your precious conversion?" "I shall go and preach the gospel to all nations," said the new convert gently. "I shall set off to-morrow."

The Rabbi, who felt a sour interest in Paul, looked at him with affected incredulity and asked, "Do you know the sacrifice that you make? You must leave father and friends; the society of the Great and the Wise. You will fare hard and encounter peril. You will be impoverished; called hard names; persecuted; scourged; perhaps put to death." "None of these things move me," said Paul. "I have counted the cost. I value not life the half so much as keeping God's Law, and proclaiming the truth, though all men forbid. I shall walk in God's light, and fear not. I am no longer a slave to the old law of sin and death, but a free man of God, made free by the Law of the Spirit of Life in Christ Jesus." "Here," rejoined the Rabbi, "you have ease and fame; in your new work you must meet toil, infamy, and death." "The voice of God says Go," exclaimed the Apostle with firmness; "I am ready to spend and be spent in the cause of Truth."

"Die then," roared the Rabbi, "like a Nazarine fool, and unbelieving Atheist, as thou art. He that lusts after new things, preferring his silly convictions, and that whim of a conscience, to solid ease, and the advice of his friends, deserves the cross. Die in thy folly.—Henceforth I disclaim thee. Call me kinsman no more!"

Years passed over; the word of God grew and prevailed. One day it was whispered at Tarsus, and ran swiftly from mouth to mouth, in the market-place, "Paul, the apostate, lies in chains at Rome, daily expecting the Lions. His next trouble will be his last." And Abdiel said to his sacerdotal cronies in the synagogue, "I knew it would come to this. How much better to have kept to his trade, and the old ways of his fathers and the prophets, not heeding that whim of a conscience. He might have lived respectably to an easy old age at Tarsus, the father of sons and daughters. Men might have called him 'RABBI' in the streets."

Thus went it at Tarsus. But meantime in his dungeon at Rome, Paul was comforted. The Lord stood by him in a vision, and said, "Fear not, Paul. Thou hast fought the good fight. Lo I am with thee to the end of the world. The tranquil old man replied, 'I know whom I have served, and am thoroughly persuaded that God will keep what I have committed to him. I have not the spirit of fear, but of love and a sound mind. I shall finish my course with joy, for I see the crown of Righteousness laid up for me, and now my salvation is more perfect, and my hope is nigher than when first I believed.'—Parker.

Time of the Advent.

[We had contemplated writing an article on the time of the Advent, when the "Voice of Truth" came to hand, containing the following, which so fully expresses our views, that we transcribe it for the benefit of the readers of the "Herald."]

Comparatively, we have said but little recently on the time of the advent. The

main reason for our silence has been, we could see but little to say that had not already been said; and to keep repeating the same things over and over again, we thought would be unwise in us, and unprofitable to our readers. But now the precise definite time at which some of our good brethren looked for the Lord, has fully passed, we deem it our duty to speak once more upon this highly important subject. Our remarks at present however must be brief: at a future day, if permitted to see it, we purpose to review this whole question. All we can now say, is,

1. That the passing of this last time, viz., '46, should not lead any one to the conclusion that the time of the advent, in any sense, is not revealed in the Bible; a thousand mistakes and disappointments of ours would not justify this conclusion. Never let the Bible suffer on account of any error of ours: its truth must be sustained to the sacrifice of the most labored and correct conclusions of erring mortals. The Bible does speak about the time of cleansing the sanctuary—the time of the end—the time when Daniel shall stand in his lot—the times of the Gentiles—the times of restitution—the fullness of the times, &c., and that the wise shall understand. Let us plant our feet, more firmly, if possible, than ever, on these immutable truths, and never failing promises.—They will not disappoint the fondest hopes of those who understand and confide in them.

2. While we cleave with unyielding tenacity to the prophetic word, or that portion which relates to the time of the advent, we should suffer our minds now to look impartially at that portion of the positive words of Christ, which makes the precise time of the advent a matter beyond our power to know. We should also suffer our minds to be open to receive the undeniable fact, that there is a degree of uncertainty thrown around the precise commencement of every prophetic chain of events, on which we are to depend to bring us to the time of the advent; consequently the same uncertainty must exist about the precise time of their termination. These facts cannot understandingly be denied. And they should have their due influence on our faith in the time of our Lord's coming.

3. These facts, with the plain teaching of Christ relative to the day and hour not being known, settle the matter most conclusively, that God did not design that the precise time of the advent of Christ should be revealed. This is the only reasonable conclusion that the facts in the case will justify.

4. From the best light we have been able to obtain from the prophecies, historical and chronological, the signs in the natural, moral, and religious world, we are not only constrained to believe without a doubt, that the coming of the Son of man is at the door, but to proclaim this solemn truth to a perishing world: the opening scenes of the great day of his coming may commence the next moment.

5. We have no expectation that the time will be any more definitely understood than it now is. It is as definitely known as the Father of lights designed it should be: sufficiently so to produce all the practical good that would be effected by a less or more definite revelation. The revelation is just right, and when we are all sufficiently wise, to not be wise above what is written, then we shall understand what to us may now be dark and difficult in this subject. "The wise shall understand."

6. With this view of the subject, there is divine perfection, force, and harmony, seen in all the evidences on the time of the advent. It lays a sure foundation for our faith and hope, admonishes us to

constant duty, and to make, and keep made, the necessary preparation to meet our Lord at any moment. In short, it is the sure foundation, and will not disappoint the fondest hopes of those who build their eternal all upon it. Let us never abandon it.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, NOVEMBER 25, 1846.

Again in the Field.

We are now ready to enter upon our work, where our labors may be most advantageous to the cause. We return to our field of labor, from which we have, in the providence of God, been absent for a few months, with no change of views, as to faith, or of policy, as to action. Our great endeavor, therefore, will still be to illustrate and defend the doctrine of the Speedy Personal Coming of Jesus Christ in his Kingdom, and make ready a people, out of the mass, prepared for the Lord. We do not feel at liberty to shrink from this great work; or deviate from the course we have heretofore been impelled to pursue. We do not feel justified in engaging in the discussion of irrelevant or speculative questions, not affecting Christian character, on which there may be a difference of opinion among Adventists, as such discussions but serve to "gender strifes." We therefore entreat our brethren to lay aside minor questions, (if such engross the attention of any,) and once more unite with us in the earnest prosecution of our appropriate work. There never was a time when our labors were more needed, or when we had a more effectual and open door for combined and energetic effort.

We have been confirmed by our recent visit abroad in every essential feature of the Advent faith. We have seen or heard nothing to militate against the general views advocated among us for the last five years. The popular belief in the Conversion of the World and the Return of the Jews, before the Lord's advent, as held by a large portion of the Church, we still regard as an error of no ordinary magnitude. The Bible is opposed to such belief, and facts,—facts in the church,—facts in the world, go to show its utter falsity.

We have, then, a plain path before us; and our imperative duty is to proclaim the speedy coming of the Son of man, to establish his kingdom under the whole heaven; and at the same time to enforce all the ordinances and moral obligations of his church, that we may not be "ashamed before him at his coming."

We shall visit the principal places in different portions of the country, as our health and time will permit. Bro. Brown will accompany us when practicable. We shall be glad to hear from our friends abroad.

Hard to Understand.

"In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do the other Scriptures, to their own destruction."

There are things in the word of God which are of difficult apprehension. He who denies this, confesses his own incompetency to decide on this subject. That there are difficulties in the way of arriving at a correct knowledge of revealed truth, is evident from the divers and contradictory sects, and opposite opinions.—Why is this? All have the same Bible to consult; the reading is the same in all. If all readers attached the same meaning to the words of Scripture, it would be impossible for them to arrive at various conclusions respecting the teachings of inspiration. And why should they not? We cannot suppose that any large body of intelligent beings, would wilfully embrace a view which they did not believe. Individuals may; but bodies of individuals

would not. They may be self-deceived, and thereby deceive others; yet we are charitably to conclude, they desire to arrive at the truth. All who believe in the plenary inspiration of the Scriptures, believe that their eternal well being will be more or less jeopardized by the possession of any dangerous errors; and as they cannot know how dangerous any specific error may be, they must have a natural desire to avoid error and possess truth. Love of self, love of the world, the fear of man, indifference, irresolution, and a dread of the labor of investigation, will always exert a greater or less influence in preventing a reception of truth, by all who are affected by such influences.—Yet we cannot believe that any man is indifferent to his eternal destiny, or willing to pursue a path which must, inevitably, consign him to perdition. We must therefore suppose the majority of religionists are honest in their investigations of truth; and that the deceived are self-deceived. How is it, then, that we see such a diversity of views, as are prevalent in the several denominations of Christians? No man will pretend to say that it is because he is more intelligent or learned than his neighbor, that enables him to arrive at a different conclusion; for those equally intelligent and learned are found on all sides of every question. Why, then, this difference? It is all owing, we apprehend, to the different meanings which are attached to the words of Scripture. Words as signs of ideas, are very arbitrarily used, and convey to one person a very different set of ideas from what they do to others. Some persons we find, who suppose that words spelt alike always convey the same ideas. Such persons would not know whether *lead* denoted to lead, or a mineral;—whether *manes* denoted departed spirits, or the hair on the neck of an animal;—whether *gill* denoted the respiratory organ of a fish, or the fourth part of a pint;—whether *gout* denoted a painful disease, or taste. And yet we hear this class of persons dogmatically pronounce respecting the parallelism of two texts, because a single word happens to correspond in each. If they would realize that the same combination of letters may represent opposite ideas, they would not place themselves in so untenable a position. It is a lesson they should learn before they can become safe expositors of Scripture.

Others are unable to distinguish between the primary and secondary use of language. They are ignorant of the fact, that all words are made to subserve various offices, and suppose that words, when not conveying their direct and primary sense, are used figuratively.—They have yet to learn, that words may be as literally used in their secondary as in their primary sense. This class, when they find a single text that favors their sentiments, where the ordinary meaning is given to language, however much it may contravene the general tenor of Scripture, or the common sense of mankind, will dwell on the language of such isolated text, and suppose their argument is triumphant. Thus those who contend for the real presence, harp on the phrase, "This is my body," and are perfectly unaffected by any arguments against it. The fact that it was actual bread, also, that Christ was then present in his body of flesh when he made the declaration, are of no consequence to them. They dwell on the simple declaration, "This is my body." And if the same language was never used only with one signification, their position could not be disproved. But those who understand that the representation of a thing is often put for the thing itself, find no difficulty in reconciling that text with the view, that the bread represented the body of Christ, and the wine his blood—the same as when we read, "The field is the world," &c.; we understand that the field represents the world.

We find another class of persons, who sup-

pose that because any given word is now used in a certain sense, that therefore it always had the same signification. This is a very hard class to reason with, because no reason seems to make any impression on them. However cogently you may reason against their views, they will read you a text from the Bible, give to the words their modern, and perhaps local signification, or a peculiar meaning of their own, and affirming that it reads so in the Bible, and that they believe the Bible, and want the whole truth, will be unaffected by all the arguments, and other Scriptures you may adduce. If this class were only acquainted with the local changes the meaning of words are continually undergoing, they would see how absurdly they appear when thus clinging to a favorite theory.

A few examples will render this point more clear. In some old translations of the Scriptures, one of the epistles begins with, "I Paul a rascal of Jesus Christ unto you Gentiles," &c. This class of persons reading that epistle, would suppose Paul confesses that he is a very bad man. But those who know that the word rascal formerly denoted what the word servant signifies, get no such idea from his language. The word *villain* is now used as a term of reproach, synonymous with the present use of the term rascal. But it formerly had none of this opprobrious meaning. It was a term of honor, and denoted one who rented large estates. In the second of Thessalonians we read, "He who now *let*eth will *let* until he be taken out of the way." The word *let* now signifies to permit; but the Greek word which is translated *let*, signifies to hinder—the very opposite of *let*. How, then, shall we understand it? This class of persons will tell you that it reads *let* in their Bible, that they believe the Bible, that the common translation is good enough for them, that they believe words mean what they say, that *let* means *let*, and they don't believe God makes his people dependent on the learned for an understanding of his word. Thus they reason in a circle, and beg the very question at issue. They forget that they know absolutely nothing but what they have been told, and are dependent on the honesty of their teachers for what they do know, even for a knowledge of the alphabet, without which they could not begin to read. But those who are willing to be instructed by their superiors in knowledge, learn from them the change which time has effected in the word *let*—that its former was the opposite of its present meaning, and that we are now to attach the same meaning to the word that was attached to it at the time the Bible was translated. In another place we read, that "we which are alive and remain unto the coming of the Lord, shall not *prevent* them which are asleep." The word *prevent* formerly denoted to go before, or to anticipate; it now signifies to hinder. Those who insist on it, that to hinder means to hinder, and will admit it to have but one signification, could never be made to apprehend its true signification. The word *admire* was formerly synonymous with wonder—expressive merely of surprise, without indicating whether it was a pleasant or unpleasant surprise. Thus we read that John "wondered with great admiration," when he saw the woman on the scarlet colored beast, drunken with the blood of the saints, and with the blood of the martyrs of Jesus. Now the word "admire" is never used, excepting by aged people, in the sense that John used it. It is only used when we wonder at what is agreeable to us. Our fathers used the word *admire* at what was disagreeable, as well as agreeable.

These examples might be multiplied to any extent, but enough has been presented to show the incompetency of such reasoners, to be safe expositors of Scripture. Being igno-

rant of, and unlearned in, the meaning of the language, they wrest such Scriptures, if not to their own destruction, to the perversion of Scriptural truth.

To the Brethren of Eastern Canada.

Beloved:—As Bro. Himes and Brown are leaving England for the United States, I send you by them a short epistle. When I last addressed you, I expected to have met you in "the air" before now, or returned to you this autumn. But the Lord tarried, and it seemed to be my duty to remain a little longer in this land. I feel it incumbent upon me to spend more time with my beloved parents and relations than my engagements have yet allowed; and I do not feel that I have done my work here, though I believe the other brethren are in the line of duty in returning now. I shall, however, endeavor to answer the ends of my remaining as soon as possible, and then, if the Lord will, return to a Province, and especially to a people, dear to me. I was glad to learn how you are getting along, through letters from my beloved wife and my true-hearted friend Bro. Porter, of Waterloo. It is my conviction that my visit to Europe has been to our mutual advantage. It has given me an opportunity of scattering light which I have scattered among you, and which you possess. And it has given you the opportunity of hearing some dear brethren whom perhaps you would not otherwise have heard, and who, I trust, have been made a great blessing among you. As you will see what I am doing, in reading "the Correspondence of the English Mission," I need not inform you on that point. I thank you for any acts of kindness to mine since I left. I remember you at the throne of grace. And pray for me, that I may be clear from the blood of all men, and that I may do some good during the little while longer I may remain in this land, where darkness on coming events is indeed triumphant. And let me exhort you to live in such a way that you may escape the troubles which must shortly come to pass, and stand complete before the King of the world to come, when he shall appear in his glory.

I remain yours, as ever,
R. HUTCHINSON.

Liverpool, Oct. 30th, 1846.

We find the following in the "Border Watch," a paper published at Edinburgh, Scotland:—

Lectures on the Millennium.—Mr. R. Hutchinson, from Canada, has been lecturing in Hawick during the past week on the Second Coming (pre-millennial) of our Lord Jesus Christ. He is one of the deputation from America at present in England, endeavoring to awaken the world, but more especially the Church, to a lively interest in that hitherto neglected, but not less momentous, event. He has left Hawick for Selkirk, where he intends lecturing for a few nights; after which he is expected in Jedburgh, on his way to Berwickshire. As his stay is limited to this month in Scotland, we trust that Christians will arouse themselves from their lethargy, throw off pre-possessed opinions and prejudices, go and hear for themselves, and by their countenance and prayers improve this visitation of Providence, which, to our eyes, is a message from Heaven to Scotland—guilty in a great measure, for her silence in regard to this subject, the Churches almost unanimously joining hand in hand to turn a deaf ear to this midnight cry, and mis-representing the views of those faithful watchmen, who for years have been making the valleys of the Tweed echo with the glad sound, Behold! I come quickly. Let the ministers of Christ look to themselves, and see whether or no they have given to their people their portion of meat in due season. It may be they have fed them with milk, but milk has been their continual food, and the strong meat—the infinitely greater part of divine truth—mis-represented, or altogether withheld. This has been, most undoubtedly, an essential cause of that weakness and sickness so manifest in these last days, when iniquity abounds, and the love of many waxes cold.

WORCESTER AND HAVERHILL CONFERENCES.—It may be expected that Bro. Himes and Brown will be present at the Worcester Conference. Bro. Himes intends to be at Haverhill on Friday, Nov. 27, and at Worcester on the Saturday and Sunday following.

Our thanks are due to our beloved Bro. Wm. Tracy, of New York, for his hospitality and kindness to us on our recent arrival in that city. J. V. HIMES.
F. G. BROWN.

ELECTRO MAGNETIC MACHINES.—We have received a few more of NEFF's Electro Magnetic Instruments. See advertisement.

Will the publishers of the "Scientific American," send us No. 7 of the present volume of their paper.

Correspondence of the English Mission.

NUMBER XXI.

An English Fair—An American Evangelist—Rev. John Angell James—His Sermon—No Spiritualism.
BIRMINGHAM, October 3d, 1846.

We have had in Birmingham some idea of Bunyan's Vanity Fair, or rather we have witnessed an English Fair, which was held for three successive days. The main article for exhibition and sale was that of *onions*, a strange vegetable to constitute a Fair! Two of the principle squares in the town were devoted to the purpose, while the streets leading to them were lined with ranges of tents and tables, which were filled with confectionary, toys, &c. Auctions, games, sports, dancing, music, caravans, exhibitions of giants and dwarfs, of both sexes, and of all ages, made up the exciting scene, which drew the laboring classes from their toils, the children from their nurseries, and the beggars from their straw, rendering the streets impassable for carriages, and almost perilous to human life, from morning to midnight. Yet we witnessed no tumultuous proceedings. It is surprising what a restraining influence an efficient police has over the populace in this country. The laws here are legion, and they are strictly enforced: it seems almost physically impossible for crime to be committed under the eagle-eyed vigilance of officers, who are constantly patrolling the streets and lanes and great thoroughfares. The traveler and stranger enjoy the benefits of all this. Take for example a great city like London, where wickedness is congregated from all quarters of the earth. Before going there, you might almost tremble lest you should fall a prey to the rapacity of some one or more of the hideous vultures who swarm at the heels particularly of every new comer; and yet, our word for it, you shall not be there a month without feeling the most perfect security from attack or violence, whether it be at noon-day, or midnight. A police officer is at your beck and call, at any time, and in any part of the city, to befriend and protect you.

This community, and many others in England, have been greatly stirred up to the subject of religion, during the year past, through the preaching of Rev. James Caghey, a Methodist minister from the United States. From what we have understood, we should conclude if there were anything truly objectionable in the preaching and measures of Messrs. Knapp and Swan, there has been much more to dissent from in the revival efforts of this gentleman. At first, he was greatly caressed and idolized, but now he is sharing the fate of his compeers in America: many of the pulpits of his denomination here being shut against him, while the Conference have arranged to discontinue his services. Yet he has his warm friends, who are determined to stand by him to the last. A company of them recently held a public meeting, and expressed for him the heartiest sympathy and affection. We pronounce no judgment in his case.

This is the residence of John Angell James, author of "The Church Member's Guide," and "The Anxious Inquirer;" he is of the Independent denomination, is about 60 years of age, and seems capable of enduring a considerable labor; yet he has buried three wives, the last of whom was the daughter of the celebrated Rowland Hill; by each of these marriages he came in possession of a considerable property: his salary, therefore, he is not only able to give, but does distribute, we are told, in various charitable ways: he is greatly respected, and exerts a great influence throughout the town, and the region. We attended his church last Lord's day, A. M., as our services were not until P. M. and night: his house, which is a noble building, will seat 2000 people; it was then well filled. His pulpit stands directly over the vault, where are interred his departed wives, and he often alludes to the time when he too shall be mouldering there. He had a large black scarf thrown over his shoulders, in testimony of respect for a member of his

church, who had died during the past week. His text was from 1 Pet. 5: 8, 9, which he disposed of textually. We took notes of it, which we have transcribed on to the pages of our journal: your readers would have liked it; but we have written too much already. He condemned drunkenness and moderate drinking in good round terms, and reprobated the church and Christian ministers for treating intemperance with so much indifference. As the discourse was mainly upon the existence and operations of evil spirits, he took occasion in defending the doctrine of the personality of the devil, to give spiritualism a severe flagellation. It was no more incredible, or contrary to the nature of things, that God should create man and he should sin, than that he should create angels, and they should sin and fall from their estate. He discarded the belief that the devil was a personification of the evil principle: as well, said he, maintain that Christ, and all the holy men of the Old and New Testaments, were only a personification of virtue: then what becomes of the Bible!—It is all mythological, fabulous, and must wither under the merest touch, into mere figures of speech! He could not resolve all the language of Scripture on this subject into figure; he regarded those who did, as infidel: this was the type of the modern infidelity of the day, imported from Germany, against which the church of Christ, and *all*, should be on their guard. Men, said he, are growing wiser than the Bible, wiser than the apostle Paul. He exhorted his people to stand by a rational interpretation of the Scriptures; he deemed this rational, to attach the same meaning to the words of the Bible, as to the words of other books.

P. S. We have just received a package from America, full of good news; so that we shall feel the cheering influence of it to-morrow (Sunday), and for at least one week.—Go on, go on, go on! One thing only mars the pleasure experienced—it is the sad intelligence of the death of our beloved Bro. Kent.

BRO. HUTCHINSON'S JOURNAL.

I take my pen to account of what I am doing, with a heart full of love and praise to God, for all his mercies to me in this land, for opening the way for the spread of his precious truth, and for enlightening so many minds on the coming glory. Praise the Lord, O my soul. I can come best at what I am doing, by transcribing from my private journal. I begin where I ended in my last.

Tuesday, Sept. 22.—Had a precious season in opening the Scriptures to some sincere inquirers, in a private house. Much I find may be done in this way, as one can go into objections more familiarly than in public discourses.

Wednesday, Sept. 23.—Read a late work, above 300 pages, by Rev. D. Brown, Glasgow, advocating the post-millennial Advent. Throughout he goes on the supposition, that the pre-millennial view involves probation after the Advent, etc. Hence his main effort is to prove that the Church is complete when Christ comes,—that there is no mercy after: but the Adventist millennium passes unscathed. The author would have to meet it in another way, as it does not embrace the sentiments against which he expends his main forces. The work is deemed the masterpiece against millennialism. In the evening the friends came together to give me the parting hand. We sung, "Ye who rose to meet your Lord," &c., expounded the Scriptures, and prayed, and then separated in great mutual love, not much expecting to meet again "till the heavens are no more." I may record, that the kindness which I have received under the roof of Mrs. Cockran, is above all praise. May she and her beloved daughters, who love the truth, have "a full reward." Bro. John C. has befriended me in many ways. He designs to work at his trade this winter, and perhaps, if time continues, to return to America next spring. He is doing what he can to spread the light.

Thursday, Sept. 24.—At 9 o'clock took my leave of Barrhead for Hawick; took the railway in Paisley, and in a few minutes was in Glasgow. When we got to the terminus, I found that I had had Rev. M. Richey, of Canada, as a fellow passenger, or as he passes here, Dr. Richey. If he is D. D., he must have got it recently. But I find it customary for men to assume the title for the time being. A converted Jew some time ago passed through the United States and Canada, under the name of Dr. Herschell; but when I got to England, I found that he was only Mr. Herschell. And all will find their proper level soon. I then took the rail-

road to Edinburgh, and arrived in that beautiful city about 2 o'clock, where I remained about 17 hours, nearly half of which was spent in the embrace of "nature's sweet restorer." Having no acquaintance in the place, and finding nothing better to do, I walked to "Holyrood House," the palace of the Scottish kings in the days of yore. I was conducted to,—1st. "The Royal Chapel," built 1128, in the reign of David the I. It is now almost in ruins. Among other things of note in it, is "the Royal Vaults of the Kings," which were broken open in the days of Cromwell, and the bones are still scattered, which are to be seen through bars. 2. "Dining Room." Among many paintings, I noticed the portrait of Lord Lauderdale, the great persecutor of the Covenanters. 3. "Drawing Room," in which was pointed out to me a chair of John Knox, the great champion of the Scottish Reformation, who died 1572, and who, speaking in his Liturgy of the Reformation of the face of the whole earth, says, "Which never was, nor yet shall be, till the righteous King and Judge appear for the restoration of all things." I often read this to my congregations in Scotland. 4.—"Queen Mary's Apartments." The bed on which she slept is still shown to strangers. 5. The "Picture Gallery," in which I noticed the portraits of all the kings of the Stewart family, and also of the more ancient kings of Scotland. These, I was told, were much injured by Cromwell, as he made this very large room a barrack for his soldiers. I passed also through many other apartments, which I leave for the tourist to describe. I may also add, that I left the Advent testimony in this habitation of ancient royalty, as I gave to those residing there, books, papers, and tracts on the subject. Praise God, while I thus enjoyed a little recreation, my mind was sweetly carried forward into the Royal House of David, which will soon be opened in the immortal age, and of which I desire only to be an heir. I next went to the Castle, and though it was much after the time for admitting strangers, yet through an officer who was in Canada in '37, and who shows special favor to persons coming from there, I got in. I was at once conducted to the "Crown Room," where is the crown of the Scottish kings. I was more interested in seeing this, because when a child, I used to hear old people say, that the Scotch had a crown in Edinburgh Castle, and that it was a very hard thing they could not have a king. This crown was hid in 1707, and was discovered by Sir Walter Scott, 1818. I will not, however, pursue the description. One could not survey these relics of former regal splendor, without being reminded of the fading character of earthly kingdoms and crowns, and without being reminded in blessed contrast, of the kingdom and crown which can never fade, reserved for those who love the appearing of "the King of kings." Those to whom I gave publications in the Palace and Castle, seemed to be glad of them, and promised to peruse them. May the seed thus sown bring forth some fruit. I then found my way to an anti-slavery meeting, addressed by Garrison and Douglass, from America. Mr. G. exposed the conduct of the Free Church in taking money from the slave-holders in the Southern States, and reiterated the cry, "Send back the money." He was both hissed and applauded. Mr. D. entered into the conduct of the Evangelical Alliance, in concluding to be silent in the matter of slavery. He presented the Alliance under a rather bad aspect, though some of his statements needed a little correction. He also was hissed and applauded. And it is certainly strange, that British Christians should allow themselves to be so much swayed by abettors of slavery from America. They had an opportunity of striking a blow at this system of iniquity. They have let it pass. It may no more return, but must be accounted for in the day of Christ. Mr. G. spoke to me very highly of Bro. Himes' course while in London, as to the question of American slavery.

Friday, Sept. 25.—Left Edinburgh at 8 A. M., and arrived in Hawick, a distance of 50 miles, in the afternoon. I was received with great warmth of feeling by Bro. Lee, and some more dear brethren. In the evening I expounded 1 Pet. 1st, to a few, and then several engaged in prayer. This was sweet to one who had travelled two days without finding one to extend the friendly hand. They soon told me that I should be to no expense while in the place. This was glad tidings to me, as my means were running low. *bold you liked our asm ble*

Saturday, Sept. 26.—Was refused the use of a chapel. The day was spent chiefly in answering questions, and in the evening expounding some parts of our faith to a few in a private house. It was indeed a feast of light and love.

Sabbath, Sept. 27.—The morning attended the Secession church. The text was, "To-day thou shalt be with me in Paradise." The minister advocated the notion that the saints enter into glory at death. The afternoon and evening I lectured in the Odd Fellows' Hall. In my first discourse, I showed that the Advent is the great polar star of our hope, that a temporal millennium is a delusion, and that the idea of the world's conversion is a splendid phantom. This ruffled up the people's minds, and set them a thinking and talking. In the evening the hall was crowded. I took up the visions of Daniel, and never was I more assisted and blessed in exhibiting their grand features. The truth by this time had got a strong hold on many minds. I felt that God had sent me to Hawick.

Monday, Sept. 28.—Evening lectures on the nature of the Kingdom, and the presence, favor, and blessing of God seemed to fill the place. All melted down before the burning truth of the coming world. Were I speaking to the dear brethren in America, and wishing to convey to them the true idea, I should perhaps say, "it was a regular '43 time." I praise God for the triumph of truth.

Tuesday, Sept. 29.—Afternoon explained the Scripture in a private house. This I do about every day, but only where I am invited. This is a great auxiliary to public labor. Evening lectured on most of the *periods* in Daniel and John. The Chief Magistrate of the place was present, and listened with marked interest. The following evening lectured on the 24th Matthew, to a deeply interested audience. I like to lecture to the people in Scotland, because being all religiously educated, they readily perceive one's ideas. The day after, I explained the Scriptures "from house to house." O the truth never shone more brilliantly than at this moment.

Friday, Oct. 2.—Lectured on the promises to Abraham; the audience was still larger, and the deepest interest manifested.

Sabbath, Oct. 4.—Morning had a baptismal service, and as this is a rather uncommon sight here, it created a good amount of interest. It was a refreshing time. I was much blessed in leading two followers of the meek Savior into the water. It is thus mentioned in the *Kelso Chronicle*:—

"ADULT BAPTISM.—Two male adults were baptized, by immersion, in Hawick Mill-dam, on Sabbath morning. A large concourse of spectators witnessed the ceremony, which was conducted by Mr. Hutchinson, of Canada, who has been lecturing here on 'Christ's Second Advent.' If we may judge of the tremor of one of the converts to their mode of administering the ordinance of baptism, we would say he did not much relish a cold bath on a chill morning."

Afternoon lectured on the nature of the restitution of all things, and in the evening the Hall was crowded while I presented the practical bearing of all I had previously said. I had perfect liberty, and the truth and Spirit seemed to have the whole ground. I also lectured on the following evening on the 2d and 3d chap. of Hebrews. I hardly ever witnessed such a heavenly season. It seemed as if we were already on the new earth, and in the New Jerusalem. After I had done, many got up and blessed God for sending them this great light.

I have now been ten days in Hawick, and never did I do more in the same length of time, and never did I witness more glorious results. A people has been prepared for the Lord. I have confidence they will preserve the light. The best members of the Independent Church have embraced this faith, and many others.

SELKIRK.—Monday, Oct. 12.—I have now been in Selkirk one week. I have lectured every evening, and twice on the Sabbath.—The meeting has been about the same as the one in Hawick. I have had the use of the Independent chapel, and all the members have embraced the Advent faith, and the preacher also. Praise God,—what a work in one week! I have this evening closed my labors in this place, and to-morrow I go to Jedburgh, where I begin a course of Lectures in the evening. I have also received a warm invitation to visit Edinburgh, and other places. God is indeed opening the way for his truth, and my heart is set on the illumination of

Scotland. But I am daily looking for the Lord.

Correspondence.

The Two Covenants.

No. VII.

The Scriptures contrast the two Covenants, by calling the first "imperfect," and the second "perfect." Heb. 7:19—"For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." Chap. 9:8, 9—"The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience." Jam. 1:25—"But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." We have seen that the Holy Ghost, in Hebrews, uses the terms covenant, testament, and law, as synonymous. "The perfect law of liberty," therefore, is equivalent to saying, "the perfect COVENANT OF LIBERTY." The second, or new covenant, is one of "liberty," because it provides deliverance from the "bondage of corruption" into the glorious liberty of the children of God." Rom. 8:21. This is a groaning state at the best; even grace only saves us from sin here, and that, too, by such a severe struggle, that the righteous are but scarcely saved; still leaving us in bondage to death, till the resurrection. "Even we ourselves, who have the first fruits of the Spirit, groan within ourselves, waiting for the redemption of our body." Christ came to proclaim "liberty" to the captives, to open the prison door to those who were bound. Isa. 61:1—"In other words, to 'confirm the covenant with many,' and shed a clearer light on the hope of the resurrection.—He came a light into the world.

In Rom. 8:11, we are informed how this deliverance to liberty shall be effected: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." In 2 Cor. 3:17, we are told, that "where the Spirit of the Lord is, there is liberty." By turning to Joel 2:28-31, and Acts 2:16-21, it will be seen, that the Spirit is in the new covenant; that it was poured out at its confirmation on the day of Pentecost. The same idea is conveyed in John 8:30—"If the Son therefore shall make you free, ye shall be free indeed." Yes, when that which is perfect is come, and that which is in part is done away; when the second covenant is consummated on Zion, as it was "confirmed" on Calvary; when we with open face behold the glory of God in the face of Jesus, like the radiance of ten thousand suns, and are changed into the same image, from glory to glory, as by the Spirit of the Lord; our bodies made like unto his glorious body, made equal to angels, to die no more,—then the Son will have made us free. That will be Gospel liberty. This is a "liberty" something different and more glorious than the right to go into a meeting here and say what we please, even when it conflicts with the established order of the gifts of the Spirit. It is equally different from the spirit of that covenant which "makes nothing perfect," and which "gendereth to bondage." Great is the blessing of that man who looketh into the perfect law, or covenant of liberty, and continueth therein, not being a forgetful hearer of the word, but a doer of the work. Read it in Matt. 25:34-36—"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." And in Rev. 20:6—"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

O happy day, O blessed abode!

I shall be near and like my God;

And flesh and sense no more control

The sacred pleasures of the soul.

A LITERALIST.

Letter from J. Litch.

Dear Brother:—I wish to make a brief reply to several letters which you have forwarded me from your correspondents, proposing questions for me to answer. I will first reply to the Durham (C. E.) correspondent. He says, "Give us as soon as possible through the 'Herald,' an exposition of Ezek. 36th, particularly vs. 11, 25, 26."

The first twelve verses form an address to the territory, or land of Canaan—the land God promised to Abraham and his seed for an eternal possession. It promises the land so long desolate, that the promise will be fulfilled, and a multitude like the stars will inhabit it.—"All the house of Israel, even all of it." This must mean one of three things. 1st. All the Jews who ever lived; or, 2d. All the Jews alive on the earth at the time of the gathering; or 3d. All the holy Jews who ever lived. But it cannot mean all the Jews who ever lived; for Christ declared those who die in their sins, and believe not in him, shall never come where he is. John 8:21-24. Matt. 8:11 teaches the exclusion of Jews and the gathering in of Gentiles. Again: They are not all Israel [Israelites] who are of Israel. Rom. 9th.

2d. It will not be all the Jews alive on the earth at the time of gathering. For the rebels will be purged out, and will not enter into the land of Israel. Ezek. 20:38. This last named text makes it so perfectly plain, that all the unbelieving Jews will be purged out, and will not enter the land of Israel, that I can hardly see how any one can doubt after reading it. Thompson's translation of the Septuagint, from which Christ and the apostles always quoted, makes the thing so plain, that I cannot refrain from giving it. Ezek. 20:33-38—"For as I live, saith the Lord, with strong hand, and uplifted arm, and with an outpoured wrath I will reign over you. And I will bring you out from among the peoples, and gather you from the countries where you have been scattered with a strong hand, and an uplifted arm, and with outpoured wrath. And I will bring you into the wilderness of the tribes and there plead with you face to face. As I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord. And I will make you to pass under my rod, and bring you in by number, and select from among you the wicked and the apostates; for out of their captivity I will bring even these, BUT INTO THE LAND OF ISRAEL THEY SHALL NOT COME, and you shall know that I am the Lord." When the times of the Gentiles expire, the Jews will all be free from the bondage into which God sent them for their sins; but the wicked cannot return. Therefore we are left to conclude, that all the believing Jews of all ages constitute the whole house of Israel, who will be gathered to that land. Ezek. 37:11 informs us how the whole house of Israel is to be gathered, viz., by the resurrection.

I will again quote from Thompson's translation. Ezek. 36:10-12—"And I will multiply men and cattle, and cause you to be inhabited as in your former state. And I will deal kindly with you as in times of old, and you shall know that I am the Lord. [The land is here addressed, not the people.] And I will cause men, my people Israel, to increase upon you, [i. e., they will be multiplied and increased beyond what they ever were before, because the whole mass of all ages will be there,] and they shall inherit you, and you shall be a possession for them, and shall no more be without a succession of children from them." That is, Abraham, Isaac, and Jacob, and their children of each succeeding age, will be there, as we read in Ezek. 37:25—"And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children for ever; and my servant David shall be their prince for ever." The promise is, that "your fathers who have dwelt there shall do so again, their children, and their children's children. And all will dwell there for ever." Ezek. 36:25, 26 promises an entire renovation of their whole being to all who are gathered into the land, just such as the resurrection alone will give. It is a perfect restoration to God's image. It is not a blessing conferred either at justification or sanctification in a state of mortality, but our justification and sanctification at the day of judgment. Isa. 65:20, 23 declares, that there will be no more thence an infant of days, nor an old man who hath not filled his days.

Hence it must be a state of perpetual existence, where there are neither births nor deaths.

Again. Your correspondent asks, "Does the tribulation of Matt. 24:29 refer to the 1260 days of Papal rule?" I think not. It is the same as that of Dan. 12:1—it must be—no sophistry can evade it.

Bro. JONATHAN COLE, of Salisbury, Herkimer Co., N. Y., wishes Ezek. 36:36 harmonized with 2 Thess. 1:7, 8.

The first of these texts speaks of the heathen, or Gentiles, who are left round about Israel, after they are gathered, and FOR EVER established in their own land. The other declares that the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel, &c., who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power, when he shall come to be glorified in his saints, &c.

1. I understand that the millennium, or 1000 years, is a period of judgment. That the new heavens and earth will be brought forth at the beginning of that period; and also the New Jerusalem, the Tabernacle of God. But that Christ will not at once, or instantaneously, cut off the wicked. It will be a progressive work. How long, I cannot say; it may be the whole 1000 years—perhaps less. How the wicked will survive the wreck of the earth, under the 7th vial, and the 6th seal (Rev. 6th and 16th chaps.), I do not know. But it is evident they will; and that they will become the servants of the saints and the holy city; and also be compelled to worship God. (Zech. 14th, Isa. 60th, and many other places.) But that one soul of them, however earnestly they may seek to enter into the kingdom of God, will be converted and go in, the Scriptures deny. "They will seek to enter in but shall not be able." I cannot here enter into the argument, as it is long; but I simply throw out these remarks for reflection. J. LITCH.

"What is Truth?"

No. V.

In every age of the world, whenever a new truth has been advanced, or an old one exhumed from the rubbish that had been, in the lapse of time, suffered to accumulate upon it, the enemy of all truth has opposed its progress at the outset by direct agencies; and if these means were not sufficient to prevent its further prevalence, he would then endeavor to neutralize its effects, by urging its advocates into the extreme of zeal and fanaticism. This last stroke of Satanic diplomacy has ever been the most formidable barrier to the diffusion of righteous principles, and therefore demands the utmost vigilance.

The shadows upon the artist's canvass serve to give meaning and prominence to the objects depicted; and the more conspicuous the figures traced, the more deep and plain the dark shades behind them. So in the presentation and support of an unfamiliar truth. Error always serves as a shadow to the truth, and causes it to assume a prominence, that would not, without such aid, perhaps, be attained. And it is a matter of regret, that there are so few who appear disposed, or able, to distinguish the truth from the shade that follows it.

Those who are familiar with their Bibles, or with ecclesiastical history, will fully appreciate the difficulties above stated. Peter and Paul had to use no inconsiderable effort to maintain the truth of their divine message, through the opposition of their enemies on the one hand, and the blind fanaticism of those who claimed to be friends on the other. And so it has been from the apostolic age to the present. Luther had a Nicolas Storch and a Thomas Manzer to contend with, who nearly succeeded in doing what the entire Church of Rome could not do—in palsying the arm, and overwhelming the strong heart of the great Reformer. What disgraced the "Round-heads" of Cromwell's time, and brought down the disgust and scorn of Europe, besides arousing and exhibiting the worst passions of the human heart? What caused the fall of the great Edward Irving from the high pinnacle he once occupied, enshrined as he was in the affections and estimation of the rich and the poor, the high born and talented, and good, and consigned him to obscurity and neglect—and a broken heart? By what were the two Wesleys assailed? and what caused them to mourn, and weep, and pray, and in the bitterness of their soul to exclaim, "Who is sufficient for these things?" Truly the church would have been wise had she not lost sight of these notable examples.

And now, when the greatest of all truths is being proclaimed, with the additional stimulus, that the present inhabitants of the world may witness the consummation of all earthly affairs, can it be supposed that the arch Adversary will remain inactive? No, no. There is enough on record to expose his designs. And with an ordinary attention to the word of God, and a familiarity with the history of the principal epochs of our world, Christians would never have been surprised at the approach of evil, but have been merely ignorant of the garb it would assume; and then, if the sword of the Spirit were properly used, it could never effect a lodgment in the sanctified heart, however close the resemblance of the counterfeit to the true might be. But it is no proof that the doctrine of the Second Advent, as held up by those who proclaim it in agreement with the Divine word, is erroneous, because bigotry and fanaticism are seen casting their gloomy shades in its track.

It requires no ordinary memory to recall the multitude of "messages," "cries," "new truths," "present truths," "meat in due season," &c., which were but recently prevalent, bewildering the weak, inflating the spiritually proud, and grieving the sober and sincere lovers of Zion. Two of these "messages," or "cries," as they are termed, have served as a foundation, beyond all others, for the erection of an infinite number of structures, as vain as

"—the baseless fabric of a vision,"

only one of which will be noticed in the present number. Were it not for the fact, that many apparently honest and well-meaning hold to the view in question, but who appear unable to analyze it, and detect its gross inconsistencies, an attempt to point out its want of foundation would be considered a matter of supererogation. The "message" referred to is termed

"COME OUT OF HER, MY PEOPLE,"

addressed by an angel to the people of God, who are supposed to be in "Babylon the great." (Rev. 18:4.) The absurdity of applying this to the various churches, exclusively, is evident; and how that interpretation could have been given to it, and still be entertained, to some extent, by Adventists, (the body of whom are proverbial for their familiarity with the Scriptures), is a matter of astonishment. This unwise and unjust, as well as offensive application of this Scripture, has been productive of what might have been reasonably looked for. It has destroyed the confidence of the churches in those who have proclaimed that doctrine, and, as a necessary consequence, has extended measurably to almost all Adventists, even though they had not participated in the crusade. This has been succeeded by denunciation and expulsion, which has resulted in an entire estrangement, erroneously (with some exceptions) considered as persecution by one side, and as obstinacy and self-will by the other. In this state, it is hardly a matter of surprise that one party should declare that their influence was gone; nor that the other should say, they had no confidence in their antagonists. They are both in a false position—acting under a misapprehension. One supposes no "good can come out of Nazareth,"—not separating the chaff from the wheat; and the other imagines that his standard for the estimation of Christian character is correct, and all who refuse to submit to its dictum are fallen. Hence, the frequent ill-advised epithets, "nominal church," the "old church," which, if examined, would be found to be without meaning. Now, this state of things, induced by causes that could have been avoided, almost proves a barrier to the progress of the truth among the ecclesiastical bodies, which contain multitudes who would joyfully embrace the truth, could they see it held up in its naked simplicity, devoid of the fantastic drapery too often thrust upon it by unwise men. Thus, it would appear that some had strangely supposed the truth had lost its power; they are heard to say, "Nobody will pay attention to me—they don't want to hear me—I don't feel like it—they are gospel hardened," &c. This, in a great measure, is true; and it is believed to be owing to causes far different from those believed by those who reason thus. To refuse to hear certain individuals, should not always be construed into an indisposition to hear the truth. The Advent cause, as before remarked, has encountered many rude shocks—and perhaps the severest from its own adherents; this may be measurably repaired by a patient and persevering effort in well-doing, carefully abstaining from all offensive and harsh epithets. Let the endeavor

be to hold up the truth; if men reject it, still hold it up. In fact, the beginning and end of a Christian's duty is the holding up of the truth—he is nowhere justified in lowering it, or in placing it where its beams are obscured.

The interpretation given to Rev. 17:5 and 18:2 is simply this: It is asserted that "Babylon the great," in the first-named text, is the Church of Rome. She is termed "the mother of harlots, and abominations of the earth." Her daughters are harlots, and their sex symbolize churches also. And as the Protestant Churches sprang from the Papal Church, they must be the ones indicated as the progeny. The term "Babylon" is applicable to the Protestant denominations, because "confusion" pervades them, in consequence of their speaking a strange language to each other—i. e., they are divided into a large number of sects, not fellowshiping each other.

The above is believed to express, substantially, the views of the class of expositors referred to before. That the view in question is absurd and unscriptural—and, as a consequence, all the epithets bestowed upon the churches, arising from their supposed relationship to the Roman Church, are unjustifiable—is evident from the following:—

1. It is not easily seen how the Babylon in Rev. 18:2, 4, is identified as the *offspring* in chap. 17:5, and not as great Babylon herself. If the last is identical with that of 18:2, 4, the "cry" made by some, to "come out of her," should not be directed to the churches.

2. If the Protestant denominations are Babylon, were they not as much so at the identical period when they protested against the corruptions of the Church of Rome, as they are now? They were daughters and harlots then, and no matter how often the people of God may "come out," they never lose their identity as a church, nor obliterate their origin from the "mother." Therefore they are still in Babylon, and cannot get out of it.

3. If opposing sentiments are "Babylonish," do all who "come out" of the churches speak the same language—see eye to eye? Or do a large portion of them still give evidence of human fallibility, by retaining many of their former dissimilar sentiments?

4. In Rev. 17:18, Babylon is called that "great city, which reigneth over the kings of the earth." Have the churches reigned over the kings of the earth?

5. When and how were the kings and merchants of the earth made rich by them?

6. Chap. 18:20 reads—"Rejoice over her thou heaven, and ye holy apostles and prophets, for God hath avenged you on her." What had the apostles and prophets suffered from the Protestant Churches, when the latter had not an existence until many hundred years after their death?

7. How can it be said, that "the blood of all them that were slain upon the earth" (18:24) is found in the Protestant Churches?

8. As it is stated, that when Babylon falls, the great men of the earth mourn over her, and the apostles and prophets are called upon to rejoice, as God hath avenged them on her; and the blood of all them that were slain upon the earth was found in her: and as the "cry," "Come out of her, my people," was made some three or four years since, were all these results witnessed at that time?

It is believed that enough has been said to show the absurdity of the "message" referred to, and the unchristian like conduct of those who make the Churches an object of unqualified denunciation.

N. A. APOLONIO.

Questions by R. P. Amsden.

ANSWERS BY J. LITCH.

Mr. Editor—Dear Sir:—Will you please publish the following questions, soliciting an answer from J. Litch, whose communication on the return of the Jews you published in No. 5 of the "Herald"?

Q. 1. If the natural posterity of Jacob are not to be restored, or returned to their own land, until the second coming of Christ, why do the Scriptures represent them as being in their land, and fighting against their enemies who have come up against them, and taken the city, rifled the houses, ravished the women, and carried half of them into captivity, previous to the second coming of Christ, as described in the 12th and 14th chapters of Zechariah?

A. The texts you quote do not represent the Jews as being in the land, fighting, going into captivity, &c., before Christ's coming. The inhabitants of Jerusalem, whoever they are, will meet this fate. But you cannot find

a text which foretells the future return of Israel to that land, which does not affirm their perpetual residence there, in perpetual security. Those who return have the land for ever. The marginal reading of Zec. 14:14 is, that Judah also shall fight against Jerusalem. That is, the Jews, as well as all other nations, will fight against Christ and his saints.

Q. 2. If none but "the holy and faithful Jews who ever lived," are to be restored to their land, why do the Scriptures represent them as being cleansed from sin and converted to God, after their return to their land? See Deut. 30:6; Jer. 31:31-34; 32:39, 40; Ezek. 36:25-30; 37:23; Joel 3:21; Zech. 12:10-14, and 14:1.

A. Those texts do not teach their conversion to God after their return; but their glorification at their return. Zech. 12th I am not now prepared to explain.

Q. 3. Will the holy and faithful who ever lived, including Abraham and the apostles, need such a cleansing from sin, as the above passages declare the posterity of Jacob shall experience, after they are restored to their land?

A. They will need just such a cleansing as is promised in those texts: for corruption doth not inherit corruption. They must be perfectly cleansed from all the ruins of the fall, before they enter the kingdom of God.

LETTER FROM BRO. WM. MILLER.

Dear Brother:—After an absence of about seven weeks, I have at last arrived at home. During my tour in Vermont and Canada, I found those brethren who remain steadfast, in a good state of mind, much better than I had anticipated. Their faith is strong in the near approach of the dear Redeemer, and their hope appears brighter and brighter as they draw near to their long-promised rest. Every one with whom I conversed (without exception), could give a good reason of their hope; and it was a sure and well-tryed one, reaching within the veil, where our forerunner—the great High Priest—has entered.

Fanaticism, such as discerning of spirits, private revelations, denouncing of others, &c. &c., is nearly extinct among the Advent congregations that I have visited. Many dear souls, who have been for a time led captive by Satan at his will, are now seen sitting at the feet of the blessed Jesus, and in their right mind. But some few, I fear, have drank too deep of the intoxicating cup of self-righteousness, and indulged in so much hatred to their brethren, that they will never recover from the delusion into which they have been led by the enemy of all good, but sink into perdition. This class are easily identified: they are everlastingly murmuring and complaining—never suited with anything or anybody, but themselves—are neither kind, benevolent, or grateful; but, on the other hand, are self-willed, and boasters. I bless God that there are but few of such.

My tour in Canada would have been pleasant and agreeable to me, had it not been for sickness, which confined me to the house. During my visit, I saw sister Hutchinson and Bro. Porter at the "line;" they were well, and appeared to enjoy a good degree of God's grace.

I thank you, my brother, for your late remarks on "Babylon," against the "First Resurrection" being spiritual, or simply conversion, the "Annihilation of the Soul," and the "Unconscious State of the Dead." It was time to speak out on these things. I have always appreciated your motives in not suffering these subjects to be discussed by me and others in the "Herald" heretofore, for the sake of peace and harmony. But you see there can be no union where men are more anxious—much more anxious—to publish their views, no matter how questionable their truth, or injurious their influence might be, than to support plain, glorious, and important truths, concerning which there can be no doubt. The opposition which the "Herald" and "Voice of Truth" have met with, have come from these uneasy spirits, who can never be satisfied until they force others into what I believe to be dangerous errors. They have the right to publish what they please, and for one, I shall not complain. But, at the same time, let them be frank and open-hearted, hoist their own banner, and sail under their own flag, and not, like pirates, sail under others', in order to deceive and decoy. If our once dear brethren in Hartford had openly professed what they have very weakly tried to "advocate," I might

have wept over their folly, but should never have accused them of dishonesty.

Go on, my dear brother, as you have begun—defend the truth fearlessly. There are enough honest and able men to support you. I speak understandingly and knowingly when I say, nearly all sound and stable Adventists approve of your course in these things; they likewise feel much pained at the course taken by some others.

I am truly thankful, when I think of our trials, that time is short, and is rapidly passing away. The final account will shortly be adjusted—motives made known, and virtue rewarded.

WILLIAM MILLER.

Low Hampton (N. Y.), Nov. 6, '46.

LETTER FROM BRO. T. SMITH.

Dear Bro. Himes:—In these last days, when times are perilous, and "signs there's no mistaking proclaim Messiah near," every believer will very naturally inquire, "What must I do?" to be "accounted worthy to escape all the things that shall come to pass, and to stand before the Son of man?" Let such cast their eyes upon the surrounding community, and they are met by hundreds and thousands who are perishing, and will eternally, unless something be done for their relief, and that speedily. If such have no eyes to see, nor feet upon which to escape from the dreadful dangers to which they are exposed, and which are just ready to burst upon them, can those persons who have an abundance withheld from those who are exposed to the second death, and be justified before God? Can they hope, or expect, that the Judge of all the earth will say to them, "Well done, good and faithful servants, enter thou into the joy of thy Lord?" Can those "eyes" and "feet" be put out to interest, or lay by in extra farms, or be laid out in additions to the sufficiency which the holders already have, and such covetous ones escape the damnation of hell? It is not enough that such have done something: for there is but one gospel rule for the disciples of the coming Jesus, and that is, doing good, of every possible sort, and, as far as possible, to all men. Now, if these superfluous "eyes" and "feet" can help the blind to see, and the lame to walk, so that they may escape the wrath to come, are we not verily guilty of the loss of those perishing ones, if we withhold from them the very means by which they might escape the devouring fires of the last day? In the light of God's word, and in view of the judgment of the great day at hand, may these questions be answered.

Is the message, I would now ask, which is now being delivered to the world—and to the church, the last message of a benevolent God to this sin-cursed world? And are we authorized, by the fulfillment of prophecy, by historical and astronomical calculations, and by the signs of the times, to look for the end of all things, and that immediately? My dear brethren, if we are ready to answer in the affirmative, then there is, most certainly, no time for cold calculations—what we do must be done quickly, or it will be left undone for ever. Now we must "make to ourselves friends of the mammon of unrighteousness, that when we fail, they may receive us into everlasting habitations." (Luke 16:9) "For ye know, my brethren, the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. 9:9) Dear brethren, is not this God's command—"Let this mind be in you which was in Christ Jesus?" And doth not the Holy Ghost say by the mouth of John (1 John 3:17)—"But whose hath this world's good, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Tantalum to saying, the love of God cannot dwell in him. We raise our voice against those who reiterate God's word—"Sell that ye have and give alms," because with it is connected the "no work" and "no mercy" systems; the latter of which I believe to be wrong—essentially wrong. Yet does not the greatest danger lie in being too covetous, instead of being too liberal? There is no account in God's blessed book of any who had done too much for God's cause and for perishing souls; but much, very much, of the opposite character. We see the world perishing, and the church sinking for the "sincere milk of the world." We hear the Macedonian cry, "Come over and help us," from every point of the compass, borne on the winds of heaven. And shall we—can we—dare we, in view of the approaching judgment, withhold anything within our power

to prepare our dear fellow men to meet their God in peace? Do we, my brethren, see the sword coming upon the land? Then what is our duty? Why, "to blow the trumpet, and warn the people." And are there not some faithful watchmen who are toiling with their hands to feed and clothe their little ones, and who are ready, willing, and desirous to work in the vineyard of the Lord—to sound the trumpet of alarm, and to "give meat in due season," but for the above impediments? And can they not—and ought they not to be relieved from this burden, and thrust out into the highways and hedges to compel some to come in even at this late hour, that God's house may be filled? Dear brethren, abridge every unnecessary expense, retain nothing unnecessary, to be consumed by the fires of the last days; let all be consecrated to God, and to his blessed cause, to save souls, and pluck them as brands from the burning—"The Lord is near, breaks on the ear," from every direction, while we hear the voice of the Judge of quick and dead saying, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40) Can you, then, be eyes to the blind, and feet to the lame? Every consideration which can operate upon the heart of the renewed man, loudly calls upon you to do all that can be done, before the angel of Rev. 10th shall have lifted his hand to heaven, and sworn by him that liveth for ever and ever, that "time shall be no longer." And those dear brethren, to whom the Lord has committed the sacred treasure in earthen vessels, lift up your voices like a trumpet—"preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine," for the time has come "when they will not endure sound doctrine, but after their own lust shall they heap to themselves teachers, having itching ears." Brethren, God will provide. "It is better to trust in the Lord than to put confidence in princes."

Thy brother in tribulation, looking for Jesus.

THOMAS SMITH.

Belfast (Me.), Nov. 10, 1846.

Bro. I. R. GATES writes from Epping, N. H., Nov. 10, 1846:—

I have recently attended several Conferences in New Hampshire, since my return from Canada, which have been of an excellent character. The brethren are settling down into a strong faith that the Lord is near, even at the door, and are familiarizing their minds with the transcendently glorious theme.

I still suffer a great deal with distress in my head; but still I am doing what I can to get my fellow men prepared for the great day of account.

While time seems to tarry, death is making its ravages in the world, without any regard to the piety or anxiety of our dear brethren and sisters, who hoped to have eluded his grasp, by being changed in the twinkling of an eye by the trump of God.—I have recently been called to attend the funerals of two worthy and devoted sisters, one a sister of Elder Paulbrick's wife, of Rye, and the other the wife of Bro. Warren, of Exeter. They both died happy, and in the hope of a speedy resurrection to eternal life.

I see by the "Herald," that our dear fellow laborers, Bro. Kent and Smith, have fallen. But we will not sorrow as those that have no hope: for if we believe that Jesus died and rose again, even so them that sleep in Jesus will God bring with him. See God's promise in Hosea 13:14—"I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues, O grave, I will be thy destruction."

P. S. I have removed to Epping, N. H., where my brethren and friends will address all letters designed for me.

Bro. I. H. SHIPMAN writes from Sugar Hill, N. Y., Nov. 9, 1846:—

I visited the brethren at North Springfield, Vt., a short time since, and held a Conference, in company with Bro. Dow and Sherwin, which proved an excellent meeting. The cause is prospering there, under the faithful labors of Bro. Sherwin, who is truly a workman that needeth not to be ashamed.

It was truly refreshing to visit my former field of labor, and find them still enjoying so much steadfastness, and still persevering in the cause of their Redeemer. I believe the Lord will keep a lamp burning at North Springfield, amid all the surrounding darkness, until he comes. Yours in the faith.

Foreign News.

Ireland.—The intelligence from Ireland is melancholy indeed. In various districts the people are suffering from actual starvation, and it is said that while there is so much misery the conduct of the people adds to the evils which they are suffering. The Times says:—

"The charitable interference of the Government seems to have destroyed that self-reliance, which, under the most favorable circumstances, is not a marked feature in the character of the nation. Instead of looking the evil boldly in the face, and putting their shoulders resolutely to the wheel, the peasantry in many parts of the country, where public works are being undertaken, in order to mitigate the evil, are higgling about the rate of wages, and actually demand a higher scale of remuneration from the Government than they were in the habit of receiving from private individuals."

Lord John Russell has addressed a letter to the Duke of Leinster, in which he urges the great landed proprietors in Ireland to use all their endeavors to counteract the effects of the dire calamity, which has overtaken the country.

In Tipperary, a highly respectable gentleman, B. J. Cooke, was shot down by an assassin while proceeding from his house to the stable, in consequence, it is supposed, of being determined to eject from his estate some three or four families, for non-payment of rent. It is also stated that further attacks were made on the 29th ult., upon flour carts by peasantry at Parsonstown, in King's county. The military were called out, and five of the ringleaders arrested.

India.—Intelligence by the mail which left Bombay Oct. 1, has been received in England. An insurrection had broken out in Cashmere, fomented by the Lahore Durbars; and a force sent against the insurgents by Gholab Singh had been defeated with some loss. Several English officers who were visiting the country had been seized, and would be detained as hostages, though no fears were entertained for their safety. Cholera was still raging in Scinde, and provisions were so enormously scarce and dear, that an absolute famine was apprehended. A volcano had appeared on Saddle Island, in the Red Sea.

Advices from Canton to August 26, represent that business continued uninterrupted. The amount of transactions in imports has been moderately large, and prices in general a shade better. Money is becoming more plentiful.

France.—In consequence of the inundation of rivers in France, a vast deal of destruction of property and life has occurred. The Loire has overflowed its banks, and desolated towns and villages. The Rhone, the Durance, and other rivers and their tributaries, have also inundated the adjacent country. By the rise of the Rhone, 150 houses were destroyed at Roanne on the 19th October, with 270 boats loaded with merchandise. Among the victims of this disaster were the Councillor Merle and his son, who were drowned. At Tarrascon, Andreux, the destruction of life and property was great. A Bordeaux journal says that at Fears, a diligence with eleven passengers was swept away by the flood, and all but three drowned. At Amboise, 26 persons perished. In one of the Fauxbourgs of Tours, the water was nine feet deep. A Paris paper, the "National," says:—

"It appears that every country has this year fallen on our unfortunate country. Incendiary fires, lighted by unknown hands, have carried desolation into several departments, the dearth of provisions has increased the distress, and at present the rivers are overflowing, and the inundations ravage what had escaped the fires. Entire villages have been swept away; bridges, viaducts, and considerable buildings have fallen to pieces. The loss is not yet ascertained, nor is the number of victims yet known; but the letters received from the scene of desolation are filled with lamentation." The devastations caused by the overflowing of the Loire have been dreadful.

It is said that the French government have concluded a contract with a private company respecting the navigation between France and New York. By this contract the government cedes to the company for ten years the four transatlantic steamers—the *Ullua*, the *Darien*, the *Christophe-Colombe*, and the *Canada*—vessels of nearly 2000 tons, and of 450 horse power, on condition that the vessels be insured for 12,000,000 francs, and that Cherbourg be the port of arrival and departure. By the terms of the treaty, they are to commence running on the 1st of December next; but it is thought probable that they will not be ready till the beginning of next year.

The Paris papers are still discussing the consequences of the marriage of a French Prince with a Spanish Princess. A letter writer from Paris speaking of the marriage, says:—

"It is now what in diplomatic jargon is called *un fait accompli*. The French Government has gained a great triumph over English diplomacy, and perhaps, it may be added, over English interests. In gaining it, however, it has put an end to the English alliance, which for sixteen long years has been its sole dependence."

The Duc de Montpensier and his bride had left Madrid, and were expected at Paris.

It was rumored that some important changes would take place in the cabinet—that Marshal Soult would retire, and M. Guizot receive the appointment of President of the Council.

The French government is actively engaged in improving the state of the navy, and accumulating naval stores, &c., in the different dockyards.

Holland.—The King opened the States General with a speech, in which is the following paragraph:—

"The difficulties of commerce with the United States, occasioned by the elevated duties on the principal of our colonial products, have been removed in the most desirable manner."

In Denmark, great distress exists, owing to the failure of the potato crop and the scarcity of corn.

In Switzerland, the popular disturbances seem to have ceased, and there is a prospect of permanent tranquillity.

Germany.—In almost all parts of Germany, much distress prevails, owing to a scarcity of provisions. At Hamburg, some excitement had been caused by the American Consul having detected among a number of emigrants who presented their passports for his view, previous to their departure for the United States, ten ill-looking scoundrels, all dressed alike, who, on inquiry, were found to be convicts from Mecklenburgh Schaeferin. The Mecklenburgh Government had given these convicts a sum of money sufficient to convey them to the United States, preferring that manner of getting rid of them to the expense of keeping them in prison at home. What makes the matter worse is, that the Mecklenburgh authorities actually gave these convicts certificates of good character. The United States Consul sent them back, with a strong remonstrance to their Government against the iniquity of such a proceeding.

In Portugal, the revolutionary troubles seem to increase, and are becoming quite serious. A rebellion broke out in Oporto, and the Duke of Terceira, who was sent there to assume the command of the troops, was arrested and imprisoned in the Castle of Foz. Symptoms of disturbances have appeared in Lisbon, which have been quelled. But it is evident the whole country is ripe for a revolution. Indeed a rumor had reached Paris that the Queen had been deposed, and that a large Spanish force, headed by Naveaz, was to enter Portugal immediately, and replace Donna Maria on the throne! A royal decree, ordering the blockade of Douro, was issued on the 22d of October, and three vessels of war sent to enforce the blockade.

The United States and Turkey.—Letters from Constantinople speak of a victory North American diplomacy has obtained in that city.—Dr. Schmitt, an American missionary at Erzeroum, was lately treated in a very improper manner. Mr. Carr, Charge d'Affaires of the United States at the Porte, addressed a very energetic note to the Divan, and demanded, very categorically, and with a threat of North American cannon, immediate indemnification and satisfaction for this American citizen. The Porte seemed to have no mind to become acquainted in this manner with the American men-of-war, and ordered the Pacha of Erzeroum immediately to pay to Dr. Schmitt the required indemnity of £200 sterling, and to put in prison twelve of the rioters who had so ill-treated the missionary. Brother Jonathan has learned from his elder brother John Bull how such matters are most easily settled.

Egypt.—Accounts from Alexandria state that Nile had risen twenty-four feet, and made great ravages. Ibrahim and Abbas Pacha had gone into the province of Schartie, where the floods had done great damage, the embankments being swept away. All the boats, both at Alexandria and Cairo, have been seized by Government, to transport the materials necessary for repairing the embankments. The harvest of maize was entirely destroyed, and that of cotton much damaged. More than sixty villages were flooded, and if the waters did not subside, it was feared that Lower Egypt would be converted into one immense lake.

Scotland.

Our brethren seem to have found an open door in their visit to Scotland. We cut the following notice of Bro. Brown's visit, from the *Glasgow Border Watch*. It exhibits a specimen of Christian candor, that has rarely been exhibited by the editors of our public journals:—

The Second Coming of Christ.—On the evening of Tuesday, the Rev. F. G. Brown, from America, delivered a discourse, in the Bridge Inn Assembly Room, on the Second Coming of Christ. The room was densely crowded, and a great number remained standing at the door the whole time. The novelty of the subject had doubtless, as the reverend gentleman observed, attracted many of such as have "itching ears;" but we would fain hope that at least some of them may have derived lasting benefit from what they heard. Mr. B. evidently labored under disadvantages, being fatigued by travel and nightly

preaching, yet, he kept the audience in a state of breathless attention for upwards of two hours, his delivery being very impressive, and the subject one of such surpassing interest. He clearly demonstrated the untenable nature of the common doctrine regarding the millennium, showing that, no where in Scripture, have we any intimation given us of a period of universal peace and tranquillity in the church, previous to our Lord's coming; that there is no promise of this world's entire conversion; that the children of the kingdom and the children of the wicked one will continue together until the end of the world; that the Man of Sin will only be destroyed by the brightness of Christ's coming, which shall be personal and visible as at first; and that the nations of those which are saved, redeemed by the blood of Christ, will then be made kings and priests unto God, to reign for ever on the earth. Mr. B. is one of a deputation from the General Conference of Second Advent Believers in British North America and the United States. That body contains within it, persons from, or in, all denominations. In an address to believers in Great Britain, they say: "Those who look for the coming of our Lord, have received their doctrinal and ecclesiastical training in the various evangelical churches with which they were severally connected, including nearly all the different departments of the Christian Church." In many instances, however, they have met with strong opposition, so that some of them have been forced to withdraw from their respective communions, and others have been cast out. Under these circumstances, they have been driven into a more separate and distinct body than they ever anticipated, and against their wishes. With other churches, they have no contention. They count it their great mission to proclaim that the day of the Lord is at hand, to all men, in all places, wherever a door may be opened. Last evening, Mr. Brown delivered another discourse, of a most interesting character, in the same place, and upon the same subject. Many of his hearers, we have no doubt, will be led, by Mr. Brown's visit, "to search the Scriptures whether these things be so."

THE ADVENT HERALD.

"THE LORD IS AT HAND."

BOSTON, NOVEMBER 25, 1846.

RETURN.—We are happy to announce to our dear brethren and sisters, that through the good Providence of our Heavenly Father, we arrived in New York on Monday evening last, at nine o'clock, after a voyage of a little more than sixteen days: with the exception of a few of the first days, we were blest with as good weather, and had as pleasant a voyage as could be expected at this season of the year. We were among about one hundred passengers, with whom we had the happiness of being on terms of good will and kindness. Religious services were held on board each of the three Lord's-days of which we were on the waters. One of us officiated the first, the other the second, and Rev. Mr. Dwight, a Congregationalist minister, on the last Lord's-day.

We render praise to God, not only for returning us to our dear families, to the hearts and arms of our beloved and faithful brethren in the Lord, and to our former field of labor, but that he gave a spirit of prayer to many of his dear children on both sides of the Atlantic for our safe conduct over the great deep. In this time, when the sea and the waves are roaring, and such fearful desolations of life and property are occurring, we have great reason to bless God that he has held us in the hollow of his hand, and that during an absence of nearly six months, in which we have travelled at the least 10,000 miles, in every kind of conveyance, we have met with no disaster, have enjoyed excellent health, have had nothing to retard us in the execution of our mission, have found an open door before us, and had abundant testimonies of our tender Father's love and mercy: we are grateful for such mercies—our souls will magnify the Lord forever.

We parted with our beloved associate, brother Hutchinson, at Liverpool; he was in good health and spirits, determined to be spent in the service of his Master. We shall give the details of our unreported labors in the subsequent numbers of the "Herald," after which the "Correspondence" will be continued by Bro. Hutchinson.

We now hope, for the present, to resume our efforts at home, and to throw in our feeble energies, sympathies and prayers with our dear brethren,

in prosecuting the great work of the present day. May the benedictions of Heaven be upon us all in the glorious enterprise,

J. V. HIMES.
F. G. BROWN.

Boston, Nov. 19th, 1846.

BUSINESS NOTES.

W. Brookins—We credited all we received. We have, however, now given credit for what you paid a supposed agent.

A. Harris—Have sent the Chart. Will send the book in two or three days.

J. P. Wetthee, \$1 for vol. 13.—It was sent to you at Chumney, but is now to L. Wetthee, at Druman's Salt Works. We change you to Bro. Wilson's bundle.

Frederic De Cu—You have paid to No. 306.

C. C. P. L.—We have sent you a bundle in the box sent by Mr. Ditson the 18th inst., to Easton, Ala.

J. Stevenson—We sent you five Charts in Bro. Campbell's bundle.

D. Campbell—We sent you a bundle, directed to Toronto, by Express.

J. Marsh—We sent you a bundle on Friday, by Expr.

ENGLISH MISSION.

(Receipts for English Mission—Continued from our last.)

Received since our last—G. Wise.	5 00
Amos Clark.	10 00
J. V.	3 00
Betsy P. Hildreth.	2 00
D. Flood.	1 00
N. Woodman.	1 00—22 00

Amount of expenditures over receipts, for which this office is responsible. 269 17

☞ We have a few sets of the "European Advent Herald" (four Nos.), which we can spare. Price, 25 cts.

☞ Bro. L. Adria's address is 105 Paterson-street, Albany, New York.

CONFERENCES.

By Divine permission, there will be a Second Advent Conference in Haverhill, commencing Friday morning, the 27th inst., and continue over the Sabbath.

HENRY PLUMMER.
If God permit, a Conference will be held in New Boston, N. H., commencing Friday before the first Sabbath in December. Brethren will call on Deacon Jacob Bennett for information.

EDWIN BERNHARD.
Providence permitting, there will be a Second Advent Conference held at Worcester, to commence Nov. 25, (Thanksgiving day,) at 10 o'clock A. M. By request of the brethren.

A. HALE.
If the Lord will, a Conference will be held in the Advent house in Wrentham, Mass., to commence Friday, Dec. 4, at 10 o'clock A. M., and continue over Lord's day. All are invited to attend.

J. S. WHITE.
A Conference will be held at North Danville, Vt., to commence Thursday, Dec. 10, at 1 o'clock, and continue over the Sabbath. Preaching brethren expected are Bro. S. Thurbar, B. Reynolds, and I. H. Shipman.

NOTICES.

CRUDEN'S CONCORDANCE.—We have on hand a new edition of this valuable work, bound in sheep, to correspond with the "Harp," and one in boards; the former at \$1 50, and the latter at \$1 25.

"ANALYSIS OF GEOGRAPHY."—By S. BLISS. This is a work prepared some years since, and is on a new plan, from which its author used to teach. It will be of interest to families as well as schools. Price, 62 1-2 cts., or \$3 per doz.

Some are bound in paper covers, to be sent by mail; but they will be liable to be injured by that mode of conveyance.

NEFF'S MAGNETIC INSTRUMENTS for sale at this office. Price (cash), \$12; do. with Book of Directions, \$12 50.

MEETINGS IN BOSTON at the "Central Saloon," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

MEETINGS IN NEW YORK are held Sunday morning and afternoon at Croton Hall, at the head of Chatham Square, and on Sunday, Tuesday, and Friday evenings in the vestry of the German Reformed church in Forsyth-street. Meetings are also held regularly three times every Sunday, corner of Christopher and Hudson-streets.

MEETINGS IN BROOKLYN, N. Y., are held in Washington Hall, corner of Adams and Tillary-streets, three times every Sunday, and also on Monday and Tuesday evening. A Sunday-school is held in the same place each Lord's-day afternoon.

* * The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our old place, the Saloon of the Chinese Museum, in 9th street, between Walnut and Chesnut-sts.

J. LITCH.
Second Advent Meetings are held in Concord, N. H., every Sunday, at the Athenaeum Hall, No. 101 Main-st.

Receipts for Week ending Nov. 20.

☞ We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

H. M. Sleeper, 322; N. Woodman, v 11; J. Jewell, 374; S. A. Clifford, 317; M. Wallace (if a new sub.), 313; J. Camp, 290; A. Colby, v 12; E. L. Clark, v 11; J. Andrews, v 8; C. Clark, v 13; S. P. Davis, v 12; A. A. Chamberlain, 313; A. M. Bennett, 520; G. Wise, v 13; P. W. Webber, 313; J. May, Jr., 319; J. L. Strickland, 287; T. Ragsdale, 295; J. Learned, 318; F. Smith, v 12; G. Paineke (50 cts. due), v 11; J. Bierstower, 294; J. Ostrander, 306; C. Crawford, 311; J. Cody, 309; A. S. Jennings, v 13; W. Evans, 313; L. S. Phares, v 12; S. Jackson, v 12; A. W. Griggs, v 13; H. Simmons, v 13; O. Grinnell, v 12; H. Hill, v 12; H. B. Woodcock, 313; J. C. Waters, 313; J. Clark, 310; S. Spaulding; W. Howard, 254; E. Smith, v 12; C. Barnes, v 12; A. Barnes, v 12; J. Rundlett, v 12; B. Simms, v 12; J. Wallace, 339; N. Jones, v 12; E. Newgen, v 25; C. A. Grimes, 294; W. Weyer, 313; B. Malby, v 12; I. Ellis, v 12; J. Richardson, 306; E. Leonard, 316—each \$1; W. Brookins (with the other 50), 287; H. Oswald, v 13; M. Helm (for 2 copies—\$1 for Chart, &c., sent), v 13; J. Cole, v 13; P. Pierce, v 12; H. Child, v 12; E. W. Cole, v 13; S. W. Adams, v 13; D. Blood, v 12; J. A. Cole, 345; H. Town, v 13; G. Huntly, v 14; J. T. Ferry, 318; R. A. Halden (will send book in a few days), 306—each \$2—N. W. Waite, v 14—\$3.

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

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warded.

Patient Watchfulness.

Could Christians watch ten thousand years
Before their Lord himself appears,
Yet, as he then shall come at last,
T'were wise, through all such ages past,
To have watch'd and waited, and to have borne
The scoffs of the world, the scorn,
But those who watch not in the day
Will surely sleep this night away.
Lord! make me at all hours awake,
And, self-denied, thy cross to take,
Rejoice for thy nuptial feast in white,
With lamp in hand, and burning light;
Nor lack of precious oil be mine,
When the loud cry, "Arise, and shine!"
Proclaims Thee come in bridal state,
And when preparing is too late.

HILLER.

The Rejection of Messiah.

BY THE REV. T. B. BIRKS, M. A.,
LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE, ENG.

Dan. 9:26.—"And after threescore and two
weeks shall Messiah be cut off, but not for him-
self; and the people of the prince that shall come
shall destroy the city and the sanctuary; and the
end thereof shall be with a flood, and unto the
end of the war, desolations are determined."

(Continued from our last.)

And first, as St. Paul bears witness al-
so, Moses had forewarned them of their
sin and fall, in that song which was to be
in the mouth of their children forever:
"They have moved me to jealousy with
that which is not God; they have pro-
voked me to anger with their vanities;
and I will move them to jealousy with
them which are not a people; I will pro-
voke them to anger with a foolish na-
tion." As they forsook the true God for
idols, so others, who were not a people,
would be advanced and honored above
them, by the God of holiness, in punish-
ment for their sin. The pride, nursed by
a dispensation of privilege, was to be
abased by a dispensation of judicial an-
ger; while Gentiles, whom they had des-
pised, were preferred in their room.—
Their offences lay deeper than the worship
of visible idols, though this was a great
part of their crime. But they had per-
verted God's mercies through their pride.
They had thus framed an idol God in
their hearts; one who was the God of
the Jews only; a God who would exer-
cise mercy without holiness to them, and
holiness without mercy or love to the rest
of mankind. This was a spiritual image
of jealousy in the very gate of the tem-
ple, which provoked the anger of Jeho-
vah against them, and brought on them a
punishment exactly suited to avenge the
crime.

The same warning is often repeated in
the later prophets. When Isaiah saw
the Lord sitting on His throne, and heard
the voices of the seraphim in their holy
worship, a message was given him, to an-
nounce the blindness of his own people

Israel, "Go and tell this people, Hear ye
indeed, but understand not; and see ye
indeed, but perceive not." And when
the prophet, grieved with the tidings, put
the question, "Lord, how long?" he re-
ceives the answer, "Until the cities be
wasted without inhabitant, and the houses
without man, and the land be utterly deso-
late, and the Lord have removed men
far away, and there be a great forsaking
in the midst of the land." So also the
Lord declares to them, by the same proph-
et, that He himself would be "a stone of
stumbling, and a rock of offence, to both
the houses of Israel, a gin and snare to
the inhabitants of Jerusalem;" that they
would stumble and fall, and be broken,
and snared, and taken; and in their af-
fliction they would fret themselves, and
curse their King and their God; that
they should look on their land, and find
trouble and sorrow, and dimness of an-
guish, and be driven into darkness. In
another vision they are warned that the
Lord would lay in Zion "a tried stone, a
precious corner-stone, a sure foundation."
Then the scornful men, who should be
the rulers in Jerusalem, should find their
covenant disannulled, and themselves be
trodden down by the overflowing scourge,
in that hour of God's strange and terrible
judgment.

In the forty-ninth chapter, the same
warning is repeated, in a message from
the Son of God to the Gentiles and the
islands of the sea. His first work on
which the Father would send Him, would
be to restore Jacob, and to gather Israel
unto Him. But, while employed in this
work of mercy, He utters the grievous
complaint, "I have labored in vain; I
have spent my strength for nought, and
in vain." Soon, in spite of their unbel-
ief, a fresh promise is set before Him by
His heavenly Father, "I will also give
thee for a light to the Gentiles, that thou
shouldest be my salvation to the ends of
the earth." In the following chapter He
shows, in still plainer terms, the manner
of His rejection, and the contemptuous
treatment He would receive from His un-
believing brethren. "I gave my back to
the smiters, and my cheeks to them that
plucked off the hair: I hid not my face
from shame and spitting."

In a later vision the Spirit combines
these different warnings into one glowing
prophecy of Messiah's sufferings and re-
jection. First, he extols the glory of
Emmanuel in His works of love. "Be-
hold! my servant shall deal prudently;
he shall be exalted and extolled, and be
very high." He then seems to pause in
wonder at the strange vision of this Man
of sorrows. "Many were astonished at
thee; His visage was so marred more
than any man, and His form more than
the sons of men." At length he utters
that exclamation of surprise and grief at
the blindness of Israel, "Who hath be-
lieved our report, and to whom is the arm
of the Lord revealed? For He shall
grow up before Him as a tender plant, and
as a root out of a dry ground; he hath no

form nor comeliness; and when we shall
see Him, there is no beauty that we should
desire Him: He is despised and rejected
of men."

Even this full description of Messiah's
sufferings, when He would be led as a
lamb to the slaughter, and be dumb like
a sheep before the shearers, when His
grave should be with the wicked, and he
would be with the rich man in His death,
was not enough to complete the merciful
warning of the Spirit of God. He saw
fit to announce also the very time of
Messiah's appearance, when He would
become a sacrifice for sin, and His people
rejecting their Prince and Savior, would
be His no more. Seven weeks of years,
from the decree for restoring of Jerusa-
lem, were to be occupied, as Gabriel's
message implies, in repairing the ruined
city of Jerusalem and commonwealth of
Judah. Sixty-two weeks, after these,
were to be passed in straits of times
under Gentile oppression. These two
periods together, sixty-nine weeks of
years, or 483 years, will reach from the
decree which Ezra brought to Jerusalem
to the year marked by St. Luke for the
ministry of John, our Lord's herald and
forerunner, when that message begun—
"The time is fulfilled, and the kingdom
of heaven is at hand, repent and believe
the glad tidings." Messiah, the Prince,
having fulfilled all righteousness, entered
now on His work of salvation and deliv-
erance. One week more of Israel's un-
broken covenant, and then the whole time
would have been complete, and everlasting
righteousness have rested on the na-
tion, in the fulness of an eternal blessing.
But, in that crisis of their history, sin
and unbelief prevailed. "He came unto
His own, and His own received Him
not." He would have gathered their
children, and they refused to be gathered.
They rejected the counsel of God against
themselves. The staff of beauty, as
predicted by Zechariah, was broken in
His person, who is fairer than the chil-
dren of men, the chief among ten thou-
sand, and altogether lovely. They knew
not the time of their visitation, nor that
one week of repentance might have land-
ed them in the national enjoyment of
everlasting righteousness. Before that last
week had closed, they cut themselves off
from the covenant; * * * When
we look for the angel to speak of the joy-
ful consummation, we hear an opposite
strain, of sin, sorrow, and judgment.—
"And after the threescore and two weeks,
Messiah shall be cut off, and they shall
not be His, and the people of the Prince
that shall come, shall destroy the city and
the sanctuary; and the end will be with
a flood, and until the end of the war deso-
lations are determined."—(To be con-
tinued.)

The Papacy and Protestantism.

(Continued from our last.)

But it was not on moral influence alone
that the Catholic Church relied. The
civil sword in Spain and Italy was un-

sparingly employed in her support. The
Inquisition was armed with new powers,
and inspired with a new energy. If
Protestantism, or the semblance of Prot-
estantism, showed itself in any quarter,
it was instantly met, not by petty, teas-
ing persecution, but by persecution of
that sort which bows down and crushes
all but a very few select spirits. Who-
ever was suspected of heresy, whatever his
rank, his learning, or his reputation, was
to purge himself to the satisfaction of a
severe and vigilant tribunal, or to die by
fire. Heretical books were sought out
and destroyed with the same unsparing
rigor. Works which were once in every
house were so effectually suppressed, that
no copy of them now is to be found in
the most extensive libraries. One book
in particular, entitled "Of the Benefits of
the Death of Christ," had this fate. It
was written in Tuscan, was many times
re-printed, and was eagerly read in every
part of Italy. But the Inquisitors de-
tected in it the Lutheran doctrine of jus-
tification by faith alone. They proscribed
it; and it is now as utterly lost as the
second decade of Livy.

Thus, while the Protestant Reforma-
tion proceeded rapidly at one extremity
of Europe, the Catholic revival went on
as rapidly at the other. About half a
century after the great separation, there
were throughout the north, Protestant
governments and Protestant nations. In
the south were governments and nations
actuated by the most intense zeal for the
ancient church. Between these two hos-
tile regions lay, geographically as well as
morally, a great debatable land. In
France, Belgium, Southern Germany,
Hungary, and Poland, the contest was
still undecided. The governments of
those countries had not renounced their
connection with Rome; but the Protest-
ants were numerous, powerful, bold, and
active. In France they formed a com-
monwealth within the realm, held for-
tresses, were able to bring great armies
into the field, and had treated with their
sovereign on terms of equality. In Po-
land, the king was still a Catholic; but
the Protestants had the upper hand in
the Diet, filled the chief offices in the ad-
ministration, and, in the large towns, took
possession of the parish churches. "It
appeared," says the Papal nuncio, "that
in Poland, Protestantism would complet-
ly supersede Catholicism." In Bava-
ria, the state of things was nearly the
same. The Protestants had a majority
in the Assembly of the States, and de-
manded from the Duke concessions in fa-
vor of their religion, as the price of their
subsidies. In Transylvania, the house of
Austria was unable to prevent the Diet
from confiscating, by one sweeping de-
cree, the estates of the church. In Aus-
tria Proper it was generally said that on-
ly one-thirteenth part of the population
could be counted on as good Catholics.
In Belgium the adherents of the new
opinions were reckoned by hundreds of
thousands.

The history of the two succeeding generations is the history of the great struggle between Protestantism possessed of the north of Europe, and Catholicism possessed of the south, for the doubtful territory which lay between. All the weapons of carnal and of spiritual warfare were employed. Both sides may boast of great talents and of great virtues. Both have to blush for many follies and crimes. At first, the chances seemed to be decidedly in favor of Protestantism; but the victory remained with the Church of Rome. On every point she was successful. If we overleap another half century, we find her victorious and dominant in France, Belgium, Bavaria, Bohemia, Austria, Poland, and Hungary. Nor has Protestantism, in the course of two hundred years, been able to reconquer any portion of what it then lost.

It is, moreover, not to be dissembled, that this wonderful triumph of the Papacy is to be chiefly attributed, not to the force of arms, but to a great reflux in public opinion. During the first half century after the commencement of the Reformation, the current of feeling, in the countries this side of the Alps and of the Pyrenees, ran impetuously towards the new doctrines. Then the tide turned, and rushed as fiercely in the opposite direction. Neither during the one period, nor during the other, did much depend upon the event of battles or sieges. The Protestant movement was hardly checked for an instant by the defeat at Muhlberg. The Catholic re-action went on at full speed in spite of the destruction of the Armada. It is difficult to say whether the violence of the first blow or of the recoil was the greater. Fifty years after the Lutheran separation, Catholicism could scarcely maintain itself on the shores of the Mediterranean. A hundred years after the separation, Protestantism could scarcely maintain itself on the shores of the Baltic. The causes of this memorable turn in human affairs well deserve to be investigated.

The contest between the two parties bore some resemblance to the fencing match in Shakespeare—"Laertes wounds Hamlet; then, in scuffling, they change rapiers, and Hamlet wounds Laertes." The war between Luther and Leo was a war between firm faith and unbelief, between zeal and apathy, between energy and indolence, between seriousness and frivolity, between a pure morality and vice. Very different was the war which degenerate Protestantism had to wage against regenerate Catholicism. To the debauchees, the poisoners, the atheists, who had worn the tiara during the generation which preceded the Reformation, had succeeded Popes, who, in religious terror and severe sanctity of manners, might bear a comparison with Cyprian or Ambrose. The order of Jesuits alone could show many men not inferior in sincerity, constancy, courage, and austerity of life, to the apostles of the Reformation.

But while danger had thus called forth in the bosom of the Church of Rome many of the highest qualities of the Reformers, the Reformed Churches had contracted some of the corruptions which had been justly censured in the Church of Rome. They had become lukewarm and worldly. Their great old leaders had been borne to the grave, and had left no successors. Among the Protestant princes there was little or no hearty Protestant feeling. Elizabeth herself was a Protestant rather from policy than from firm conviction. James I., in order to effect his favorite object of marrying his son into one of the great continental houses, was ready to make immense concessions to Rome, and even to admit a modified primacy in the Pope. Henry IV. twice abjured the reformed doctrines from in-

terested motives. The Elector of Saxony—the natural head of the Protestant party in Germany—submitted to become, at the most important crisis of the struggle, a tool in the hands of the Papists. Among the Catholic sovereigns, on the other hand, we find a religious zeal often amounting to fanaticism. Philip II. was a Papist in a very different sense from that in which Elizabeth was a Protestant. Maximilian of Bavaria, brought up under the teaching of the Jesuits, was a fervent missionary, wielding the powers of a prince. The Emperor Ferdinand II. deliberately put his throne to hazard over and over again, rather than make the smallest concession to the spirit of religious innovation. Sigismund of Sweden lost a crown which he might have preserved if he would have renounced the Catholic faith. In short, everywhere on the Protestant side we see languor, everywhere on the Catholic side we see ardor and devotion.

Not only was there, at this time, a much more intense zeal among the Catholics than among the Protestants; but the whole zeal of the Catholics was directed against the Protestants, while almost the whole zeal of the Protestants was directed against each other. Within the Catholic Church there were no serious disputes on points of doctrine. The decisions of the Council of Trent were received; and the Jansenian controversy had not yet arisen. The whole force of Rome was, therefore, effective for the purpose of carrying on the war against the Reformation. On the other hand, the force which ought to have fought the battle of the Reformation was exhausted in civil conflict. While Jesuit preachers, Jesuit confessors, Jesuit teachers of youth, overspread Europe, eager to expend every faculty of their minds and every drop of their blood in the cause of their church, Protestant doctors were confuting, and Protestant rulers were punishing sectaries who were just as good Protestants as themselves—

"*Camque superba foret Babelon spolianda troieis,
Bella geri placuit nolles habitura triumphos.*"

In the Palatinate, a Calvinistic prince persecuted the Lutherans. In Saxony, a Lutheran persecuted the Calvinists. In Sweden every body who objected to any of the articles of the Confession of Augsburg was banished. In Scotland, Melville was disputing with other Protestants on questions of ecclesiastical government. In England, the jails were filled with men who, though zealous for the Reformation, did not exactly agree with the court on all points of discipline and doctrine. Some were in ward for denying the tenet of reprobation; some for not wearing surplices. The Irish people might at that time have been, in all probability, reclaimed from Popery, at the expense of half the zeal and activity which Whitgift employed in oppressing Puritans, and Martin Marprelate in reviling bishops.

As the Catholics in zeal and in union had a great advantage over Protestants, so had they also an infinitely superior organization. In truth, Protestantism, for aggressive purposes, had no organization at all. The Reformed Churches were mere national Churches. The Church of England existed alone. It was an institution as purely local as the Court of Common Pleas, and was utterly without any machinery for foreign operations. The Church of Scotland, in the same manner, existed for Scotland alone. The operations of the Catholic Church, on the other hand, took the whole world. Nobody at Lambeth, or at Edinburgh, troubled himself about what was doing in Poland or Bavaria. But at Rome, Cracow and Munich were objects of as much interest as the purlieus of St. John Lateran. Our island, the head of the Protestant interest, did not send out a single

missionary or a single instructor of youth to the scene of the great spiritual war. Not a single seminary was established here for the purpose of furnishing a supply of such persons to foreign countries. On the other hand, Germany, Hungary, and Poland, were filled with able and active Catholic emissaries of Spanish or Italian birth; and colleges for the instruction of the northern youth were founded at Rome. The spiritual force of Protestantism was a mere local militia, which might be useful in case of an invasion, but could not be sent abroad, and could therefore, make no conquests. Rome had such a local militia; but she had also a force disposable at a moment's notice for foreign service, however dangerous or disagreeable. If it was thought at headquarters that a Jesuit at Palermo was qualified by his talents and character to withstand the Reformers in Lithuania, the order was instantly given and instantly obeyed. In a month, the faithful servant of the Church was preaching, catechizing, confessing, beyond the Niemen.—*(To be continued.)*

The Late Pope.

The late Pope Gregory XVI. was not personally a despotic nor a bad man. Feeble and old, almost an octogenarian, he knew nothing of politics and disliked them. He had passed most of his life in a monastery of Benedictines, and there all his time was spent in puerile devotions, or in reading old scholastic writers. When he was raised to the pontifical see, he was already too old to begin a new course. He had a timid, irresolute disposition, habits of seclusion, simple tastes, and the pomps of the Romish church were irksome to him. His greatest pleasure was in having near him some friends of obscure rank,—his old barber, for example,—and passing with them his leisure hours.

Cardinal Lambruschini and some others ruled in his place. Gregory XVI. left them full liberty to arrange matters as they thought fit, and all he did was to sign the documents which they submitted to him. Lambruschini took advantage of the pope's good nature. He had complete sway. He even forbade speaking to the pontiff on political affairs! If any one had a private audience with the holy Father, it was first stipulated that he should not converse on such subjects. But on what subject then, you will ask, was it allowed to speak to the pope? You might speak to him of rainy, or fair weather, of painting and sculpture, perhaps of a case of conscience. That is all.—But not of politics! Politics were reserved for the Cardinal and the Jesuits. A well informed pope truly! This fact is told us by an Italian, *Massimo d'Arzeggio*, a Catholic indeed, but who was disgusted with the manner in which the holy Father was cut off from communicating with his own subjects.

Peace then to the memory of Gregory XVI.! Pity for the faults which he has committed, or rather which were committed under his nominal pontificate! When history shall judge of the reign of Gregory XVI., it will not blame the poor pope, and will say that he was a spectator rather than an author of the odious crimes which have disgraced the court of Rome for fifteen years.

Three prominent acts mark the pontificate of Gregory XVI. First, the famous circular letter of the month of August, 1832:—that monument of intolerance, fanaticism and folly, in which the Vatican attacks furiously all liberal institutions, religious liberty, liberty of scientific opinion, liberty of the press, the most sacred rights of conscience and of society. Ah! when the popish priests, with their usual hypocrisy, boast of their liberal sentiments, it is enough to open this circular

letter to convict them of imposture and bad faith. Have they not the same principle as their spiritual chiefs? And if they were masters, would they not destroy all these rights which they profess to defend?

The second act of Gregory Sixteenth's pontificate was, the failure of the holy see to keep its word, after occupying the Roman States by French and Austrian troops. The pope had promised to correct some abuses, and to effect some reforms in the civil administration. The pope's subjects reckoned on obtaining at last a better government. But when the danger was passed, the court of Rome basely broke its promise. No reform of abuses; no change in the laws; on the contrary a heavier and more inquisitorial tyranny. The Italians remember this shameful conduct. What is a promise for these priests? what is even an oath? Nothing, absolutely nothing. They will invent excuses to free themselves from the most sacred engagements. Once, they held this maxim that there is no obligation to keep your word with heretics; now, they believe, no doubt, that there is no obligation to keep it with democrats.

Lastly, the third act, for which the holy see must give account to posterity, is the anathemas it has heaped upon the poor Poles, the nobles of Galicia, who fight in defence of their firesides and their country. Never has the court of Rome shown more baseness. When the most oppressed of men had taken up arms, in their despair, to recover their independence; as they were Roman Catholics, they turned their eyes to Rome, hoping that an encouraging word would be addressed to them by him whom they call the Father of the faithful! But no, this father is become their enemy; he forms an alliance with their oppressors; he curses, he tramples upon these generous sons of Poland and of Galicia, while they fall under the axe of the executioner! The most devoted Catholics are ashamed of this infamous conduct. Gregory VII. would not have done so; Innocent III., Julius II., Paul IV., popes the most opposed to the liberty of the people, would not have done so. It was reserved to the Holy See of our days to descend to the lowest degree of servility, ingratitude and baseness, in order to please political tyrants.

During the reign of Gregory XVI., constant troubles agitated the Roman States. Hardly was one insurrection suppressed, when another broke forth.—How many illustrious victims shut up in prison! How many exiles who have gone to tell in every country of Europe the cruelties of this despotic government! Confiscation of goods, sentence to the galleys, to death, every day pronounced upon the best citizens of Ancona, Bologna, Rimini, and all the pontifical provinces. History will say that Gregory XVI. and the czar Nicholas have deserved to be classed together, for both have been deaf to the cries of the unfortunate, and merciless in their vengeance.

But, I repeat it, peace to the grave of the feeble old man! We do not blame him for these hateful iniquities. He was incapable of governing his people; he was but a passive instrument in the hands of his advisers. The real criminals are the members of the college of Cardinals and the Jesuits; men without honesty, or shame, or conscience, who knew of but one duty, that of maintaining their temporal power upon the ruins of whatever is most sacred among men.

The news of the death of Gregory XVI. caused some sensation in Europe, because religious questions have everywhere assumed much importance. Rulers and people were alike anxious about the choice of a new pope. Every one asked: "What name will be drawn from the urn

of the Sacred College? Will it be Cardinal Lambruschini? Will it be a bigoted friend of the Jesuits, or a servile tool of Austria? And in this case, what will be the consequence? Are we to expect new commotions from the usurpations of the holy See? The Italians especially were much agitated, because this election might affect their political as well as their religious condition. Threatening handbills were posted upon the walls of Rome. A strong commotion pervaded the provinces. Bands of young men exclaimed: "We wish for no pope! No, no pope!" A new insurrection was threatened. In this critical situation the cardinals could not resort to their usual intrigues, and spend three or four weeks in choosing a pontiff. If they had delayed, the storm of popular revolution might have overturned the whole old edifice of popery. In two days then, to the surprise of Europe, all was finished, and the name of Mastai Ferretti obtained the majority of votes.

This prelate, who has taken the surname of Pius IX., was before very little known. Bishop of the small town of Imola, he never figured in political affairs. He had acquired no reputation for learning; no important work had come from his pen. What then gave him the preference over the other cardinals? It is difficult to say. This pontiff is comparatively very young, not more than fifty-five years of age. Ordinarily, those who are elevated to the Roman See are much more advanced in years, because the cardinals hope that their turn will soon come, and it is a common proverb in Italy, that no pope will reign twenty-five years like St. Peter. "*Non videbis annos Petri*:" thou wilt not see Peter's years." I need not add that these twenty-five years of Peter's government at Rome rests upon a false tradition.

Cardinal Mastai Ferretti, now Pius IX., entered the military profession in his youth. Some journals say that he was one of Napoleon's guards of honor. He belonged to a noble family which held subordinate offices in the Legations. It would seem that, having fallen sick, Mastai made a pilgrimage to "Our Lady of Loretto," and vowed before the image of the Virgin that, if he should recover his health, he would assume the ecclesiastical habit. Admitting this anecdote to be true, it gives a poor idea of his good sense and piety. Others say that Mastai abandoned the military profession, and became a priest from disappointment in a love affair. I will not relate all the conjectures published on this subject by the newspapers: they are of little consequence and bear no marks of authenticity. —N. Y. Observer.

Searching the Scriptures.

The Bereans (Acts 17:11) are highly commended because when Paul preached "they searched the Scriptures whether these (the peculiar doctrines of the Gospel) were so." The substance of Paul's preaching was the Cross; or as stated in the same (17th) chapter of Acts, he "opened and alleged that Christ must needs have suffered, and risen again from the dead; and that this Jesus whom I preach unto you is Christ." These were "the things" for which "they searched the Scriptures." That the Bereans who are said to have been "more noble" than others, did right, appears to be acknowledged on all hands. And if they are applauded by the Spirit of God because they "searched the Scriptures" whether the doctrines of the vicarious sufferings and the resurrection of Christ were true, no one need be afraid to copy so good an example in reference to the same, or any other equally important truth therein revealed.

"Therefore many of them believed."—This was the blessed reward of their pro-

found respect for the inspired word of God, and of their "noble" diligence in searching its divine records "whether these things (the vicarious sufferings and the resurrection of Christ) were so." Such was the apostolic method of preaching the Gospel, and such the manner in which converts were multiplied, both Jews and Greeks.

And why should it not be so?—Has not the Divine Author of the Scriptures said—"The Law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; moreover by them is thy servant warned; and in keeping of them there is great reward?" Has he not said by the prophet Isaiah, "To the law and to the testimony; if they speak not according to this word, it is because there is no truth in them?"—And in writing to Timothy, the same Paul who preached to the Bereans takes up the same testimony, commending his having "from infancy known the Holy Scriptures, which can instruct thee to salvation, by the faith which is in Christ Jesus. All Scripture inspired of God, he adds, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work."—*Douay Version.*

Such then being the testimony of God himself to the divine light, excellence and purity of His own word, well may the true Christian regard it as "a light to his feet, and a lamp to his path; as sweeter than honey and the honey comb;" for "in keeping of it, there is great reward." Hence David could say, "O how love I thy law; it is my meditation all the day." Such from the Scriptures themselves, appears to have been the common experience of the saints of old; and we may well regard as no better than infidelity, the spirit of these, whether professedly in the Church or out of it, who speak slightly of God's word. True it may be perverted and abused; and so may all other good things in the hands of imperfect men. But it nevertheless remains on record, proceeding from the throne above, "If any man will do his will, he shall know of the doctrine whether it be of God." "If any man lack wisdom, let him ask of God, and it shall be given him." "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me."—*Pres. Advocate.*

To Mothers.

Very solemn are the duties which God has entrusted to every mother. It is no less than to train up the young, for an endless existence. The dear babe which you hold in your arms, and rock in the cradle, has begun an existence that will never end. When the sun has ceased to shine, and the moon no more gives her light, when the heavens and the earth shall pass away, that dear child will live on through countless ages. What a destiny then awaits that child, and how solemn the business of guiding that young mind in its first buddings. On you, mothers, it chiefly depends under God what your children shall be in both worlds. Your influence on the salvation of your children, is doubtless greater than that of all other beings united. If you lose your authority over them, you lose of course the chief part of your influence, and then your children lose the choicest means which God has appointed for their happiness here and hereafter. If you once form such habits of management as to lose your authority, you never can regain it; for not only your own habits will stand in the way, but the confirmed habits of depraved and untamed children, who will no longer brook restraint. The

present is your forming period, when you are to settle the question whether you are to have a government which will form your children to honor, and glory and immortality, or one which will leave their corruptions to take their natural course. God will certainly hold you answerable for those little ones, and for the distinguished talents which he has given you for their benefit. If you have any piety, let it be brought to this bearing. Make the management of your children the object of your most anxious exertions, and the subject of your unceasing prayers.

We have not time to go into a full treatise on family government, but will lay down the following rules for your daily and prayerful examination.

1. Exercise your authority as seldom as possible, and instead of it, employ kind persuasions and deliberate reasoning; but when you exercise it, make it irresistible.

2. Be careful how you threaten, but never lie. Threaten seldom, but never fail to execute. The parent who is openmouthed to threaten, and threatens hastily, but is irresolute to punish, and when the child is not subdued by the first threat, repeats it a dozen times with a voice of increasing violence, and with many shakes and twitches of the little culprit, will certainly possess no authority.

3. Avoid tones and gestures expressive of agitation for trivial matters, indicative of no depravity, and indicating only the heedlessness or forgetfulness of children, or perhaps nothing more than is common to young animals, a love to use their limbs. In all such cases the tones should be kind and persuasive, rather than authoritative; and the severity, and even the gravity of authority, should be reserved exclusively for cases of disobedience or depravity, or for the prevention of serious evil. A perpetual fretting at children for little things, will inevitably harden their hearts, and totally destroy parental authority and influence. There never was a fretting parent, who often threatened and seldom performed, that had a particle of efficient government.

4. Establish the unchangeable habit of not commanding a child but once. Cost what it may, break the child to obedience to the first command. And when this is once done, if you are careful never to let disobedience escape punishment of some kind or other, and punishment that shall be effectual and triumphant, you will find it not difficult to maintain your absolute authority.

Beginning to Realize.

By the following extract, from the annual circular of the Tygart's Valley River Association to the Churches composing that body, we perceive that they are beginning to realize their condition:—

Having, as we think, discovered a great departure from the path of rectitude by the professors of religion, of that simplicity and humble mien that ought to be esteemed and attended to by all, but more especially by the followers of that meek and lowly Jesus, who, though he was rich, yet for your sakes became poor that ye through his poverty might be made rich, we concluded, therefore, brethren, to stir up your minds, and to caution you against the sin of conforming to the world. It is indeed lamentable to see to what extent the professors of religion are running after the world, and instead of their being a light to give light to all around them, they extinguish theirs by following the world through the darksome wastes of covetousness, luxury, and pride, allowing the wicked to give them examples which they follow instead of their setting examples of piety and good order before the world. Hath not God said by the mouth of his apostle, that he resisteth the proud,

but giveth grace to the humble? His word is truth, and he will surely do it. What pleasure can the children of God have in the works of darkness? How can we who are dead to sin, live any longer therein? It is a truth, if we love the world, the love of God is not in us, and yet there is a number who profess the religion of Jesus Christ, and some among the Baptists, who are as intently engaged in the pursuits of the world as the men of the world are. Brethren, it is a great condescension and sin to thus conform to the world in temporal things, but much more in spiritual in proportion as spiritual are of so much greater importance, as the heavens are higher than the earth; and yet we have reason to fear there are many who profess the religion of the Bible, that are endeavoring to please the world, and become popular by conforming their system of religion to the views and wishes of carnal men and women. Are there not some who are called preachers of the gospel, who seem not to consult the word of God, and do not read attentively and pray earnestly that they might understand and preach the truth, but they consult the religious sentiments of the congregation they are about to preach to, then try to suit their taste or please their fancy, though they profess to believe all the precious truths of the Bible, but for fear of giving offence, do not preach the truth as it is in Jesus. O, dear brethren, though we thus speak, we trust that we as an association are blessed with a sound ministry. O, brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. Remember you are not your own, you are bought with a price, with the precious blood of Christ. Labor, therefore, to glorify him in your bodies and spirits which are his. Therefore, we commit you to the word of God, and the grace and mercy of the God of all grace be with you.

The Flowers and the Coffin.

Last week I was at a funeral. Two rooms were filled with friends, who had come to attend the burial of a little girl. Her body lay in a coffin, on a marble table in the middle of the parlor. Her sweet lips were closed, and her pale hands, folded over her bosom, were as cold as the marble.

By the side of the little coffin was a silver cup, such as children use, and in it was a bunch of fresh flowers. I dare say it was Emily's cup. Whenever her father and mother look at it, they will always think of their child, who used to drink out of it.

It made me sorrowful to see these sweet flowers by the side of a corpse.—They were beautiful, but they were sad. Emily was like these flowers. She grew up, and was as promising and as lovely as they. Now she is cut down and withered.

In a few hours the flowers will be dead also. But here is the difference. The flowers will never bloom again. They are gone forever. But Emily is not gone forever. That little body will live again. Christ takes care of it in the grave. I saw it put into the deep, dark, cold vault. Christ was buried in the same way in the sepulchre. But he rose again, and that is a sign that Emily will rise again too. As surely as Jesus rose, so surely will he raise this dear little one.

When the flowers die, all is over with them. All their gay colors, all their sweet perfume are lost. But all is not over with Emily. Her soul is not lost. It is with Christ. It is better to be with him, than to be with us. The soul shall be joined to the body at the resurrection. Then soul and body will be happy together to all eternity. This is what I thought, on looking at the silver cup and flowers, beside the coffin.—*Youth's Pen. Gaz.*

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, DECEMBER 2, 1846.

Hard to Understand.

"It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered to the saints."—Jude 3.

"Therefore brethren stand fast, and hold the traditions which ye have been taught, whether by word or our epistle."—2 Thess. 2:15.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received from us."—2 Thess. 3:6.

"Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus." "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."—2 Tim. 1:13; 2:2.

To understand aright the Scriptures of truth, it is necessary that we have the same views respecting the truths of the Bible, that were entertained by the holy men of old, who wrote as they were moved by the Holy Ghost. It is very evident that all Christians do not have such views. If they did, there would be but one sect. When professed Christians have views so opposite respecting any doctrine, that they cannot be enough agreed to walk together, but are obliged to separate, like Abraham and Lot,—who, when there was strife among the herdsmen of their cattle, separated, the one to the right hand, and the other to the left,—it is very evident that both do not understand aright the teachings of the Bible. Both may be wrong; it is very certain one is. Both may be honest, and they may alike desire a knowledge of the truth; and yet they cannot see alike. They may subject the question to the crucible of logical and philological deductions, and still be as far apart as ever. They may discuss the bearing of the various texts which relate to the subject; yet one gives to them his interpretation, and another his; one claims the words have this meaning, and are to be understood in this sense; while the other claims they are to be understood in that, they are as far from an agreement as ever. How can the dispute be ever settled? How may we know which is in the right? There is no dictionary of Scriptural terms to which we can appeal: there is no umpire who can decide; and the parties may dispute for ever, without making the least approach to an agreement. In vain may they enquire, "What is truth?"

There is one short way by which the vexed question can be infallibly decided—there is but one way in which it may be done. There is one court of appeal—a mode of reasoning which can decide all questions of controverted doctrine that agitate the church. It is, however, an appeal from which some shrink with horror. Why? Because it decides against them. Our mode of deciding all questions, is to go back and enquire, what the faith was which was once delivered to the saints—not only "the form of" but the signification of the "sound words" which the primitive Christians received of Paul and his co-workers—the things which were heard of them among many witnesses, and committed to faithful men who taught others after them. If we would ascertain the truth which was committed to them, and transmitted from them, we must enquire how they understood it. To ascertain this, we must take the testimony of those who lived in that age—who were not only competent, but faithful witnesses.

We know we shall be here met with the cry, that the fathers had many errors, and that we must not rely on them. Now we mean to express ourselves in language so plain, that no man shall necessarily misunderstand us, and to put to the blush those who shall thus pervert our words; or if they do not blush, put to the blush those who look on and see their desire to pervert our meaning.

The Bible is the great fountain of light.—This alone is a sufficient and perfect rule of faith. We have shown in previous numbers that to the untutored savage, the printed Bible would be as meaningless as the rude hieroglyphics on some Egyptian marble—that to be benefited by it, it is necessary to learn to read; and then to learn the meaning of its words. No intuitive knowledge will accomplish this. Every step we take, we are dependent on the testimony of our fellow men. The nearer we approach the source of any stream, the purer will be its waters. The nearer we approach the day in which the Bible was written, the more decisive will be the testimony by which we should be guided. In order, therefore, to understand definitely the meaning of controverted texts of Scripture, we should go back to the days of the apostles, and inquire how they were understood by those who sat under the teachings of the apostles; or, in other words, what did they understand that the apostles taught?

Now if the apostles taught any particular doctrine, and the whole church understood them to teach a doctrine the reverse, it would be inexplicable. A few individuals might misunderstand; but a whole people could not suppose an apostle taught a doctrine the reverse of what he did teach. If, then, there is any dispute respecting the language of one of the inspired writers, we should enquire what his hearers understood him to teach. If we understand the language of the Bible as it was understood by those who lived in the days of the apostles, our faith will correspond with theirs. Individual exceptions there will be; but the great body will have believed as we do. If their belief did not correspond with ours, it proves that we attach a different meaning to the language of Scripture than was attached to it by those whose opportunities for a correct understanding of it were so much better than is possessed by those who live in this day. If there is any obscurity as to the understanding had of the language of Scripture by those who sat under apostolical instruction, we are next to inquire what was the testimony of the faithful men who transmitted to others the faith of the saints which was committed to them, which they heard among many witnesses. What they testify was the understanding had of the apostolic teachings, if we regard them as honest men, we must receive. Because they had opportunities to know what was the faith received, and if they were men of truth, they would state correctly that knowledge.

If those "faithful men" transmitted to others the faith which they received, the general belief of the church, with individual exceptions, would continue the same. If those men proved traitors, and taught another gospel from what the apostles committed to them, those who sat under their instructions would oppose it as an innovation of the faith once delivered to the saints: it would elicit opposition, and if the whole church should finally have come into the belief of this other gospel, it would, like all other changes of the opinions of communities, have left on the page of history the marks of the moral battle which had resulted in the victory won. Those who embraced the new faith would not suppose there had been no change in their opinions; if they were honest men they would not assert there had been no change: and if they should thus assert, the community would detect the falsity of such an assertion.

We are here to distinguish between the opinions of the early Christians and their testimony. There may be an agreement between them; there may be a disagreement. With the mere individual opinions of the early Christians we have nothing to do; their testimony is of great value. To illustrate the dif-

ference between opinion and testimony.—The opinion of Whitby is, that the first resurrection, instanced in Rev. 20th, is a spiritual resurrection. His testimony is, that before his day that opinion did not prevail. We can trace this opinion back to Whitby; but no farther. If it was an apostolical doctrine, he would not be obliged to confess that it was a new doctrine. A man whose opinion is that he has a correct understanding of the Bible, testifies, "I have found my Bible the principal, and almost the only work I could find on the subject" that accorded with his opinion of what the Bible teaches. How much more valuable is his testimony than his opinions.

Now if our views on any point harmonize with the faith once delivered to the saints, we shall not find that the entire testimony of antiquity is against us. If we find in the earliest periods of the church plain and unequivocal testimony that the great body of the people believed any particular truth; and can find no time previous to that when such belief was not the prevalent one, can find no trace of any opposite belief for many generations; and when the opposite belief did appear, find that it was everywhere regarded as at variance with truth; it would certainly be a very clear case that the truth the earliest prevalent was a part of the faith once delivered to the saints; and that the opposite belief never constituted any part of that faith. If the testimony of antiquity was that the doctrine of the Second Advent was understood spiritually by the early Christians, and was never previously understood literally, we should be forced to believe the language of the Bible had a corresponding spiritual signification. But when we find that the spiritual view was unheard of during a period of four centuries, we are driven to the conclusion, that the literal advent, which harmonizes with the ancient belief, is the correct view. To this crucible we would subject all creeds. When we find any belief that is not clearly traceable to the apostolic age, we reject it as something added since. Thus we reject the doctrine of praying for the dead, praying to the Virgin Mary, the doctrine of purgatory, &c., because these were unknown to the ancients. For the same reason we reject the doctrine of the unconscious state of the dead, and the doctrine of the entrance of the saints into their final state at death, because neither of those doctrines were known to those who sat under apostolical instructions. From the prevalence of a doctrine during all the early ages of the church, differing equally from both of those extremes, we are driven to the conclusion that the language of Scripture was not originally understood in a manner to warrant any such construction. Had it been, the apostles would have been understood to have taught it, and the church would have thus believed.

There is one class of men who will find fault with an appeal to the testimony of primitive Christians. It is the class who are conscious that their own opinions are unsustained by any such appeal. Such persons are always ready to cry out against such a reference, lest the novelty of their own sentiments shall be exposed. The unfair among them will endeavor to make it appear that the opinions of men are placed on a level with the word of God. Those who are not "hard to understand," will know, that the testimony only of competent witnesses, is adduced to prove what was the import of language at the time the Bible was written. To us, the signification which words had at that time, is the signification which we are to attach to them now.

Our English subscribers will perceive that we have not sent them the "Herald" from the commencement of the present volume, as desired. The reason is, that full sets of the first half of the volume are exhausted. Therefore, we forward from the middle of the volume.

We have also sent the "Herald" to some

in Great Britain, who did not order it. It is hoped they will be interested in its contents.

New Publications.

We have determined immediately to commence the publication of a series of new works, by European and English authors, illustrative of the great doctrines we have proclaimed for the last few years. They will be published in a cheap form, so that they may be widely circulated. It is needless to say, that tracts of the character we design issuing, are eminently calculated to further the cause in which we are engaged, as our past labors abundantly prove.

The one selected to commence the series, is a tract of about 36 pages, being "A Letter to the Rev. Dr. Raffles (of Liverpool), on the Subject of his 'Jubilee Hymn,' by a Protestant Nonconformist Layman." The work is a review, or refutation, of the doctrine of a temporal millennium, embodied in a "Jubilee Hymn," (which forms an introduction to the tract,) written by Dr. Raffles, for the Jubilee year of the Missionary Society. Though containing some things that are not entirely new to American Adventists, yet even those are conveyed with a perspicuity of style, and cogency of reasoning, that render them irresistible to the candid reader. The whole forms one of the most complete refutations of the great modern heresy—the conversion of the world prior to the advent of Christ—that has yet fallen under our notice. One hundred thousand copies should at once be scattered broadcast through the land;—they could not fail to accomplish an incalculable amount of good.

State of the Dead, &c.

We have no wish to discuss this question, nor any fears of discussing it. We have stood aloof from it, because we have always felt that questions of a partisan character, or sectarian interest, had better be let alone.—We have had our own opinion, and been willing that each one should enjoy theirs, if they would not molest us. We have supposed our time could be better employed in discussing the great question on which we can all unite, than in controverting those points which cannot fail of diverting the minds of brethren from a consideration of the great question.—Therefore when Bro. Miller and others have sent their articles, advocating what we believe to be the Scriptural view of this question, we have laid them one side; and all will bear us witness, that we have ever desired to avoid controversy on this doctrine. While such has been our course, the advocates of the other view, have flooded the land with publications on the subject, have presented it from the pulpit, and in the conference meeting, and been borne with patiently, without the question being met, as it would have been, had it been thought best to discuss it. But notwithstanding this, we are importuned to publish articles from the other side, accompanied with the intimation, that the truth has nothing to fear from discussion, and that if error is presented, it will come to nought. Although the truth has nothing to fear, and all that is not of God will finally come to nought; yet we know that the truth of Christianity has suffered by Paganism, the Papacy, Transcendentalism, Spiritualism in every form, Infidelity, Mahomedanism, Mormonism, and every form of error that was ever preached. No single dogma was ever put forth, without drawing adherents: and these dogmas, although not of God,—although some of them have mightily prevailed for thousands of years, they have not yet come to nought, nor will they till the end. We therefore do not consider it safe to publish error, without giving the antidote with the bane; for there are many minds so constituted, that they do not clearly perceive the logical bearing of an argument, or the

weakness of sophistical reasoning, until it is shown. And some cannot even then see it. There are persons in every form of error, whom you might argue with till doom's day, without making the least progress in converting them. And yet present to one of these a new error, and he will seize on it with avidity, perhaps for the very reason that it is new. We should therefore consider ourselves as unsafe sentinels, should we present a view we considered clearly wrong, without replying to it in the same paper. In giving publicity to the following article, we therefore feel bound to append notes, as we shall to whatever of error we publish. But we again repeat, that if we write on this question, it will be because those on the other side compel us to. If we should consult our own feelings, we should not hesitate so to do. But looking for the good of the cause, we shall only speak in reply to what is said on the other side.

We have received the following article, which its author doubtless supposes proves his position. We will subject it to the crucible of Divine truth, and test its strength. The first page is occupied with some remarks advocating a discussion of this question.—These we shall omit, and come at once to the commencement of the argument on the point at issue.

REPLY TO "QUESTIONS ANSWERED," BY ELDER IRA BOWLES.

I saw an article in your paper, headed, "Questions Answered." I will notice some of your answers to those questions. 1st. The answer that you gave concerning the rich man and Lazarus: you think this is a reality; if so, then Abraham's bosom is the intermediate state between death and the resurrection. He must have an exceeding great bosom to hold all the dead saints [Note 1.], for Paul tells us that there was an innumerable company, who all died in faith. Heb. 11th. If you admit this one text to have a literal meaning, you destroy the idea of the poor man being in Abraham's bosom. Christ said the rich man died, and was buried, and in hell lifted his eyes; but mark this—he did not say that the rich man was dead and buried, and at the same time alive and in a burning hell, with eyes to see, and tongue to feel; for this must be an impossibility: for no being in God's universe can be dead, and still be alive, in the same sense. [Note 2.]—(To be continued.)

Note 1. A knowledge of the use of language, and oriental customs, will take away the force of this remark. The literal meaning of language is precisely that—nothing more or less—which was understood to be denoted by it at the time such language was in common use. What then is the literal import of the declaration that Lazarus "was carried by the angels into Abraham's bosom?" Every man who is at all acquainted with the language of the East, knows that one man was always said to be in the bosom of another when he was intimate with him, or sat by his side and reclined on him. When John leaned on the breast of Jesus at supper, he was, in oriental language, in his bosom. To be in the bosom of Abraham, is, literally, to be in intimate relation with him. This, no one who knows anything of the English language will deny. This does not make Abraham's bosom the intermediate state, but it makes Abraham, and Lazarus, and all the saints in that intermediate state, all bosom friends, and in the bosom of each other, according to the literal meaning of that phrase, and the genius of the language. All puns or witticisms respecting the size of Abraham's bosom, are out of place in the discussion of Christian doctrines. That was the mode of reasoning by which Balfour and Ballou approached this Scripture.

Note 2. If the Savior does not in so many words say that the rich man was buried, and at the same time lifted up his eyes, being in torment, yet his language can be

made to signify nothing else. It is as positive a declaration, as if it was in such express language. When Dives lifted up his eyes, seeing Abraham afar off, his five brethren were still on the earth, and in danger of coming to the same place of torment. And Lazarus had not yet been raised from the dead; for Abraham intimated that for Lazarus to go to the brethren of Dives, he must go through the process of being raised; and Dives intimated the same. If that does not prove that it was while the rich man was dead and buried, no language can assert it. As to Dives being dead and alive, in the same sense, at the same time, no one says he was; but his body could be dead, and his spirit in a state of conscious being at the same time,—if we may be permitted to believe what the Savior said respecting Dives and Lazarus. We should feel that we were performing a work of supererogation to prove there is more than one kind of life, and that we may lose life in one sense without affecting it in another. The apostle declares that "to be spiritually minded is life. But the proverb says, that "in the king's countenance is life." The apostle lived, and yet he was dead to the law. When sin revived, he died; yet he still lived. But he says, "not I, but Christ liveth in me: and the life which I now live in the flesh, I live by faith in the Son of God. And again he says, "Ye are dead, and your life is hid with Christ"—speaking to those who were not only alive in the flesh, but spiritually alive. Those who understand the language of our fathers, as they understood it, find no more difficulty with it than they did. As for the eyes, tongue, &c., of Dives, we must understand that they literally denote just what such language originally implied. An eye is any organ for seeing; and a tongue is any organ of speech, &c. We have no reason to suppose that disembodied spirits are destitute of organs of sight, speech, &c. We suppose the spirit is the perfect counterpart of the body—that it is the man proper,—and that the body is the house, the tabernacle, the clothing, that envelopes the man. If it is true that they then see and speak, then it is a correct use of language to speak of Dives being buried, and in the world of spirits lifting up his eyes in torment.

Correspondence of the English Mission.

NUMBER XXII.

We have been kindly favored with answers to letters which we have at various times written to different ministers, and others, in this country, who are feeling a lively interest on many, if not all, the great branches of Advent faith and hope. The following are among the most interesting of them. The first is from Mr. Hooper, whom some of the readers of the "Herald" will recollect is the author of that very valuable tract No. 8 of the "Advent Library," entitled, the "Present Crisis." We insert these epistles in this place for our own convenience: we have much more in reserve respecting our labors, which will be introduced between the dates of the letters which follow.

ALBURY, RECTORY, October 13th, 1846.
Dear Sir:—I beg to thank you for your letter of the 17th September, and take the earliest opportunity of replying to it. I am thankful to find that you have published so many of the "Present Crisis," and that good has been done by those means. When you visit England again, I should be glad to see you at Albury. I am much obliged to you for your kindness, in sending me "The Advent Paper," which I shall have much pleasure in reading. I am much engaged at present. I have little time for writing, but when I have anything which you would like for your paper, I shall be very happy to send it to you. I beg your acceptance of the volume which I have enclosed to you with this letter.

I have just finished another little work, of about 45 pages, on the coming of our Lord, which I think you will like. It sets forth the nearness of

the Lord's Advent from those signs which he has given as immediately preceding his coming, and I believe prove incontrovertibly, that our Lord is close at hand, even at the door. I will direct a copy to be sent to you as soon as it is published, which I expect will be the latter end of this month. Any part of it which you may like to use for your paper, you are quite at liberty to take, or to publish the whole tract in America.

In regard to the chronology of the Bible, however correct, there must be some little uncertainty in our present ignorance in tracing its exact fulfillment down to our present time; the least variation in our computation affecting, through the long lapse of years, materially our conclusions. There is also much difficulty in fixing the exact time when the reckoning should begin: as, for instance, in the great prophetic number of Daniel's 2300 years. And I know of no other satisfactory way of ascertaining the exact time when the Prophecy commences, than that adopted by me in the exposition of that prophecy as given in the last part of the "Word in Season," which I have sent you. The vision in the 8th and 9th chapters being unquestionably the same, we arrive at the commencement of the prophecy by reckoning backward from the crucifixion, and thereby ascertain the year when the sanctuary shall be cleansed, which brings us to the year 1847. Therefore the Lord will appear the next year to his Church—supposing that we are living in A. D. 1846. But this, as you are aware, is a disputed point. The Duke of Manchester, for instance, has endeavored to prove in a late publication (a large thick 8vo. volume), that the Christian era is dated too early at least by four years. Thus, though we have adopted the best mode of computing the Prophecy of Daniel's 2300 years by dating from the Crucifixion, there is still an uncertainty whether it will receive its fulfillment in the next year, because our calculation rests on the chronology of the New Testament. But I do not think that the commonly received opinion that we are living in A. D. 1846, is far from the truth, and therefore that the Lord is near at hand. And that there should at this very time arise a question about it seems so ordered of God, that we may be led to speak with greater diffidence as to the exact year, in order that we may be kept in continual watchfulness. But of the seasons of our Lord's Advent there can be no doubt—and though we are so near what we call 1847, the Lord may come before that year. Though there is a general, I may say universal, expectation of the coming of the Lord, there is much ignorance as to the mysteries of that event.—When St. John says, "Behold he cometh with clouds, and every eye shall see him," he states a great truth; but it is the grand outline of his Advent he has given—there are many intervening steps.—He will appear to his Church first, and accomplish his purpose to it before he will be revealed to the world, &c.—Many of the great and leading events attending our Lord's Advent have been considered as taking place simultaneously; but a close inspection will show that they will be fulfilled consequentially, and according to a prescribed order. May the Lord's blessing rest upon your efforts in making known and preparing people for his glorious appearing.

Yours very sincerely in Christ Jesus,
JOHN HOOPER.

The second communication is from the pen of Prof. Gauss, author of tract No. XLVI. of the "Library," entitled, "The German Rebuke of American Neology," being a discourse delivered by him "to the theological students, at the opening of the course of lectures in October, 1843." It was written in French, but we have endeavored to give as literal a translation of it as possible. It was not designed for publication, any more than those that we take the liberty of connecting with it, and making public. When in London, we understood from — of Geneva, that Prof. G., in consequence of his devotion to the study of prophecy, is regarded in the same unfavorable light with all others who in England and America are in like manner employed. Great talents, learning, station, are no security against the sneer and scorn of those who think it folly to read and observe the sayings "of the prophecies of the word of God. It may therefore be a consolation to our brethren in America, to learn that in this respect, no trial has befallen them but such as is common to all their brethren everywhere. We had known of so many like facts in England, that this little scrap of information excited no surprise.

Dear Sir and Brother in Jesus Christ:—I have just received the interesting books that you have had the goodness to send me in the month of August. I made haste to peruse them, and I

could appreciate them. The small tract on the Chronology of the Bible appeared to me very well written, both as it respects clearness and solidity. I am grieved to see that in your America some doctors have appeared so contemptuous of the authority of the Scriptures, as your Prof. Bush. Your review of "Anastasis" shows him in a very unfavorable light. God guard your churches from that spirit of temerity and innovation which has made such great ravages in Germany! I would like to know what is thought in America of the Chronology of Dr. Jarvis. Is his book in circulation in England?

I will read with attention your "Advent Herald." I am endeavoring to enlighten myself again on the question of the future: for it is principally, and almost exclusively on the prophecies already fulfilled that I have studied Daniel, Ezekiel, and St. John.

They speak very highly in some papers of the recent work of Dr. David Brown, "on Christ's Second Coming;" in which this author seems to sustain a view contrary to yours. Did you read it? and was it refuted?

I have been travelling for the three months past; so that I am a stranger in Israel to the recent publications. As to myself, I could not understand the Scriptures otherwise than announcing the return of our Redeemer before the Millennium; but I have nothing published on that question which is explicit.

In the translation of my small discourse on Dan. 7th there is an important typographical error to correct: they printed (page 28, line 25) "Trent," instead of "Toulouse."

The enterprise of the American Adventists to enlighten their European brethren on a question so grave as that of the second appearing of Christ, is very commendable, even though it were only on the ground of charity and Christian union. Your enterprise is even justified by the importance of the subject.

It is certain, also, that several of those who throw obscenity on the second coming of Christ, do this to avoid the testimonies of the Word of God against the Man of Sin.

I then invoke, with all my heart, the aid of the Holy Spirit on your holy enterprise, which is certainly according to the mind of God: He shall certainly bless it.

Your XLI. No. ["Age to Come," &c.] has appeared to me very solid, That which proves that (Matt. 24:34), *e genee*, signifies not the present generation, is the parable which follows—viz., the fig tree.

Farewell, dear Sir and brother; receive my hearty good wishes and respects,
GAUSSON.

We have before spoken of Bro. Corken; this little note is full of strong expressions of gratitude for our humble efforts to lead him to a fuller knowledge of the Scriptures.

My Dear Brother:—I am truly grieved that it has not been in my power to send you the epistle which I promised you; but as soon as it is prepared, I shall send it to you.

I cannot tell you, my dear brother, how happy you have made me, in this short and hasty note. You have settled a great subject in my mind, caused me to rejoice with exceeding great joy, in the glorious and blessed hope of a coming Savior. Never, while life remains, will I forget the remarkable providence which brought us together, and united our souls like David and Jonathan.—Parting with you has been like losing my right hand; and while I now write, I cannot restrain the feelings of sympathy and brotherly love which overflow my soul. In fact, I cannot write.—I can only pray, that the best of all blessings may be with you, that the gentle breeze of a Savior's love may waft you safely to your desired haven, and that, (oh painful thought,) if you are not permitted to behold your native shore—if the dangers of the deep await you, and the sea become your grave, may your last moments be moments of triumph in your adorable Redeemer. God Almighty bring us to

"The land where beauty cannot fade,
Nor sorrow dim the eye."

"Still I cling to hope, bright star of my soul," that you may arrive safe. And as soon as you do, I beg you to write to your beloved brother in the Tree of Life, W. DUNCAN CORKEN.

West Bromwich, Oct. 29, '46.

My Dear Brethren:—The time of your departure is just come. I most sincerely beg to say by this last medium, that our prayers have ascended, and will continually be, that God may preserve you both, and give you a happy meeting with those dear ones who spared you, and also those brethren who have contributed to defray the expenses of your voyage. Your visit has not been in vain; letters of thanks have reached us, expressing heartfelt breathings for a meeting for that kingdom which you have come to preach about. The Lord abundantly bless you, and give to enjoy the truth you preach to others, and increase your own light, that your own mind may be so fed, as to minister constantly things new and old.

Yours, affectionately, in the one faith,
E. TANNER.

Hereford, Oct. 27, 1846.

Correspondence.

Roman Miracles.

Dear Bro. Himes:—In a former communication, I spoke of an account of a miracle said to have been performed in the city of Washington, D. C., and promised an account for the "Herald" if I obtained it. I will now proceed to fulfill my promise. The account I at first had was erroneous as to the date—it having been done in 1824, instead of 1844. The subject of the miracle was a Mrs. Mattingly, sister of the then Mayor of the city of Washington, Capt. Thomas Carbery. The officiating priest was Rev. Stephen L. Duboisson, of Washington. It is attested by thirty-seven persons, under oath. The book before me, from which I obtain my statement, is an octavo of 90 pages, closely printed, entitled, "*Examination of Evidence and Report to the Most Rev. James Whitfield, D.D., Archbishop of Baltimore, &c. &c., upon the Miraculous Restoration of Mrs. Ann Mattingly, of the City of Washington, D. C. By the Right Rev. John England, D.D., Bishop of Charleston. TOGETHER WITH OTHER DOCUMENTS.*"

Mrs. Mattingly had, according to the witnesses, been sick about six years; her symptoms as follows:—"She constantly felt excruciating pain in her chest, on the left side. It seemed as if her inside frame, in that part, were corroded by a cancer. She usually threw up blood and a mixture of corrupt matter, in such quantity, that it may well be said to have been by full bowls. Owing, no doubt, to that internal ulcer, her breath was extremely offensive. Oftentimes she spoke to me of a red hard spot, below her left breast, which threatened to break open. From the violence of the pains in her breast, she had lost the use of her left arm, so far as to have been unable to lift it up, or to use it in dressing, without assistance, for about six years. In her worst paroxysms, which lasted, not merely a few days, but for weeks, and returned several times each year, it was impossible for her to take any substantial food whatever. She has spent as long as four weeks together, literally without swallowing anything else than a few cups of tea or coffee. She then used to be reduced to that state of weakness, that she could not stir from her bed; and it was a subject of astonishment to all her friends that she lived. Towards the last period, she experienced an increase of malady. She was taken about six months ago with a cough, which became worse and worse, and for the last six weeks was such, as to place her in imminent danger of expiring in the height of the fits. I do not remember ever witnessing anything like it, both for violence and the puking of blood with which it was attended. Finally, she was taken a few weeks with chills and fevers. In short, so continually was the state of suffering of Mrs. Mattingly, that I remember only one period when she enjoyed some relief, and that but a temporary and very incomplete one; particularly for the few weeks immediately preceding her cure, she was in a sort of agony, which I found almost everybody judged must have been the precursor of her departure from this world. The physicians consulted on the case, or who attended, had declared that it was evidently out of the reach of medicine."

The foregoing extract is from the Rev. S. L. Duboisson, the officiating priest, and is in accordance with the testimony of all the witnesses.

Prince Hohenlohe, a Catholic priest in Germany, who professed to have miraculous gifts, sent word to this country, to Rev. John Tessier, a Vicar General of the diocese of Baltimore, stating that his Highness would offer up prayers on the 10th of every month, at 9 o'clock A. M., for the benefit of those persons living out of Europe, who wished to unite in prayer with him. After nine days' devotion, preparatory to the appointed time, Father Duboisson, on the 10th of March, celebrated mass in St. Patrick's Church, Washington, at 2 o'clock in the morning.—The difference in time between here and Hamburg, where Prince Hohenlohe lived, was about six hours; so that 9 o'clock there would be about 3 o'clock here. Having celebrated mass in the church, Father Duboisson afterward carried the blessed sacrament to Mrs. Mattingly, at her brother's. He found her in a state of extreme weakness, from a paroxysm of coughing, which just came on. The following is the priest's account of the process:—

"I dispose everything according to the

rites of our Church. A small towel was put under her chin: she would help to fix it, but finds herself unable to lift up her arm. I address her in a few words of encouragement, telling that the best possible exhortation for her was the very letter of Prince Hohenlohe's directions, which I read to her. I then gave her the Holy Communion. There were some consecrated hosts left in my pix. I shot and wrap up the whole—give the usual blessing to the family, (there were five persons in the room, relatives and friends,) and kneel down before the blessed Eucharist, previous to taking it with me on retiring; when, behold! Mrs. Mattingly fetches a deep sigh—rises slowly to the sitting position—stretches her arms forward—joins her hands, and exclaims with a firm, though somewhat weak voice: 'Lord Jesus! what have I done to deserve so great a favor!' The emotion, the affright of the persons in the room, is betrayed by sobs and tears, and half-suppressed shrieks. I rise, with a thrill through my whole frame, and step to the bed-side—she grasps my hand: 'Ghostly Father! she cries out, 'what can I do to acknowledge such a blessing!' My first, my spontaneous expressions are, 'Glory to God! We may say so. Ah! what a day for us!' I then bid her say what she felt. 'Not the least pain left.' 'None there!' I said, pointing to her breast. 'Not the least—only some weakness.' I ask her how she has come to be relieved. She had felt as if she were dying from excess of pain—had offered up a short prayer of the heart to Jesus Christ, and instantly had found herself freed from all sufferings whatever."

Such is the priest's account of the cure. From that time, she was free from disease and pain, and constantly gained strength.

While reading such an account, and marking the great and unwearied pains to spread abroad and establish the circumstance, one can hardly fail to call to remembrance Christ's saying, "MANY will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works." Then will I profess unto them, I never knew you, depart from me all ye that work iniquity." (Matt. 7:23, 24.)

A circumstance like that narrated in the book, it must be confessed, has a powerful influence on the mind of the community, to impress it with the sanctity of those engaged in the transaction. But let all such persons remember, that the performance of prodigies, even by faith—"all faith, so that I could remove mountains"—if I have not charity, I am nothing. The truth is, such things will characterize the false Christs and false prophets of the last days, so that they will deceive, if possible, the very elect. No specious miracle could ever convince me of the holiness of the man who performs it, nor the truth of a doctrine, unless the whole tenor of his life is holy, and his doctrine corroborated by the plain, unsophisticated word of God; and the tendencies of those doctrines were good, and made individuals and communities more holy. But the Papal Church dare not submit to the decisions of the Bible; and as to the tendencies of Roman Catholicism, let Papal Europe and South America answer.—Or let the records of our own police and criminal courts, and our almshouses answer. Let the world, wherever Catholicism has been in the ascendant answer. "Beware," then, "of wolves in sheep's clothing." I feel deeply on this subject of miracles, because I believe the Bible teaches that there will be, in these days, great efforts to convert the world to the Man of Sin, by means of them. BEWARE, READER, BEWARE!

J. LITCH.

The Day and Hour Not Known.

Rev. 3:3—"Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

Some suppose that this text proves that those who watch, will know the sixty minutes in which the Savior will appear; but from its use in four other places in this book, it clearly means a period, or space of time.—Chap. 3:10—"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." 14:7—"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and

earth, and the sea, and the fountains of waters." 17:12—"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast." 18:19—"And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas! that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate."

They also suppose that Matt. 24:37 proves the same.—It clearly means that it shall be as it was in the days of Noah, just so far as he then states, or it shall be the same in every respect. If the latter, we must yet build an ark, and gather into it all the saints, and two of every kind of beast and fowl! for which I think there will neither be faith nor time. Matt. 24:43 is quoted to the same purpose. "If the good man had known what watch of the night the thief would come, he would have watched;" but as he did not, he had to watch all night. In both the verse preceding, and the verse following, it is said, "Ye know not," which is proof positive that the "good man" did not know the watch in which the thief would come; and, therefore, had to watch till he did come. V. 42—"Watch therefore; for ye know not what hour your Lord doth come." 44—"Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh."—Luke 12:37, 38—"Blessed are those servants, whom the Lord, when he cometh, shall find watching: verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, that is, watching, 'blessed are those servants.'" Matt. 25:13 I think settles this matter. "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Ye: who? the virgins living at that time.

It is to be observed, that God usually speaks to his people,—ye, you; or possessively,—my, mine, while he speaks of the wicked,—they, them, those. Ye, therefore, the wise virgins, know neither the day, nor hour, wherein the Son of man cometh. It would have been a lame motive to the saints 1800 years ago to watch, because the last generation of Christians would meet with a disappointment in the vision appearing to tarry. Matt. 24:40-42—"Then" (when?) When "so shall the coming of the Son of man be." v. 39) "shall two be in the field," "two in the bed," "two in the mill," (through both hemispheres, it being day in one and night in the other,) "the one shall be taken, and the other left." Watch therefore; for ye know not what hour your Lord doth come." If they did know, they would not be either in the bed, field, or mill.

But we are to "know that he is near, even at the doors." When one is on the opposite side of the street, he is near; but when he is "even at the door," another step and he stands before us! We do know that Rome has been divided between ten Barbarian kings; that three of them were subverted; that the Papacy arose upon their subversion, and that it signed away its power to coerce the saints in the first year of this century, 1260 years after receiving it. Who will believe, or teach, that either of those events must take place again! We do know that the sun and moon have been preternaturally darkened. And who believes that 400,000,000 of people must spend another sleepless night, to see the stars fall like a fig-tree casting her untimely figs, before the Son of man shall be revealed! We do know that all the signs are passed but the sign of the Son of man. Christ, then, is even at the door: the next step is the throne of fire in the heavens!—Every intervening night, or day, or hour, is a mystery. O, if I had a body of iron, lungs of steel, and a tongue of brass, how would I climb the Palisades and cry, "O, Earth: prepare for the great and terrible day of God, which hasteth greatly!" Amen. Come Lord Jesus.

I. E. JONES.

"What is Truth?"

NO. VI.

THE TENTH DAY MOVEMENT.

It is confessedly with much delicacy that the writer enters upon an examination of the subject expressed by the caption of this article; not that his own mind is not at perfect rest with regard to its character, but because it is a matter concerning which Adventists are divided in opinion, and on which many are extremely sensitive. The only reason

for alluding to it at this late hour, after so much has been said on the subject, is, to impress on the mind, that no error, however diminutive, in faith or practice, will fail to corrupt, to a greater or less extent, whatever of truth it may be mixed with.

Many are frequently heard to utter language like this: "O, if it were only with us now as it was on the 10th day of the 7th month!" Others, on being asked in what light they now regard that movement, reply with a mysterious air, that there was something about it which they do not think will be understood until the Lord shall come.—Now, as for the lamentation, there is no reason why every Christian should not be as ready to meet the Lord to-day as he was in '44. Hence, there appears no force, particularly, in this reference to a past condition. But that there is anything "hard to understand" about the movement referred to, certainly is far from being obvious to everybody. For, the same effects (as to devotion, consecration, &c.) would again follow similar causes. The entire movement is often spoken of as a mighty occurrence, and therefore must have been in accordance with the will of God. The fact of its having been a great event, is no proof of its divine origin; for if the same number of persons had believed they would die on a given day, the same results would be witnessed, viz., a surrendering of all earthly objects, and a desire to be prepared, and to have others ready, for the last great change. And these effects would again recur, as often as such belief were entertained. The only thing that remains to be settled is, not whether certain occurrences are the development of God's providence, but whether the proclamation of a specific point of time (which induced the whole movement) was authorized by the word of God.

It is insisted on by a large number, that the first ten verses of Matthew 25th contain a succinct account of the Advent cause, from 1843, or before, to the autumn of 1844. So much has been said in reference to the parable of the "ten virgins," that but little can be said, by way of novelty. But yet, after all, it must be confessed, that though some exorcises have been removed, the root of the matter has scarcely been disturbed. To admit that the progress of the Advent cause is a verification of the events recorded by Matthew, is out of the question. The only portion of the narrative concerning the virgins that was, or is, prophetic, is the manifestation of those who have oil [faith] in their lamps [themselves]—see Matt. 5:14, and Luke 11:33-36, and those who have not, at the coming of the Lord. The reasons that the events narrated in the verses referred to, are not to receive an antitype, are—1. If they were to be fulfilled, they could not be before "the Lord of that servant" [spoken of in verse 51 of the previous chapter] had come; because then only would it be determined who had oil. 2. When the Lord comes he appears "in flaming fire, taking vengeance on them that know not God, and obey not the gospel," and to raise the righteous dead and change the living. Now, as no one will deny that this resurrection and change embrace all the righteous, and that this will be effected "in the twinkling of an eye," so neither can it be denied, that the "vengeance on them that know not God," will be equally as sudden and universal. If this is correct, it will be seen that no time will be afforded for the wicked to return and say, "Lord, Lord, open unto us." Besides, it is said in Rev. 6:14-17, on the opening of the sixth seal, that the heavens depart as a scroll, and that the wicked fly to the caves and dens, and call upon the rocks and mountains to fall on them, and hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb, for the great day of his wrath is come, which certainly indicate the utter absence of the least hope on the part of the wicked; while the foolish virgins are represented as coming forward, at the same period, evincing some hope, as is manifest from their words, "Lord, Lord, open unto us." The Lord does not say that his people and the wicked shall figure in all these positions; but merely that they would, at his coming, be in a situation similar to that of the virgins, "Who [not the 'kingdom of heaven,'] took their lamps, and went forth to meet the bridegroom." The Savior evidently recounts all the prominent events preliminary to an Eastern wedding, to the very point when the foolish knock at the door, for the purpose of showing that the ungodly, who are termed in the Scriptures foolish, will be left when the Lord comes, just as the virgins

were shut out when the bridegroom came to the wedding, because they had neglected to secure that which would entitle them to an admission. It is not denied but that the parable exhibits many features, that bear a strong resemblance to the Christian's course, from his starting to meet his Lord, until he shall "see him as he is;" nor of the course of the ungodly, until they shall be shut out of the kingdom of God. Nor is there any objection to use it as an illustration of these facts, for which it is admirably adapted.

But the words of Hab. 2:1-4 are instantly referred to as placing the position here attempted to be shown as untenable, beyond question. What is the amount of this testimony? The prophet (who is very oddly made to represent a small portion of God's people in the year 1840-6) is commanded to "Write the vision, and make it plain upon tables, that he may run that readeth it." For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry." Now, what was the vision that the prophet was told to make plain upon tables? It is replied, Daniel's, because there is no other vision connected with time. It is also maintained that the "tarrying" mentioned by Habakkuk is identical with that recorded in the 25th of Matthew. And moreover, it is asserted, that the prophet must refer to those who would live at the "time of the end," because the result has proved, that Daniel's vision has been made plain on tables (or charts), which was to be done by "the wise" at "the time of the end;" and that the present is the "tarrying time," intimated by the prophet, corresponding with that noticed by Matthew, which does refer to the coming of Christ. The conclusion is, if these two records speak of the same thing, then it follows, that Advent movements answer to Advent prophecies—that the vision has been made plain upon tables, (but it was yet for an appointed time, therefore it tarried), and at midnight a cry was made, all of which have been witnessed.

Now, all this certainly appears very plausible, and dove-tails together with admirable precision. But, then, if it can be shown that the premises are incorrect—the key-stone of the arch unsound—this beautiful structure must fall.

It has been assumed, that Habakkuk refers to Daniel's vision. Why it should be said that his own vision is not spoken of, is rather inexplicable. Why, that cannot be, say some, because, if the prophet does have a vision, there is nothing concerning time in it. Now, to settle this matter, it will be necessary to find out what and when the prophet wrote, and it will then be seen why he wrote.

Chap. 1:1 reads—"The burden which Habakkuk the prophet did see." Those who are competent to pronounce on the subject, state that the word "burden," (Heb. *Massa*), signifies, usually (in a figurative sense), a prophetic denunciation of calamity, or judgment. It is worthy of especial notice, that the "burden," (or denunciation of judgments, or calamities, which were to befall the Jews), is presented to the mental eye of the prophet; hence it is termed, in chapter 2:2, a vision, or thing seen. By reference to 2 Sam. 7:17, Isa. 1:1, Ob. 1:1, and Nahum 1:1, it appears that the word *vision* is also used, generically, for a prophecy. The prophet, then, records a denunciation of judgment, termed a "burden," or "vision." But when was this vision recorded?

It will be seen by chap. 1:6-11, that the prophet speaks of the invasion of the Chaldeans as future. The Chaldeans made their first incursion into the land of Israel in the third year of the reign of Jehoiakim, B. C. 606, when that monarch was carried to Babylon. (See 2 Chron. 36:5, 6, and Dan. 1:1.) Though little is known of the history of Habakkuk, it is evident from the foregoing, that he prophesied at the commencement, or prior to the reign of Jehoiakim.

The circumstances that induced the denunciation of judgments by the mouth of the prophet, appear to have been the wickedness of the Jews. Notwithstanding the favor that God had manifested towards them, in making them his people, and leading them out of the land of Egypt, with an uplifted hand, and outstretched arm, in committing them to his law—in guiding them through the wilderness by a pillar of cloud by day, and a pillar of fire by night,—though he had planted them in a land flowing with milk and honey, driving out the heathen from before them;—notwithstanding the judgments that had from time to time overtaken them for their sins, they

still hardened their necks, and turned a deaf ear to the entreaties and warnings of the messengers of God. It was while in this state of wickedness, when the long-suffering and forbearance of God were about to give place to punishment, that the prophet Habakkuk declares the determination of God concerning them. He is told to "Write the vision, [or 'burden,'] and make it plain upon tables of stone—as in Ex. 31:18, that he may run that readeth it. For the vision [or judgment] is yet for an appointed time, but at the end [at the time appointed by God] it shall speak, and not lie; though it tarry [though God is long-suffering and forbearing], wait for it; because it will surely come, it will not tarry." In other words, as if the Lord had said, "Record my purposes concerning this wicked nation, so legibly, that all may read and understand, that though my judgments are slow, they will, nevertheless, overtake them, as soon as the cup of their iniquity shall be full."

But, as an offset to this, it is said that Paul, in Heb. 10:38, quotes Habakkuk's words, and applies them to the coming of Christ. There is no intention to deny that the apostle uses a portion of the words of the prophet; but to show that the subjects they were discussing were one and the same, would be a matter of great difficulty, as is evident from what has already been said, and much more that might be adduced. If the 10th chapter of Hebrews be carefully read, it will be seen, from the contrast instituted between the Old and New Covenants, and the superiority of the latter (which was one of faith) over the former, that the words "Now [that is, under the New Testament] the just shall live by faith," are peculiarly applicable to the subject of the apostle's remarks, and on which he lays the greatest stress. But besides this, the same apostle quotes a portion of the same words in Rom. 1:17, and Gal. 3:11, without the least reference to the coming of Christ.

But even if this is not admitted, it is still very far from being evident, that Habakkuk speaks of Daniel's vision. It is insisted on, that the definition of the word "burden," as before given, is correct, viz., a "denunciation of judgments, or calamities," and that the word which has this signification is also translated "vision," which last is shown sometimes to mean a "prophecy." Now, if Habakkuk was told to record the judgments the Lord designed to bring upon the Jews, through the instrumentality of the Chaldeans, as is seen in Hab. 1:6, how can the calculation of certain periods, be construed to mean the making plain of a vision? For even if there was any reason why Habakkuk should not speak of his own vision, there would be less reason to suppose, that he should make that plain which was not given for more than fifty years after! But Daniel's visions were always plain—the periods, only, contained in them being obscure; and that obscurity is not yet entirely removed. Therefore, the footing up of certain figures, cannot be allowed to mean the fulfilment of a denunciation of judgments.

If the above conclusions were admitted, the position, that the preaching of the coming of the Lord in the fall of 1844 was what is termed "the midnight cry," would not be maintained with so much tenacity. It is singular that there are so few that can be made to see, that it was but the narration of a simple circumstance that transpired on the occasion of a marriage. The attempt to fortify the assumption, that the world has heard the "midnight cry," has been so far successful, as to induce many to embrace it. To the reflecting, it cannot but be evident, that an adoption of this belief, while it has shut one door, it has opened another, for the ingress of as many evils as escaped from the box of Pandora. It has led to fanaticism, exclusiveness, &c., and its influence still deters many, who were once highly useful ministers of the cross, from doing what the Lord requires them to do—preach the gospel to every creature. It subverts the gospel—sunders the ties of natural affection, and engenders discord and confusion. The remark of some, that if they gave up that, they would have to give up their experience, and as a consequence (say they), the whole Advent movement, and lastly, the Bible, is far from being intelligible. While no person is required to give up the belief that the Lord watches over his people, even though they may be in forbidden paths, and those paths pointed out in the Bible, they are not, at the same time, to believe the Lord led them into those paths. The whole question is this:—It is said, the 10th day movement was of

God; because it answers to prophecy. On the other hand, this is denied, because the Lord would never authorize the specification of a day on which he would come, because he had again and again affirmed, that neither men nor angels know the day. If the Lord had authorized men to preach his coming at that time, he undoubtedly would have come. But, reply some, "Did not the Lord tell Abraham to offer up Isaac?" "Yes."—"Well, did he do it?" "No."—"Then does it follow that he was not told to do it, because he was afterwards forbidden?" No; but that is not the question at issue—the cases are not similar. Abraham knew that the Lord told him to do so and so, though he was ignorant of the real designs of the Almighty. But who knows that the Lord authorized the proclamation, that he would descend from heaven on the 10th day of the 7th month?

In concluding these articles, it may be as well to say, that but a few errors have been noticed; many more might be touched upon with advantage to those who love the truth. While the intention has been to answer the question, "What is truth?" by showing what is *not* truth, no attempt has been made to depreciate the benefit that every Christian will more or less receive in his daily experience. Indeed, no matter how a Christian may be placed; if he be a wise man, he will profit by the experience of the past.

N. A. APOLONIO.

The Christian's Inheritance.

"Heirs of God, and joint heirs with Jesus Christ."—Rom. 8:17.

Christian! pause thou for a moment, and reflect on that inheritance which awaits thee at the revelation of thy Lord; consider to what thou art an heir. Art thou meek?—Thou shalt "inherit the earth." Not this earth, polluted with sin, and contaminated by the curse. Not here, where every thing is fading, and tending to decay,—this is not thy portion. Dost thou see yonder, a bright, a lovely land, "where all is fair?" No curse is there. Sin pollutes it not. Holiness is inscribed on all things. Its bloom is that of Paradise, its beauty that of Eden. Both are unchanging. It will be ever fair, always beautiful. "The fir-tree, the cedar, the oil-tree, the pine, and the myrtle-tree," are there, to "beautify and make it glorious." The desert "blossoms as the rose;" it is made "like the garden of the Lord." Behold! "in the wilderness waters break out, and streams in the desert." There violence is never heard; wasting and destruction enter not. "The wolf and the lamb feed together, and the lion eats straw like the ox. The leopard lies down with the kid; the calf, the young lion, and the falling together." A little child leadeth them. The people of that happy land never say, I am sick. They sorrow not; sighing is there unknown. They hunger not; they thirst not; neither does the sun smite them, nor any heat. They "dwell in peaceable habitations, in sure dwellings, and quiet resting places." They are all taught of the Lord. The whole earth is filled with his glory. Such, O Christian, is the land where thou art destined soon to dwell; such the earth to which thou art an heir. It is called the "New Earth."

Seest thou on yonder elevated plain, a bright, a glorious city? It is of gold. Its walls are of jasper. Their foundations are garnished with all manner of precious stones. They have twelve gates, each gate one pearl. The streets of the city are pure gold. Thou art heir to immortality. Now thou art mortal. Thy nature is corruptible. Thou art to be made immortal. Thy corruption will be refashioned like unto Christ's glorious body.—Thou shalt wilt "mount up with wings as an eagle; thou shalt run and not be weary, walk and not faint." O, Christian! hast thou considered the richness, magnitude, and glory, of thy vast inheritance! All things are to be thine! All are to be made new—all will bear the stamp of immortality! O, how glorious! Dost thou not ardently long and sigh for the day of redemption! O, take heed, lest thou grieve the Holy Spirit by which thou hast been sealed, for unless thou canst produce that seal when the inheritance is redeemed, thou hast no claim thereto—thou canst not prove thy heirship with Christ.

M. D. WELLCOME.

Hallowell (Me.), Nov. 9, 1846.

LETTER FROM BRO. J. D. BOYER.

Dear Bro. Himes:—I am still looking for the return of the Nobleman from the far

country; to reckon with his servants, and to destroy his enemies:—to cleanse the sanctuary, remove the curse, and set up his everlasting kingdom—when the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all kingdoms shall serve and obey him. I can truly say, I was never stronger in the doctrine of the Lord's speedy coming, nor ever more attached to those who are looking for him. I left Philadelphia on the 8th of October, in company with Bro. Barnes, to visit the destitute places in this state. We have visited Lancaster, Springville, Middletown, and Shiremanstown, which are supplied by Bro. Osler, where we found brethren and sisters who rejoice in hope of the glory of God, at the appearing of Jesus Christ.—We next visited Perry county, and had meetings at a school-house near Perry Furnace, where they have heard little or nothing on the coming of Christ. There we had two very interesting meetings. We also visited Liverpool, Fauts Valley, and Millerstown.—In Liverpool we had the United Brethren's church. The congregations were large and attentive: they are all anxious to hear more on the subject. We next visited Juniata county, and preached twice in Perrysville, in the Union House. Congregations were large, and the people seemed to be interested. From there we went to Mechanicsburg, three miles distant, where we had four meetings in the second story of a founatry owned by Maj. P. Hench, which he had prepared for the purpose. There is quite an interest prevailing in relation to these glorious truths: and we can truly say, that these glorious truths have lost none of their interest. We intend holding a protracted meeting in this place with the brethren and sisters, the Lord willing. We intend visiting some more of the upper counties, and should be happy to have a line from any brother or sister who would like us to visit them. They can inform us through the "Herald," or by letter. Direct to Bellefont, Centre county, Pa.

Yours in the blessed hope,

J. D. BOYER.

Harrisonville, (Pa.), Nov. 12th, 1846.

BRO. E. VAN DE WERKEN writes from New York, Nov. 13th, 1846:—

Dear Bro. Himes:—I have been a constant reader of the "Herald," for the last three years; and now feel compelled to say, it has been to my soul meat in due season. I am pleased with the course you have pursued, and believe the prominent doctrines advocated in the "Herald." I not only hope, but pray you may not be discouraged, but have your hands held up by the lovers of the truth as it is in Jesus. Put your trust in the arm of the Lord, and continue to herald the truth respecting the glad tidings of our coming King, amid the conflicting opinions of the enemies of the cross of Christ. Speak out the truth, the whole truth, and nothing but the truth, whether they will hear or forbear, until he comes whose right it is to reign. Although that day will be a joyful one to the child of God, and it shall be said by him, Lo, this is our God, we have waited for him, and he will save us: this is the Lord, we have waited for him, we will be glad and rejoice in his salvation; yet to the wicked it will be a day of darkness and of gloominess. Well may they exclaim, Mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. He who once came to preach the days of salvation, cometh again to proclaim the day of vengeance. He who was once led as a lamb to the slaughter, will very soon lead his ten thousands as the Lion of the tribe of Judah. He who never lifted up his voice against his enemies while here on earth, thunders aloud with his glorious voice against them from heaven. He who never broke the bruised reed, will soon rule the nations with a rod of iron, and will break them in pieces like a potter's vessel. He who never quenched the smoking flax, extinguishes the great lights of the world—darkens the sun, turns it to sackcloth, turns the moon to blood, commands the stars from their stations, and the dead from their graves, shakes the powers of heaven, and the foundations of the earth, and all hearts that are not fixed on him. That the slumbering church may be aroused, and poor sinners converted, before that great and terrible day of the Lord comes, is the sincere prayer of your unworthy brother.

THE ADVENT HERALD.

"THE LORD IS AT HAND."

BOSTON, DECEMBER 2, 1846.

RETURN OF MR. HIMES.—The arrival of Bro. HIMES has given a fresh impetus to the Advent cause in this city, as well as in other places. His reception in Boston by those whose greatest good he had so long and sedulously sought to secure, could not have been otherwise than cheering to his heart. It gave evidence, that the tea which had been formed in by-gone years, and had become strengthened by an intimate and heart-felt association in the greatest of all causes, still remained unbroken, and held out in delightful prospect their perpetuity in a world to come.

The papers of the day had announced the arrival of Bro. H., and not a little interest was manifested by all classes to see and hear one, whose zeal and devotion in a cause, so hostile to the spirit of the age, if it did not command their sympathies, certainly did their wonder. Accordingly, on its being understood that he would preach the Sabbath following his arrival, a large audience assembled at the Hall occupied by the Second Advent Society. The attention given to his discourses throughout the day, evinced the interest felt by his hearers in the subjects presented for their consideration.

He expressed his gratitude to God, that he was permitted again to behold the faces of those whom he had ever borne upon his heart, and who had been, during his brief separation from them, an object of his constant and deepest sympathy.

His remarks in the morning were based on 2 Cor. 4: 13, "I believed, and therefore have I spoken," &c. He briefly and rapidly spread before his audience the example of the apostles and martyrs, who believed the truth, and therefore spoke, at the hazard of all things. We said Bro. H. have "the faith once delivered to the saints"—the faith—and hold to the same form of sound words. "And I come back to you," added he, "more confirmed in the belief, that in every essential particular, the doctrines we have proclaimed for the last four or five years are correct;—we believe, therefore, we will speak." He expressed his determination still to go forward in proclaiming the truth, that the Lord was near, "even at the door." He then gave an outline of the labors of himself and associates, Bro. BROWN and HUTCHINSON, which have been detailed in the "Correspondence of the English Mission."

His afternoon's discourse was listened to by a still larger audience than in the morning. He graphically delineated the condition of the Protestant churches in England, which was indeed a lamentable picture. He stated that the leaven of Popery had become so largely infused into the Established Church, that the line of separation was nearly obliterated. "Protestant England presents no barrier to the rapid strides of the Man of sin. Her clergy and laity exhibit a conformity to the world, both in deportment and habits, that should for ever smother the eyes of Christendom to the fact, that however strongly England may have been regarded as the right arm of those means employed for the conversion of the world, she was now powerless—the right arm was paralyzed—the hope of a millennium, short of the Advent, is a dream."

It remained for the evening's discourse to complete the series, of which the first two were a part. He had beheld, with his own eyes the rapid progress Roman Catholicism was making, both in its modified and subtle form of Puseyism, and in its proper character. It manifests the same spirit that has ever characterized it, and it needs not again to be dominant, to re-enact those scenes of persecution and bloodshed, that marked its hideous course in the dark ages. The progress of this dangerous power was held up with a distinctness that startled all who fully comprehended the character and designs of the "Mystery of Iniquity." The earnest and silent attention observed by all in the house, declared how powerfully the speaker had affected them. He spoke of the influence that Popery exercised over all classes in England, and which extended even to the government. He could hold out no hope to the church through human instrumentality; the Scriptures always speak of Romanism as making war against the saints, and prevailing; and now most emphatically may it be said to occupy the position of the woman on the scarlet-colored beast, saying within its heart—"I sit a queen, and am no widow, and shall see no sorrow."

The English Mission.

Our work in Europe has been commenced—the foundation has been laid; and if time continues, glorious results may be reasonably looked for. We design returning to that field of labor in the coming spring, should Providence permit, to prosecute the work that has already been so propitiously commenced. In the meantime, Bro. HUTCHINSON, who is now in England, will labor in the field; and from his zeal and perseverance in the cause, we are even now prepared to hear of the most encouraging results.

We have commenced in London the publication of a paper, called the "European Ad-

vent Herald," which is partly sustained by its sales. It is a neat paper, rather smaller than the one from which it receives its name, and will be published monthly so long as our means will permit. Its contents so far (four numbers have been published) have been of a valuable character, and it bids fair to accomplish the object designed by its publication.

It is also contemplated to hold a General Conference in London, next summer, or autumn, as will be seen by the following notice, from the last No. of the London "Herald:"

Advent Conference in London in 1847.—If it should please God to continue the present dispensation until next year, we hope to see a gathering of faithful watchmen in London. The object of the meeting would be, if it should be held, to consider, among others, the following questions:—1. The Personal Advent and Reign of Christ. 2. The Prophecy History of the Church and World, traced down to the Second Advent. 3. Where are we in the Prophetic History, and what events are we now to look for before the Second Advent? 4. The Prophecy of the Popery. 5. The Prophecy of the Unbelieving Jews. 6. What do the Signs of this time indicate—the Conversion of the World, or the Advent of Christ? 7. Duties of the Ministry and the Church, consequent upon the present indication of Divine Providence.

We shall be glad to correspond with those friends, in any part of the world, who favor this object. Letters may be directed to Joshua V. Himes, 31 Bucklersbury, London, or 9 Milk-street, Boston, U. S. A more full and perfect development of the plan and arrangements will be given hereafter, if, upon further consultation and correspondence, it should be decided to hold the Conference as proposed.

Elaborate essays on the above questions will be submitted for the consideration of the Conference, and published in a Report of their deliberations, and circulated in every part of Europe, and elsewhere as extensively as possible. This being done, the object of the English Mission will, to a great extent, have been accomplished, viz., a wide diffusion among the inhabitants of earth, of the evidences concerning the speedy advent of the "King of kings."

It will be seen by the above, that there is much to be done, both abroad and at home. And if it be God's will that we should prosecute it to a successful result, there will be union in our prayers and counsels, and liberality in our contributions for its support. For the present we leave this matter, submitting it to the wise disposal of Him, whose will we desire to do.

MEETING OF THE GENERAL COMMITTEE.—It is thought desirable that a meeting of the General Committee should be held, to hear a special report from Bro. HIMES and BROWN in relation to their recent labors abroad. As the advice and co-operation of that Committee is needed for the further prosecution of that important work, it would be desirable that they meet in Boston the 23d of December. It is intended to hold a Conference at the same time, to continue over the Sabbath. Brethren and friends generally are invited to attend.

New Works.

"The Christian's Daily Treasury: A Religious Exercise for every day in the year. By Ebenezer Temple, (Rochford, Essex). Boston: Gould, Kendall & Lincoln, 59 Washington-st. 1847."

This is a volume of religious exercises, arranged in the form of short sermons,—one for each day in the year. From a cursory examination, we are very favorably impressed with it as an aid to devotion. We cannot give a better idea of it than by transcribing one of the discourses.

WALKING IN CHRIST.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him."—Col. 2:6.

There can be no true religion without experience; and where the power of truth has been felt within, its practical influence will appear without. Note

A REPRESENTATION OF THE CHRISTIAN CHARACTER. It is the reception of Christ.

In what capacity is he received? Not only in a belief of his word, and a profession of his name, but an actual union to his person, and participation in his benefits. As "Christ," the anointed Prophet to remove our ignorance; "Jesus," the atoning Priest to expiate our guilt; "the Lord," the Almighty King, to subdue our corruptions.

In what manner is he to be received? Personally, for he cannot be received by proxy; freely, as God's unspeakable gift; fully, as a complete Savior, with a renunciation of every other hope; willingly, and not by constraint, except that of love. In conversion, the will is sweetly subdued, and made to fall in with the arrangements of mercy.

A RULE FOR CHRISTIAN CONDUCT. It is to walk in Christ—and this course is to be

Consistent in its character. "So walk ye," that is, let there be a correspondence between principle and practice; what you profess to be, and what you really are.

Progressive in its tendency. The Christian life is a holy, honorable, difficult, pleasant, and safe walk; we are not to stand still, but to urge on our way to the place of our high destination.

Spiritual in its nature: "walk ye in him;" that is, in a nearness to, and communion with him—there must be faith in his merits, dependence on his strength, and conformity to his example. Such a course will be associated with the cultivation of spiritual and holy dispositions and tempers, and crowned with the Divine favor and regard. May such a course be mine; that it may be said of me when I am no more on earth, "He walked with God—and God took him."

"Christ is our life, our joy, our hope,
Nor can we sink with such a prop."

It is for sale by the publishers.

"Mesmer & Swedenborg; or the Relations of the Developments of Mesmerism to the Doctrines and disclosures of Swedenborg. By George Bush. New York: Published by John Allen, 139 Nassau-St. 1847."

By the politeness of the author, we have received a copy of the title page and preface of the above work, which is now in press. By the preface we learn that the Prof. designs to prove by developments of Mesmerism, the phenomena which Swedenborg develops of the spiritual world.

Before we express any opinion of its merits, we shall have to examine the entire work.—From the table of contents we perceive it will contain about 300 pages. We should be pleased to have La Roy Sunderland subject it to a pathological analysis.

Since the discovery of the new Planet by La Verrier, we have been anxious to have Prof. Bush reconcile it with his argument that Swedenborgianism must be correct, because it was revealed to Swedenborg that there were seven planets, before Uranus was discovered. As it is now proved that there are eight, what will Prof. Bush do with the revelation of Swedenborg that there are seven? We should like to see this reconciled.

SCRIPTURAL EXPOSITION.—Isa. 10:28.—"At Michmash he hath laid up his carriages."

The ancient word for carriage, denoted what was carried: it is now used to denote a vehicle that carries.—Barnes. The above, therefore, signifies, that at Michmash he hath laid up his baggage, or luggage.

BUSINESS NOTES.

R. E. Ladd—Sent a bundle to you last week.
W. G. Ruggles—We obtained and sent you the machine you ordered.

L. N. Spear—Your letter sent two months since, with one dollar enclosed, was not received. We send you from the middle of the volume.

G. B. Sooter—Yours, enclosing a receipt of three dollars for your Post-master, was received. They, however, will not pay it at the Post-office here, because it is not worded according to the directions of the department. If you will get your Post-master to copy and sign the following receipt, and send it to us, it will be paid on presentation to the Post-office here:—Received of G. B. Sooter three dollars for his subscription to the "Advent Herald," to be paid to J. V. Himes, \$3 00.

(Here give the name of the P. O. and date.)

This receipt should be enclosed in a letter, directed to us, and franked by the P. M. as Post-office business, which the law permits him to do, and saves expense. J. Marsh—We credited you \$3, instead of \$2 50, because we cannot send the book Bro. Brown wished for by mail. Had sent your box, and have none of the book of directions to be sold separate from the machines—we having only one for each.

ENGLISH MISSION.

(Receipts for English Mission—Continued from our last.)

Received since our last—E. Edgerton, 2 00
Abel Wood, 10 00
Mr. Merrill, 1 00—13 00

Amount of expenditures over receipts, for which this office is responsible 256 17

APPOINTMENTS.

If Providence permit, I will deliver three lectures in New York city on Sunday, Dec. 6, as Bro. Jones may arrange.

On Sunday, Dec. 13, at Philadelphia, as Bro. Litch may arrange.
At Baltimore, Md., on the evenings of the 15th and 16th Dec.

The vacant evenings will be filled up, as the door may be opened.

If Bro. Brown shall be able to accompany me, such arrangements will be made so as to afford ample opportunity to hear the main facts respecting our labors abroad. We have good tidings to communicate to God's waiting people.
J. Y. HIMES.

CONFERENCES.

If God permit, a Conference will be held in New Boston, N. H., commencing Friday before the first Sabbath in December. Brethren will call on Deacon Jacob Bennett for information.
EDWIN BURNHAM.

If the Lord will, a Conference will be held in the Advent house in Wrentham, Mass., to commence Friday, Dec. 4, at 10 o'clock A. M., and continue over Lord's day. All are invited to attend.
J. S. WHITE.

A Conference will be held at North Danville, Vt., to commence Thursday, Dec. 10, at 1 o'clock, and continue over the Sabbath. Preaching brethren expected are Bro. S. Thurbar, B. Reynolds, and I. H. Shipman.
I. H. SHIPMAN.

TYPE FOR SALE.—We have for sale two fonts of second hand Long Primer type, used in the "Herald" of vol. 10, which we will sell cheap for cash. They would be an acquisition to a country printing office. One contains about 230 lbs., and the other about 100 lbs.

Bro. Isaac Howell, of Ridge, N. Y., wishes Bro. James Craig to send him his P. O. address.

NOTICES.

"ANALYSIS OF GEOGRAPHY."—By S. BLISS. This is a work prepared some years since, and is on a new plan, from which its author used to teach. It will be of interest to families as well as schools. Price, 62 1-2 cts., or \$3 per doz.

Some are bound in paper covers, to be sent by mail; but they will be liable to be injured by that mode of conveyance.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. This book should be in the hands of every Adventist who does not understand the original Greek. Price 37 1-2 cents retail, 33 1-3 wholesale.

CRABEN'S CONCORDANCE.—We have on hand a neat edition of this valuable work, bound in sheep, to correspond with the "Harp," and one in boards; the former at \$1 50, and the latter at \$1 25.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—This is a valuable work for \$1, and cannot fail to recommend itself to every Christian.

We have a few sets of the "European Advent Herald" (four Nos.), which we can spare. Price, 25 cts.

NEPPE'S MAGNETIC INSTRUMENTS for sale at this office. Price (cash), \$12; do. with Book of Directions, \$12 50.

MEETINGS IN BOSTON at the "Central Saloon," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

MEETINGS IN NEW YORK are held Sunday morning and afternoon at Croton Hall, at the head of Chatham Square, and on Sunday, Tuesday, and Friday evenings in the vestry of the German Reformed church in Forsyth-street. Meetings are also held regularly three times every Sunday, corner of Christopher and Hudson-streets.

MEETINGS IN BROOKLYN, N. Y. are held in Washington Hall, corner of Adams and Tillary-streets, three times every Sunday, and also on Monday and Thursday evening. A Sunday-school is held in the same place each Lord's day afternoon.

The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our old place, the Saloon of the Chinese Museum, in 5th street, between Walnut and Chestnut-sts.
J. LITCH.

Second Advent Meetings are held in Concord, N. H., every Sunday, at the Athenaeum Hall, No. 101 Main-st.

AGENTS

FOR THE "HERALD" AND A. A. PUBLICATIONS.

ALBANY, N. Y.—T. M. Preble.
BUFFALO, N. Y.—J. J. Porter.
CINCINNATI, O.—John Kiloh.
CLEVELAND, O.—D. I. Robinson.
DEBRY LINE, Vt.—Stephen Foster, Jr.
HARTFORD, Ct.—Aaron Clapp.
LOWELL, Mass.—M. M. George.
NEW HAMPSHIRE, N. Y.—L. Kimball.
NEW BEDFORD, Mass.—Henry V. Davis.
NEW YORK CITY—R. H. Hoilister, 51 Delancy-street.
ORANGE, N. Y.—Thomas Smith.
PHILADELPHIA, Pa.—J. Litch, 3 1-2 North Seventh-st.
PORTLAND, Me.—Peter Johnson, 21 India-street.
PROVIDENCE, R. I.—George H. Child.
ROCHESTER, N. Y.—J. Marsh, 20 1-2 State-street.
TORONTO, C. W.—Daniel Campbell.
WATERLOO, C. E.—R. Hutchinson.
WORCESTER, Mass.—D. F. Wetherbee.

Receipts for Week ending Nov. 27.

We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

J. Monroe, 257; D. Harmony, v 13—each \$2 50.—
C. Monton, 261—\$1 76.—W. A. Morse, 287; E. Ayers, v 12; E. Sparks, 281—each 50 cts.—Dea. T. Chellier, 308; J. L. Clapp, v 12; R. D. Patten (sent); G. Wheeler, 287; J. Whyman, v 12; D. Brown, v 12; J. W. Reed, 287; I. L. Mackenzie, 287; P. Harman, 312; M. Galle, v 11; G. Gaskill, 313; W. Whitney, 254; H. Rollins, 308; E. Allen, v 12; D. Mixer, v 12; W. G. Ruggles, v 12; E. Edgerton, v 12; D. Calkins, v 12; S. G. Woodward, 316; C. A. Ludlow (2 copies), v 12; S. Robinson, 318; S. Tucker, 314; C. Randall, 316; S. W. W. 320; M. Merrill, v 12; G. Priest, v 12; E. S. Blackles, v 12; Capt. C. Brown, 316; P. H. Bouk, v 13—each \$1.—
E. Atwater, 331; H. H. Corben, 311; I. Woodworth, v 13; J. C. Small, v 13; N. Howard, v 11; Isaac Bell, 295; P. Teats, v 13; B. F. Gilbert, 373; W. Willey, I. H. 32; D. Howell, 318; Wm. Penbody, 346—each \$2.—
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"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

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The Contrast.

I have sought round the verdant earth, for unfailing joy;
I have tried every source of mirth, but all, all will cloy.
Lord, bestow on me grace to set the spirit free:
Thine the praise shall be, mine, mine the joy.

I have wandered in mazes dark, of doubt and distress;
I have had not a kindling spark my spirit to bless;
Cheerless and unbelief filled my laboring soul with grief:
What shall give relief—what shall give peace?

I then turned to thy Gospel, Lord, from folly away;
I then trusted thy holy word, that taught me to pray;
Here I found release, weary spirit here found rest,—
Hope of endless bliss—eternal day.

I'm a pilgrim and stranger here, in this world of woe,
But my Savior is always near, as onward I go.
Jesus, be my guide, in thy promise I confide;
Keep me near thy side, my Life—my Way.

I will praise now my heavenly King, I'll praise and adore;
The heart's richest tribute bring, to Thee, God of power;
And in heaven above, saved by thy redeeming love,
Lead the strains shall rise, for evermore.

Hallelujah, through heav'n's will ring, salvation the theme,
Glory, honor, and praise we'll sing, to God and the Lamb,
Crowns of glory wear, palms of victory we shall bear,
Shouts of triumph there never shall end.

The Rejection of Messiah.

BY THE REV. T. B. BIRKS, M. A.;
LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE, ENG

Dan. 9:26.—"And after threescore and two
weeks shall Messiah be cut off, but not for him-
self; and the people of the prince that shall come
shall destroy the city and the sanctuary: and the
end thereof shall be with a flood, and unto the
end of the war, desolations are determined."

(Continued from our last.)

III. Thus full and various is the testi-
mony of the Spirit beforehand to that
great fact, the rejection of Messiah by
God's ancient people. Let us now con-
sider the bitter fruits of their sin, in their
own national rejection from the covenant
of God. There are many passages
where their punishment is foretold; but
perhaps nowhere more clearly than in
these words of the angel to the beloved
seer, after his earnest intercession and
prayer for Israel. It is one part of the
mercy of our God, when he hears and
answers the prayers of His people, to
teach them first the depth of their misery,
and the mighty hindrances which His
grace must overcome to bestow the bless-
ing. Let us hearken, then, to these words
of Gabriel. Every sentence is weighty
with the doom of immortal souls; and
the pride, which had been nursed by ages
of privilege, is here crushed beneath the
powerful hammer of the word of God.

And, first, when Messiah is cut off, the
sentence on the murderers follows with-
out delay. "They shall not be His."—
True, the message of grace was still sent
to them, as to sinners of the Gentiles,
and the charge was given to the apostles
to begin at Jerusalem. But the old cove-
nant, which bound the whole nation to
God, was now rent like the veil of the
temple, forever. They had sealed their

own rejection, when they exclaimed, in
their ignorance and blindness of heart,
"Away with Him, away with Him;
crucify Him, crucify Him! We have no
king but Cæsar! His blood on us and on
our children." The staff of beauty was
broken on the cross, to break the covenant
the Lord had made at Sinai with all the
people. The invitations of mercy still
hovered around them with peculiar ten-
derness, but it was only the rich glow of
a departing sunset, to be soon quenched
in fearful and midnight gloom. Many of
them might still be saved, but from an
untoward generation, who had sinned
away the inheritance of their fathers.—
The whole nation might hereafter be re-
covered, but not until the times of restitu-
tion, when they should repent of their
heinous sin, and the tabernacle of David
be builded up anew from its ruin in the
dust. There was still, as with the Can-
aanites, a reprieve of judgment for forty
years, while the infant Church was gain-
ing strength for its future triumphs; but
then the cup of their sin was full, and
the wrath came upon them to the utter-
most. O fearful results of abused mer-
cy! That very blessing which closed
the list of their high privileges, itself the
highest and noblest of them all, the com-
ing of Messiah as their own brother in
the flesh, turned through unbelief into
the heaviest curse. It was the knell of
their fondest hopes, the death-warrant that
sealed their ruin. Even before the Ro-
man eagles were seen mustering for the
bloody carnage, the eye of faith could
weep in secret places for their pride—the
spiritual desolation was begun. Already
Ichabod was written on their glory, and
the crown had fallen from the head of the
daughter of Zion.

But their spiritual fall was soon fol-
lowed by outward judgments. "The
people of the prince that shall come, shall
destroy the city, and the sanctuary."—
When nations forsake the God of their
mercies, sooner or later His sore judg-
ments will be sent against them. The
rulers who, in their counsels, reject and
crucify the truth of God, may look for
the scourge of famine, or the voice of the
trumpet and the alarm of war, to reprove
their ungodliness. O, why should Chris-
tians be found to palliate or justify the
sin, when Christ, the Truth, is rejected
and set aside on the high places of na-
tional power! as if our God were the
God of the valleys only, and not of the
mountains also! as if He were to be hon-
ored in the retreats of private and domes-
tic life, and had no claim to have His
word obeyed and revered in the coun-
sels of rulers, and on the throne of kings!
It was the rejection of Christ by the pub-
lic rulers of the Jews, which brought on
their national ruin. That precious cor-
ner stone was set at nought and refused
by the builders, and became the stum-
bling stone, upon which the people fell,
and were broken. A nation of fierce
countenance came against them from the
end of the earth, swift as the eagle flieth,

and regarded not the person of the old,
neither showed favor to the young. The
King sent his armies, and destroyed the
murderers of His Son, and burnt up their
city. And thus the warning of Isaiah
was a second time fulfilled against Jeru-
salem: "Her gates shall lament and
mourn; and she, being desolate, shall sit
on the ground."

And the end shall be with a flood.—

These words were doubly fulfilled in the
day of Judah's ruin. There was a flood
of ungodliness and violence among the
Jews themselves, such as had scarcely
been witnessed since the days of Noah.
This was soon followed by a flood of Di-
vine vengeance, and the desolation that
marked the footsteps of the Roman ar-
mies. That moral deluge swept away,
in one hour, the privileges and hopes of
two thousand years, the laws of Moses,
the covenant of their fathers, and the tem-
ple of their God, which He Himself had
solemnly abandoned. Their land had
seemed, for ages, the one green islet of
hope and peace in a stormy world: but
now the waves and billows of Divine
vengeance passed over it. No state, no
kingdom was now left in the whole earth,
to bear a public witness for the God of
heaven. The truth, driven out from its
former ark of refuge, had to wander as a
weary pilgrim through a waste of idola-
trous wickedness; and, like the dove,
could find no rest for the sole of her foot,
no settled home, or quiet resting-place,
among all the tribes and kingdoms of this
fallen world.

And until the end of the war desola-
tions are determined. These words are
commonly applied to the warfare of Ti-
tus, which brought on the fall of the city
and temple. But the end of that war
was only the beginning of the desolation.
The clause ought, therefore, to be ex-
plained in a wider sense. Between the
prince that was to come and fulfil the
judgment, or the Roman power, and Mes-
siah himself, the Prince of the host, there
was to be a long warfare, a spiritual con-
flict between the Church of Christ and
the Roman world. This war would
cease only when the seventh trumpet
should sound, and the kingdoms of this
world become the kingdoms of the Lord.
Till that day, Rome, whether Heathen,
Papal, or Infidel, would maintain a last-
ing conflict with the truth of Christ. Un-
til the end of this long warfare, desola-
tions are determined against the city and
sanctuary. Jerusalem must be trodden of
the Gentiles, until the times of the Gen-
tiles are fulfilled. Then, when Babylon
shall with great violence be cast down,
and be found no more, the determined desola-
tions will cease, and loud hallelujahs in
heaven will proclaim the return of mercy
to the mourners of Israel. The voice of
God will then go forth in accents of peace,
"Comfort ye, comfort ye my people, saith
your God. Speak ye comfortably to Jeru-
salem, and cry unto her, that her warfare
is accomplished, that her iniquity is par-
doned; for she hath received of the

Lord's hand double for all her sins!"—
Then, too, will all the promises of joy
and hope be fulfilled after the long desola-
tion. "For the Lord will comfort Zion,
He will comfort all her waste places; He
will make her wilderness as Eden, and
her desert as the garden of the Lord:
joy and gladness shall be found therein,
thanksgiving, and the voice of melody."

* * * * *

What, then, were the secret causes
of their grievous fall? How was it that
a nation, beloved of God, and so highly
favored, could sink into so deep a ruin?
In whatever light we view their sin, it
will furnish a warning and lesson to our-
selves.

First, let us see clearly that privileges,
long abused, must bring on heavy judg-
ments. They had been favored above
all nations, but these very mercies of God
had made them proud and careless.—
They boasted that they were Abraham's
seed, and said in their pride of heart,
"The temple of the Lord, the temple of
the Lord are we." But they took no
heed to tread in the steps, or do the works
of Abraham, nor to keep the Lord's tem-
ple clean from the pollutions of sin.—
Thus their table itself, loaded with privi-
leges, became a snare to them; they
were exalted to heaven, and yet were
cast down to hell. The repairs of their
temple, by Herod and others, were scarce-
ly finished, when the Roman ploughshare
passed over it, and not one stone was
left on another. Their spiritual pride
was at its height, when it plunged them
suddenly into utter ruin.

My brethren, have we nothing to learn
from this just severity of God? Just as
long as the interval, in the usual reckon-
ing, from the descent of Jacob to Egypt
till the fall of Jerusalem, so long is the
time from that fall of the Jews to the
present year. The privileges of the Gen-
tile Church have been greater than those
of Israel, and they have now continued
fully as long. But we have copied, alas!
too closely the sins of Israel. Are there
none to be found who exclaim, in a spirit
as proud as theirs, "The temple of the
Lord, the temple of the Lord are we?"
Spiritual pride may assume different forms.
Sometimes its language may be, We, we
only are the Catholic Church; and some-
times again, We, we only are the consist-
ent Protestants, the true Gospel and Bible
Christians. Blessed and holy titles are
all these, if only living fruits of faith bear
witness to their reality. But if these holy
names are only a covert for spiritual pride,
a pretext for envy and strife and bitter-
ness, and the works of the flesh, then be
sure that they are an abomination in the
sight of God. If, while we boast of catho-
licity, we are sectarian in spirit, and nar-
row-hearted to all beyond our own pale;
if we claim to be, more than others, Gos-
pel Christians, and still are lamentably
wanting in the spirit of grace, then may
we fear that the titles we assume, like the
Jews before us, may only turn to our
greater condemnation. Every privilege

we enjoy will aggravate our guilt, unless it quickens us in faith and real holiness. From him that hath not will be taken away even that which he seemeth to have; and all the various boasts of Gospel light, and Christian liberty, and apostolic order, will bear witness against us at the last, if they leave us with a barren heart, and a life unfruitful in the works of righteousness.

Let us be warned, then, my brethren, by this example of the Jews. Never let us be content to be hearers of God's word, unless we be doers also, nor boast of our privileges, when we should rather mourn that we have not improved them. As Christians, favored with richer grace than the saints of the Old Testament, let us strive to surpass them in love to God, in gentleness, meekness, and long suffering. As Protestants, let us not boast that we are free from outward idols, and vain traditions of men, but purge ourselves from the subtle idols of the heart, pride, covetousness, and worldly pleasure, and use our free liberty of access to the word of God, by searching deeply for truth as for hid treasures. As Churchmen, let us show that our love for apostolic order is true and genuine, by eminent forbearance, and love and affection, towards all who love the Lord Jesus in sincerity; knowing that this is the new commandment of Christ, repeated by His apostles, to love one another. If any are members of an Established Church, let them be careful that their hearts too may be established, not with meats and ceremonies, but with grace. If others belong to one which claims to be free, let them not be the slaves of strife and a bitter tongue, nor use their liberty for a cloak of maliciousness, but prove their freedom by the overflowing fulness of their Christian love. How many watchwords of spiritual warfare, now current in the Gentile Churches, may serve to condemn those who use them for vain boasting! "For as the body without the spirit is dead, so faith without works is dead also."—(To be continued.)

The Papacy and Protestantism.

(Continued from our last.)

It is impossible to deny that the polity of the Church of Rome is the very masterpiece of human wisdom. In truth, nothing but such a polity could, against such assaults, have borne up such doctrines. The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved it to such perfection, that among the contrivances of political abilities, it occupies the highest place. The stronger our conviction that reason and Scripture were decidedly on the side of Protestantism, the greater is the reluctant admiration with which we regard that system of tactics against which reason and Scripture were arrayed in vain.

If we went at large into this most interesting subject, we should fill volumes. We will, therefore, at present, advert to only one important part of the policy of the Church of Rome. She thoroughly understands, what no other Church has ever understood, how to deal with enthusiasts. In some sects—particularly in infant sects—enthusiasm is suffered to be rampant. In other sects—particularly in sects long established and richly endowed—it is regarded with aversion. The Catholic Church neither submits to enthusiasm, nor proscribes it, but uses it. She considers it as a great moving force, which in itself, like the muscular powers of a fine horse, is neither good nor evil, but which may be so directed as to produce great good or great evil; and she assumes the direction to herself. It would be absurd to run down a horse like a wolf. It would be still more absurd to let him run wild, breaking fences and

trampling down passengers. The rational course is to subjugate his will, without impairing his vigor—to teach him to obey the rein, and then to urge him to full speed. When once he knows his master, he is valuable in proportion to his strength and spirit. Just such has been the system of the Church of Rome with regard to enthusiasts. She knows that when religious feelings have obtained the complete empire of the mind, they impart a strange energy, that they raise men above the dominion of pain and pleasure, that obloquy becomes glory, that death itself is contemplated only as the beginning of a higher and happier life. She knows that a person in this state is no object of contempt. He may be vulgar, ignorant, visionary, extravagant; but he will do and suffer things which it is for her interest that somebody should do and suffer, yet from which calm and sober-minded men would shrink. She accordingly enlists him in her service, assigns to him some forlorn hope, in which intrepidity and impetuosity are more wanted than judgment and self-command, and sends him forth with her benedictions and her applause.

In England it not unfrequently happens that a tinker or a coal-heaver hears a sermon, or falls in with a tract, which alarms him about the state of his soul. If he be a man of excitable nerves and strong imagination, he thinks himself given over to the Evil Power. He doubts whether he has not committed the unpardonable sin. He imputes every wild fancy that springs up in his mind to the whisper of a fiend. His sleep is broken by dreams of the great judgment-seat, the open books, and the unquenchable fire. If, in order to escape from these vexing thoughts, he flies to amusement or to licentious indulgence, the delusive relief only makes his misery darker and more hopeless. At length a turn takes place. He is reconciled to his offended Maker. To borrow the fine imagery of one who had himself been thus tried, he emerges from the Valley of the Shadow of Death, from the dark land of gins and snares, of quagmires and precipices, of evil spirits and ravenous beasts. The sunshine is on his path. He ascends the Delectable Mountains, and catches from their summit a distant view of the shining city which is the end of his pilgrimage. Then arises in his mind a natural, and surely not a censurable desire, to impart to others the thoughts of which his own heart is full—to warn the careless, to comfort those who are troubled in spirit. The impulse which urges him to devote his whole life to the teaching of religion, is a strong passion in the guise of a duty. He exhorts his neighbors; and if he be a man of strong parts, he often does so with great effect. He pleads as if he were pleading for his life, with tears and pathetic gestures, and burning words; and he soon finds with delight, not perhaps wholly unmixed with the alloy of human infirmity, that his rude eloquence rouses and melts hearers who sleep very composedly while the rector preachers on the apostolical succession. Zeal for God, love for his fellow-creatures, pleasure in the exercise of his newly discovered powers, impel him to become a preacher. He has no quarrel with the establishment, no objection to its formularies, its government, or its vestments. He would gladly be admitted among its humblest ministers. But, admitted or rejected, his vocation is determined. His orders have come down to him, not through a long and doubtful series of Arian and Papist bishops, but direct from on high. His commission is the same that on the Mountain of Ascension was given to the Eleven. Nor will he, for lack of human credentials, spare to deliver the glorious message with which he is charged by the true Head of

the Church. For a man thus minded, there is within the pale of the establishment no place. He has been at no college; he cannot construe a Greek author, nor write a Latin theme; and he is told that, if he remains in the communion of the Church, he must do so as a hearer, and that, if he is resolved to be a teacher, he must begin by being a schismatic. His choice is soon made. He harangues on Tower Hill or in Smithfield. A congregation is formed. A license is obtained. A plain brick building, with a desk and benches, is run up, and named Ebenezer or Bethel. In a few weeks the Church has lost for ever a hundred families, not one of which entertained the least scruple about her articles, her liturgy, her government, or her ceremonies.

Far different is the policy of Rome. The ignorant enthusiast, whom the Anglican Church makes an enemy, and, whatever the learned and polite may think, a most dangerous enemy, the Catholic Church makes a champion. She bids him nurse his beard, covers him with a gown and hood of coarse dark stuff, ties a rope round his waist, and sends him forth to teach in her name. He costs her nothing. He takes not a ducat away from the beneficed clergy. He lives by the alms of those who respect his spiritual character, and are grateful for his instructions. He preaches, not exactly in the style of Massillon, but in a way which moves the passions of uneducated hearers; and all his influence is employed to strengthen the Church of which he is a minister. To that Church he becomes as strongly attached as any of the cardinals, whose scarlet carriages and liveries crowd the entrance of the palace on the Quirinal. In this way the Church of Rome unites in herself all the strength of dissent. With the utmost pomp of a dominant hierarchy above, she has all the energy of the voluntary system below. It would be easy to mention very recent instances in which the hearts of hundreds of thousands, estranged from her by selfishness, sloth, and cowardice of the beneficed clergy, have been brought back by the zeal of the begging friars.

Even for female agency there is a place in her system. To devout women she assigns spiritual functions, dignities, and magistracies. In our country, if a noble lady is moved by more than ordinary zeal for the propagation of religion, the chance is, that though she may disapprove of no one doctrine or ceremony of the Established Church, she will end by giving her name to a new schism. If a pious and benevolent woman enters the cells of a prison, to pray with the most unhappy and degraded of her own sex, she does so without any authority from the Church. No line of action is traced out for her; and it is well if the Ordinary does not complain of her intrusion, and if the Bishop does not shake his head at such irregular benevolence. At Rome, the Countess of Huntingdon would have a place in the calendar as St. Selina, and Mrs. Fry would be foundress and first Superior of the Blessed Order of Sisters of the Jails.

Place Ignatius Loyola at Oxford. He is certain to become the head of a formidable secession. Place John Wesley at Rome. He is certain to be the first General of a new society devoted to the interests and honor of the Church. Place St. Theresa in London. Her restless enthusiasm ferments into madness, not untinged with craft. She becomes the prophetess, the mother of the faithful, holds disputations with the devil, issues sealed pardons to her adorers, and lies in of the Shiloh. Place Joanna Southcote at Rome. She founds an order of barefooted Carmelites, every one of whom is ready to suffer martyrdom for the Church;—a solemn service is consecrated to her

memory:—and her statue, placed over the holy water, strikes the eye of every stranger who enters St. Peter's.

We have dwelt long on this subject, because we believe, that of the many causes to which the Church of Rome owed her safety and her triumph at the close of the sixteenth century, the chief was the profound policy with which she used the fanaticism of such persons as St. Ignatius and St. Theresa.—(To be continued.)

The Great Battle-field.

This world is a theatre of conflict. For nearly six thousand years the contest has been going on between opposing forces. Such a conflict is, doubtless, an anomaly in the history of all other worlds. The character and relations of the combatants are such as angels might weep over. Memorable scenes have been witnessed—scenes never to be forgotten in the history of man, while time lasts or eternity endures. The consequences to all concerned deeply affect the destiny of man, and stretch away onward beyond the issues of the final judgment. From all periods in the coming future, this world will be looked back upon as the great battle-field of the universe—as the theatre of a strange and unnatural conflict between man and man—between hostile and contending nations, by a race of beings in rebellion against their rightful sovereign.

Few spots are visited with more thrilling interest, or longer remembered, than the spot where once was fought some memorable battle. The mountains of Gilboa, the plains of Marathon, and the fields of Waterloo, will be remembered and celebrated while the world stands. Those renowned fields were once the scene of terrible conflict. They were strewn with the dying and the dead, who, by thousands, passed in a moment for ever beyond the din of battle into the deep, profound and awful solitudes of eternity. What a change, what a transition for moral and accountable beings, from the rage, and strife, and noise of battle, to the bar of God! What a horrid business is war among mortal men, and what a melancholy spectacle to angels is the nature and results of any great battle!

But it is not the mere conflict of contending armies strewing the fields with the slain, and filling the air with the groans of the dying, terrible as it is, that will render this world memorable as a battle-field in the eyes of the universe. It is rather that mighty, moral conflict between the Lord of Hosts and his rebellious subjects, that will for ever excite the astonishment of other worlds. Never before did the universe behold such an array of contending forces. The King of kings, leading forth the armies of heaven, and all the faithful on earth, on the one hand; and on the other, the Prince of the power of the air, having under his banner the hosts of apostate angels—an army of wicked men and devils. This army of the aliens have pitched their tents all over this fallen world. Out of their camps have come, for ages past, these visible and invisible enemies of God, to make war upon the interests and subjects of Jehovah's kingdom. There has been a wonderful unity of design in all their movements, indicating that both fallen angels and wicked men are under the direction and command of one mighty leader and presiding spirit, the Prince of Darkness. There is no other way of accounting for the prolonged, and determined, and united hostility of wicked men from age to age, than their allegiance to the Prince of the power of the air. In all countries, and among all nations, the same spirit is manifested. Various and memorable have been the con-

flicts of these contending armies in ages past. Sometimes there has been a mighty gathering and combination of forces by the Prince of Darkness, and a terrible onset been made upon the camp of the saints. At one period ten memorable battles or persecutions followed each other in rapid succession, in which the enemy employed the sword, fire, and faggot, but the soldiers of the cross increased faster than they fell. To fall in conflict with the powers of darkness, is to gain a victory and a crown. Innumerable have been the struggles and the conflicts between the friends and foes of God from ancient times till now. In these modern days, the Prince of Darkness seems to have been studying a new system of tactics, and preparing for a new and more determined onset, "knowing that he hath but a short time." The crisis seems to approach. The times are ominous.—There is a noise and a movement in the camp of the enemy. Their great leader is summoning his forces to gird up themselves for the battle. The Jesuits are busy in all parts of the world enlisting recruits, and tempting all who are of doubtful allegiance, and carrying out the grand designs of their great leader. They have been successful. The advocates of forms, and ceremonies, and ancient rites, have lent a ready ear to overtures for a friendly alliance, and have manifested a willingness to go over to the enemy's camp, which has surprised and alarmed half of Christendom. Some famed leaders have bridged the gulf between Protestantism and Romanism, and taken up their line of march, it is said, for the camp of Antichrist. It is not strange; they were not true men. Others there are, who seem to be looking wistfully in the same direction. These signs of the times are not to be mistaken. They are ominous of a coming crisis. And one sign, not the least ominous, is the divisions, and alienations, and conflicts in one small camp among those who claim to be of indispensable importance to the grand army of Israel. They are not ready for the battle. They have no leader.

The times require true men, and men of unflinching courage. The watchword is already sounding forth, "Who is on the Lord's side; who?" It is time for every man to gird on his armor anew, and to know on whose side he is, and come out and be separate. There is a great battle to be fought. The final and decisive conflict for the mastery is coming on between truth and error, between sin and holiness, between the hosts of heaven and the armies of the aliens. The result of the battle cannot be doubtful. The Captain of our salvation has the resources of the universe at his command, and can summon at any moment more than twelve legions of angels. But the visible battle is to be fought by human instrumentality; not with carnal weapons, but with the sword of the Spirit, which is the word of God. And though, on the other hand, the terrible weapons of the flame, and faggot, and persecution, may be resorted to by the enemy, as doubtless they will, yet must the soldiers of the cross stand firm at their posts, and having done all, to stand. When the battle is over, as it soon will be, there is a sceptre and a crown of reward in reserve for all who fall on the field, or remain faithful to the end. But a terrible overthrow awaits all who are found fighting against God, and opposing the redemption of this world, which has been redeemed by the blood of Christ, and belongs to him.—*N. Y. Evangelist.*

Drop of Honey from the Rock Christ.

The following is written in an antiquated style, being more than an hundred years old, but it will nevertheless be found sweet and refreshing to the believer; it

contains the very best advice that can be given to sinners.

Reader, a word of advice to my own heart and thine. Thou art a professor, and partake of all ordinances, thou dost well, they are glorious privileges. But if thou hast not the blood of Christ at the root of thy profession, it will wither, and prove but painted pageantry to go to hell in. If thou retain guilt and self-righteousness under it, those vipers will eat out all the vitals of it at length. Try and examine with the greatest strictness every day, what bottom thy profession and the hope of thy glory is built upon; whether it was laid by the hand of Christ; if not, it will never be able to endure the storm that must come against it. Satan will throw it all down, and great will be the fall thereof; (Matt. 7:27.) Glorious professor, thou shalt be winnowed; every rein of thy profession will be tried to purpose. 'Tis terrible to have it all come tumbling down, and to find nothing but it to bottom upon. Soaring professor, see to thy waxen wings betimes, which will melt with the heat of temptations. What a misery is it, to trade much, and break at length, and have no stock, no foundation laid for eternity, in thy soul. Gifted professor, look there be not a worm at the root, that will spoil all thy fine gourd, and make it die about thee in a day of scorplings.—Look over thy soul daily, and ask, Where is the blood of Christ to be seen upon my soul? What righteousness is it that I stand upon to be saved? Have I got off all my self-righteousness? Many eminent professors have come at length to cry out, in the sight of the ruin of all their duties, "Undone, undone to all eternity."

Consider, the greatest sins may be hid under the greatest duties, and the greatest terrors. See that the wound which sin hath made in thy soul be perfectly cured by the blood of Christ, not skinned over with duties, humblings, enlargements, &c. Apply what thou wilt besides the blood of Christ, it will poison the sore. Thou wilt find that sin was never mortified truly; that thou hast not seen Christ bleeding for thee on the cross; nothing can kill it, but the beholding of Christ's righteousness. Nature can afford no balsam fit for soul-cure. Healing from duty, and not from Christ, is the most desperate disease; poor ragged nature, with all its highest improvements, can never spin a garment fine enough and without spot to cover the soul's nakedness. Nothing can fit the soul for that use, but Christ's perfect righteousness. Whatsoever is of nature's spinning, must be all unravelled, before the righteousness of Christ can be put on. Whatsoever is of nature's putting on, Satan will come and plunder it every rag away, and leave the soul naked and open to the wrath of God. All that nature can do, will never rake up the least drachm of grace, that can mortify sin, or look Christ in the face one day.

Thou art a professor—goest on hearing, praying, and receiving, yet miserable mayest thou be. Look about thee; didst thou ever yet see Christ to this day in distinction from all other excellencies and righteousness in the world, and all of them falling before the majesty of his love and grace? (Isa. 2:17.) If thou hast seen pure grace, pure righteousness in him every way infinite, far exceeding all sin and misery. If thou hast seen Christ, thou canst trample upon all the righteousness of men and angels so as to bring thee into acceptance with God. If thou hast seen Christ, thou wouldst not do a duty without him for ten thousand worlds; (1 Cor. 2:2.) If ever thou sawest Christ, thou sawest him a Rock, higher than self-righteousness, Satan and sin; (Ps. 61:2); and this Rock doth follow thee; (1 Cor. 10:4); and there will be a

continual dropping of honey and grace out of that Rock to satisfy thee; (Ps. 81:16.) Examine, if ever thou hast beheld Christ as the only begotten of the Father, full of grace and truth; (John 1:14, 16, 17.) Be sure thou art come to Christ, that thou standest upon the Rock of Ages, hast answered to his calls to thy soul, hast closed with him for justification.

Men talk bravely of believing—whilst whole and sound, few know it. Christ is the mystery of the Scripture; grace the mystery of Christ. Believing is the most wonderful thing in the world. Put any thing of thine own to it, and thou spoilest it; Christ will not so much as look at it for believing. When thou believest and comest to Christ, thou must leave behind thee thine own righteousness, and bring nothing but thy sin. O, that is hard. Leave behind all thy holiness, sanctification, duties, humblings, &c., and bring nothing but thy wants and miseries, else Christ is not fit for thee, nor thou for Christ. Christ will be a Redeemer and Mediator, and thou must be an undone sinner, or Christ and thou wilt never agree; it is the hardest thing in the world to take Christ alone for righteousness: that is to acknowledge him Christ. Join any thing to him of thy own, and thou dost unchrist him.—Whatever comes in when thou goest to God for acceptance besides Christ, call it Antichrist—bid it be gone; make only Christ's righteousness triumphant. All besides that is Babylon, which must fall if Christ stand, and thou shalt rejoice in the day of the fall thereof; (Isa. 1:10-12.) Christ alone did tread the wine-press, and there was none with him; (Isa. 63:3.) If thou join anything to Christ, Christ will trample upon it in fury and anger, and stain his raiment with the blood thereof. Thou thinkest it easy to believe; was ever thy faith tried with an hour of temptations, and a thorough sight of sin? Was it ever put to grapple with Satan, and the wrath of God lying upon the conscience? when thou wast in the mouth of hell and the grave, then did God show thee Christ a ransom, a righteousness, &c. Then couldst thou say, "Oh, I see grace enough in Christ;" thou mayest say that which is the biggest word in the world, *thou believest*. Untried faith is uncertain faith.

To believing, there must be a clear conviction of sin, and the merits of the blood of Christ, and of Christ's willingness to save upon this consideration merely, that thou art a sinner; things all harder than to make a world. All the power in nature cannot get up so high in a storm of sin and guilt as really to believe there is any grace, any willingness in Christ to save. When Satan chargeth sin upon the conscience, then for the soul to charge it upon Christ, that is gospel-like. That is to make him Christ, he serves for that use. To accept Christ's righteousness alone, his blood alone for salvation, that is the sum of the gospel. When the soul in all duties and distresses can say, nothing but Christ, Christ alone, for righteousness, justification, sanctification, redemption; (1 Cor. 1:30); not humblings, not duties, not graces, &c., that soul hath got above the reach of the billows.

The Sower.

I am now going to tell a story which Jesus told to a great many people, when he was on earth.

One day there went out a sower to sow some seed. And as he was throwing the seed about, some fell by the wayside on the hard ground, and the birds came and ate part of it up, and the people trod upon the rest. And as he went on sowing, some more fell on the stony ground, where there was not much earth, or soil; and though the seed very soon sprang up, yet, when the sun began to shine, it was too hot for the seed; because it had very

little root, it all withered away and died. Some fell on ground where there were thorns and briars, and when the seed sprang up, the thorns and briars choked it, so that there was not room for the seed to grow. It did not bear any good fruit. But other seed fell upon good ground, that was neither trodden down, nor was the soil stony, nor thorny; and the seed sprang up, and grew, and brought forth a great deal of fruit indeed.

Now, my children, these different sorts of ground, mean different sorts of hearts. There was hard ground, and stony ground, and thorny ground, and good ground, and you see what became of the seed when it fell upon the different sorts of ground.—And so there are different sorts of hearts; some hard, some stony, some thorny, some good. The word of God is like the seed which is sown, and those who preach or talk about the word of God, are like the sower. I am like the sower now, and what I am telling you is like the seed.—Some seed fell upon the wayside, and the birds came and ate it. And thus, sometimes, when ministers and teachers are telling people about the Bible, and the things they must do to be saved, they do not care about what they say. They do not pray to God that they may think about what they hear, and that they may get good from what they hear; so the devil comes and takes away the word that was sown in their hearts. When you go home, you must pray to God to make you do those good things you hear about, and then the devil will not be able to take away the word from you.

And some seed fell upon stony ground, and because there was very little soil, it soon sprang up, and then died. And so children are often pleased with what they hear, and think they will be good children. And they go home, and tell their mothers they mean never to be naughty again, but they forget that they are poor weak children, and can do nothing good, unless God help them. They look to themselves, and think they can be good. But they forget that God must help them, and God must give them his Holy Spirit, before they can do anything to please him. They must pray to God, to give them strength, that the word which is sown in their hearts may take root and remain there.

And other seed fell among thorns, and the thorns choked it, so that it could not grow. Now some who hear the word, and listen very attentively, go away, and are not better for what they have heard. Their school-fellows beg them to do naughty things, and they do them.—They hear others telling lies, and calling bad names, and saying wicked words, and they do the same; or perhaps they like the company of naughty children who do not fear God. How can the seed grow when there are all these thorns to choke it?

And other seed fell upon good ground, and brought forth a great deal of fruit.—Do you wish for good hearts, that the word may spring up in your heart, and bring forth the fruit of goodness, and meekness, and humility, and love to God? Then you must pray to God to give you his grace, to soften your hearts, to water them with his Spirit, as he softens and waters the ground to make the seed grow, so that the word which is sown in your heart may spring up and bring forth fruit. We shall soon know whether the seed has been sown in good hearts. We shall see you trying to be good children, and leaving off wicked ways and wicked habits. If the heart is not prepared by grace, and softened by the Spirit, the word we hear will never do us any good. But if we go to God and ask for new hearts, hearts that have been washed with Jesus' blood, then what we hear or read will do us good. O that all our

hearts may be like good ground, that the seed which is sown may bring forth much fruit!

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, DECEMBER 9, 1846.

State of the Dead, &c.

REPLY TO "QUESTIONS ANSWERED," BY ELDER IRA BOWLES.

(Continued from our last.)

You say we may take the circumstance of the rich man and Lazarus which we will,—as literal, or a parable, it makes no difference. I agree with you in part—as far as it shows the great contrast between the future state of the righteous and the wicked. This is the best that I can do with it, and it is the best that I have ever seen any person do with it, and, sir, I think you cannot do better with it. You may explain it in any manner, and undertake to make every part bear, you will make one part of your explanation clash with another. Notwithstanding so many have resorted to this text, to prove the conscious state of the righteous in happiness, and the wicked in torment, there is not one word in the whole circumstance of the rich man and Lazarus that is positive proof of the conscious state of the dead, either saint or sinner. Neither have I seen one text in the Bible, that proves the sentiment positively. And all who believe that a man's body can be dead, and in the grave, or returned to dust, and at the same time his soul be alive and in a conscious state, their faith stands on the opinions of men, without one positive thus saith the Lord. [Note 3.]

The phrases, conscious state of the dead from death to the resurrection, immortal soul, never dying soul, deathless spirit, the eternal conscious state of the wicked, are not found between the lids of the Bible. Now if those phrases are truth, it seems strange that God did not so much as once name them among all the inspired writers, when at the same time he has made mention of many other things of much less magnitude. [Note 4.]

2d. I will notice your answer to the fourth question, in relation to the second death.—You say, or give me to understand, that the second death does not extinguish life, for they have no life; they are dead, they have no life to extinguish. If you are correct on this subject, and the second death is what you represent it to be, the wicked have no reason to fear the second death, for they never can have any part in it, unless they first have a moral resurrection. For you argue that the wicked are now dead in trespasses and sins. This is true; your argument shows the second like the first. This is also true. If the first death was moral, the second must be. It is a fact, then, that the wicked are now in possession of what you call the second death. You furthermore say, that which does not exist cannot be put out. Very true. Then if the wicked continue in sin until the end, the second death will have no power on them, according to your own showing. [Note 5.]

Once more; you say that Adam was not unconscious when he had died. We will look at this; did he die the death pronounced upon him? If so, what was that death?—This is a question of great importance, and should be correctly answered. I will try to answer it. Whatever death it was that God pronounced upon Adam and his posterity for sin, he has promised a resurrection from the same, and this is all the resurrection that God has promised to man. And if that death was moral, then the resurrection must be moral also; if so, we must on the ground of reason believe that all men will have salvation. This is the doctrine you have brought to view in your answers. A moral or spiritual death, and a moral or spiritual resurrection; then a moral or spiritual coming of Christ the second time to affect this resurrection. I see no way to avoid this conclusion, if you are correct. [Note 6.]—(To be continued.)

Note 3.—In your opinion it does. We claim to have positive Bible declaration to the contrary. The case just referred to is one instance of it.

Note 4.—It is true those terms are not used in the Bible. Neither are the terms

second advent, extinction of being, unconscious state of the dead, cessation of being of the wicked, happiness of the righteous, and ten thousand other terms, the truth or falsity of which are not affected by that fact. When principles are settled by the Bible, it is proper to speak of them in other and corresponding terms. Thus we speak of the second advent, in distinction from the first advent, although neither of those expressions are found in the Bible. When we converse with those who deny the primitive and original import of the language used, we have to use terms not found in the Bible, in order to be understood. For if we used Scriptural terms exclusively, it would not be known whether we used the terms according to their original signification, or gave to them the exclusive modern signification, which those do who believe the doctrine of annihilation. When we were at the Albany Conference, we drew up and offered a resolution, which was unanimously adopted as one of the declarations of principles, affirming, that the righteous do not receive their crown at death, nor before the resurrection, &c. After it passed, a brother came to us and congratulated us on the manner in which it passed, thinking it favored the annihilation doctrine. But we showed him it had not the most remote allusion to that. When we use the term annihilation, we do not use it improperly; we use it because we can find no other word that expresses the idea. We know that some take offence at its use, and claim that it is of infidel origin, and that nothing can be annihilated. Infidels also claim that nothing can be annihilated; but all who believe God made all things out of nothing, must believe that He can reduce all things again to a state of nothingness.—Whether he will or not, is another question.

What is annihilation? The annihilation of anything, is the cessation of its being, and not of the particles of which it is composed. The desk on which I am writing may be reduced to ashes. It is then no longer a desk. The desk is annihilated. It can no more be. The particles of which it was composed are still in being, and can enter into new combinations. So with the wicked; if they shall ever cease to be, they will be annihilated.—The particles which composed their bodies will not be. Those who thus believe of the wicked, believe of their final state as the French Infidels believed of all men. No offence should therefore be taken at the use of the word, on account of its having been used by infidels; because it is the only single word that can express the idea. If we believed that view, we should have no objection whatever to the use of the word, and should be driven to its use in expressing our belief; for if we should say the wicked will perish, will be destroyed, &c., all who hold to the original import of those terms, as they were used by the translators, would suppose we asserted, in opposition to Universalism, that the wicked would "go away into everlasting punishment." But if we should say we believed they would be annihilated, all would understand us alike.

Note 5.—Those inferences are the result of misconceiving the import of our language. We nowhere argued that the first, or second death, was moral. Every philologist would understand us, when speaking of the life which the wicked had not; that we were speaking of the life which is brought to view in the Bible, and which is to be the portion of the righteous: and not of their animal existence. They can be destitute of this life, and not yet have suffered the second death; neither to suffer it would it require a moral, or any resurrection whatever. The assumption that if the wicked continue in sin

until the end,—if they are destitute of the life and immortality brought to light in the gospel—that they cannot die, is a perfect *petiti principii*—a begging of the question—the result of wrong inferences from misconceived premises.

Note 6.—If we were told what is meant by a moral or spiritual death, we could better understand this: but as these are not Bible terms, and as we never use them in speaking of Adam's death, we shall have to suppose he means a departure from communion with God. We never use the term moral or spiritual death, in speaking of the physical change that passed on the body of Adam in the moment of his eating the forbidden fruit. Nor is this a change from which God has promised a resurrection to the life that Adam lost, to all who died his death. When Paul says that as in Adam all died, even so in Christ shall all be made alive, all who are familiar with the Bible know that he was not alluding to the wicked, but merely to the righteous—to Christ the first fruits, and afterwards they who are Christ's at his coming. There is nothing here said of the wicked. What death did the righteous die in Adam, from which they are to be made alive at Christ's coming? It is certainly not a spiritual death; for they will all before then have been spiritually made alive in Christ Jesus. It cannot be the subsequent death which those have died who sleep in Jesus; for notwithstanding the apostle affirms that we all died in Adam, he none the less affirms that we shall not all sleep. The making alive, therefore, cannot be the mere resurrecting of the mortal body, nor our restoration to God's favor; but it must be the change which will pass on all the righteous in the twinkling of an eye—not only on the dead, but on the living, which will restore them back from the consequences of the death that all the righteous died in Adam, from which all who are Christ's will be made alive at his coming. Now as all the righteous died in Adam, as they will not all sleep, and will all be made alive at Christ's coming—whether waking or sleeping, it follows that the death they died in Adam was the death he died in the day he ate of the forbidden fruit, and not the subsequent decomposition of the body, which was afterwards added; but which some who died in Adam will not be subjected to.

Glorying in their Shame.

We were sitting in our sanctum a few days ago, and heard an inquiry in the room adjoining, for two copies of our paper of Oct. 7, containing an article on the "State of the Churches."—"That article," said the inquirer, "is worth five hundred dollars." So high an estimate upon this article brought us to the door, when the aforesaid personage, turning to us, exclaimed, with the most evident delight: "The spirit of God has left the churches, and he won't come back, no, he won't come back." "Ah, friend," said we, "don't be so certain of that." "Why," he replied with look and tones of even greater pleasure, "God says he won't come back.—You've confessed that the Spirit of God is gone from the Baptist Churches—the Christian Intelligencer has confessed that he is gone from the Dutch Reformed Churches, and the Presbyterians have confessed that he is gone from their churches, and he won't come back." And away went the poor dupe of Miller, Himes & Co., (these, at least, were the marks of his being their disciple,) exulting that the Spirit of God was withdrawn from the churches, and would not come back. Such are men claiming all the piety which remains on earth—not weeping over what they deem a forsaken church, as Christ wept over Jerusalem, but rejoicing in the abandonment! No other evidence is needed that their delusion is of the devil, and that they do his lusts. —N. Y. Baptist Recorder.

The above was sent to us by a correspondent, (we not being favored with an exchange with the "Recorder,") and deserves a word in reply.—We have too often noticed a spirit of exultation over the low state of religion in the churches, which has denoted anything but a Christian spirit on the part of those who have indulged in it. It can

be no gratification to any lover of the Savior to witness a declension of religion anywhere; and the fact that those among whom the declension exists are opposed to us in sentiment, or unjust in opposing our position, can be no justification for rejoicing over their degeneracy. The truly godly man will feel like shedding tears over the evidence of the withdrawal of God's Holy Spirit from any man, or body of men. If he loves his neighbor as himself, he will not be satisfied with a personal reception of a good which is freely offered for the acceptance of all; but will do all in his power to bring others to a saving knowledge of the truth. Nor will his love for others be restricted to the narrow circle of those of his own faith. His affections will extend to all of every name and clime, of every faith and creed.

Some suppose that if they love those who love them, they do all that is required of them. Let them remember, that the Savior has asked of such, "What reward have ye?" "What do ye more than others?" "Do not even the Pharisees the same?" We are, therefore, to love those who love us not,—to return love for hatred, and kind words for bitter revilings. Instead of exulting over the confessions of the churches, we should rather, as commanded in the 1st of Joel,—"gird up ourselves and lament—lie all night in sackcloth; because the meat offering and the drink offering is withholden from the house of our God. We should sanctify a fast, call a solemn assembly, gather the elders, and all the inhabitants of the land into the house of the Lord our God; and cry unto the Lord. Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.—We should gather the people, sanctify the congregation, and weep between the porch and the altar, saying, Spare thy people, O Lord, and give not thy heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, Where is their God? He who can exult over the withdrawal of God's favor from any soul, shows that he is destitute of that grace, which would cause him to seek another's good before he would his own.

The "Recorder," however, ought to know that those who exult over the state of the churches, have no more sympathy for "Miller, Himes, & Co." than they have for the churches. The "Recorder" was doubtless ignorant of their relation to them, or they would not have classed them together, and thus spoken falsely of us.

The Swedenborg Library.

We have just received the 31st No. of this work, edited by Prof. Bush, with the following sentence marked for our particular notice. Speaking of the seeing of spirits, he expresses his disbelief "that a disembodied spirit, or angel, was ever seen by mortal eye," and claims they are only seen by an inward one, as "Elisha's servant saw the mountain encompassed by chariots and horses." He then adds in a note:—

"The argument applies, *a fortiori*, with tenfold greater force to the impracticability of beholding the glorified body of our Lord with the natural eye. How groundless the conceit of the appearance to mortal view of that body at the Second Advent! The 'every eye' that is to see him is the internal, or spiritual eye, which is to see him as spiritually, and not corporally revealed." (p. 226.)

However true the above may be with regard to seeing spirits, it can be no argument against the personality of the second advent. For we are told, the same Jesus who ascended is to so come again in like manner. The Jesus who ascended, is the one who was raised from the dead, with the print of the nails still visible in his hands and feet, and the mark of the spear in his side. That Jesus demonstrated his personality by the marks of his crucifixion, by the submission of his flesh and bones to the handling of his disciples—with the declaration, that a spirit had not flesh and bones as they saw him. That Jesus was seen by above 500 at one time, and is to so come in like manner as he was seen to ascend into heaven.—It matters not whether a spirit can be seen by the natural eye or not. We have the declaration of the Savior, that he was not a spirit; and of the angels, that the same who ascended will descend in like manner. Therefore, if the natural eye cannot behold a spirit, it does not follow but that the second advent of the Savior will be personal and visible,—a reality.

Correspondence of the English Mission.

NUMBER XXIII.

PRO. HUTCHINSON'S REPORT FROM SCOTLAND.
Interesting Inscription—Jedburgh—Coldstream—An
Advent Preacher—Kelso—Edinburgh.

I have concluded my labors for the present in Scotland. I will give the sequel of my "Journal," but shall not go into particulars, as I have done before.

My last ended with my labors in Selkirk. In journeying from that place (Tuesday, Oct. 13,) to Jedburgh, I passed the residence of Sir Walter Scott; and having a few moments to spare, I went through its various apartments, which furnish proof that he aimed at being great in this world. I gave papers on "The World to Come" to those who are in charge of this splendid mansion. I then went to Melrose, and having about half an hour to wait for the stage-coach, I turned aside to see the Abbey, built in the reign of David I., in the 12th century. My spirits were much refreshed in observing the following golden sentence, in Latin, on one of its walls—*"WHEN JESUS COMES THE SHADOWS WILL FLEE."* Some, it would seem, had purer light in the dark ages, than many have in these days of boasted light. I adopt the above sentence as a motto. I handed the keeper one of my books on "The Kingdom of God," telling him that it was all about "When Jesus comes the shadows will flee."

JEDBURGH.—Here I commenced a course of lectures on the evening of the same day, and continued over the following Sabbath.—The Hall hired for me was large, and about five hundred were present. I was invited to this place by a leading member of the Free Church. The following extract of a letter he wrote me, after leaving, will give an idea of the impression created:—

"I feel somewhat like one who has lost a dear departed friend since you left. A vacuum, a something empty, has succeeded in my mind, which nothing but Christ and his blessed kingdom can fill. Your visit to this place has had a most beneficial and salutary influence upon my mind, as well as the minds of many others, which result, I trust, will never fade away. And may its blessed effects be seen on that great day when the Chief Shepherd shall appear, and give us each our crown of glory, which fadeth not away."

Mr. Parves, the minister of the Free Church in Jedburgh, holds the pre-millennial Advent; but in consequence of his refusing to publish my appointment on the Sabbath previous to my going, I did not see it my duty to call upon him, as it would have looked like making the truth go upon its knees.—The same letter says concerning the matter:—

"I saw Mr. Parves to day; he regrets much not seeing you; nothing but ill health prevented his coming to hear you. He expected every day to see you at his house, when he would have explained his reasons for not publishing your bill on the Sabbath. However, should you ever visit Jedburgh again, as I expect you will, should time continue, (but need I say I hope it will not!) he hopes to see you in person. He bade me, the first time I wrote you, to endeavor to remove any false impression which may have obtained a place in your mind in regard to him."

COLDSTREAM.—I arrived at this place on Monday, 19th Oct. It is in the vicinity of the Tweed, famous for its legends and its beautiful scenery. On the following evening, I commenced a series of lectures in the "Evangelical Union" Chapel, and continued till Sabbath at noon. I was invited to Coldstream by the Church bearing the above name. The preacher's house was my home. He has received the Advent faith fully. He is a man who had a situation under Earl Home, who resides in the vicinity, but he lost it because he would hold meetings and preach to the people during his spare time. He is a precious man. His people are truly

devoted to God, and many of them have embraced "the faith which we preach," and the others, with a few exceptions, are interested in the question. The fruit will not be lost in that place.

KELSO.—By request of one of the deacons of the Free Church, I lectured in this beautiful town on the Sabbath evening, 25th Oct. We engaged the large Assembly Room, in the principal Hotel, which holds about eight hundred. It was full of all classes, among whom were ministers, editors, &c. &c. I gave a general view of the field of prophecy, and I think a good impression was made.—Many expressed a regret that I could not remain longer. I may state one objection which was raised. After I had done, a gentleman came to me and said, "I am pleased with your delineations, but I think there must be more rail-roads before the Lord comes." I replied, "Your objection is like one I have often heard urged in America, viz., that all the waste lands must be cultivated before the Lord can come." Also a man said, "The kingdom is nothing without the preparation." I answered, "And the preparation is nothing without the kingdom." Mr. Bonner, minister of the Free Church, holds the pre-millennial Advent, but he was out of town.

EDINBURGH.—I came from Kelso to this "City of Palaces" on Monday, the 26th, and though I found an opening, yet I could not occupy it, as my time had come to leave for Liverpool. I remained over night with Mr. Scott, who has written much in vindication of the pre-millennial Advent. He gave me his works, and treated me with much hospitality. I engaged a Hall, which I design to use should Providence permit my return to Scotland, which I much desire.

I have been about eight weeks in Scotland, and never could I look with more pleasure on my labors in the same amount of time. On an average, I have lectured nearly once every day, besides conversing from morning till night. The Lord has given me much fruit. Some preachers have embraced this faith, many Christians, and some converted to Christ. In short, a fire has been kindled in Scotland, which will not go out. "Not unto us, O Lord, not unto us, but unto thy name give glory for thy mercy and for thy truth's sake." Bro. Brown's short visit to Scotland had a very salutary effect. May the fruit of our united labor be seen in the day of Christ.

EDINBURGH (Scotland), Oct. 22, 1846.

Henley-on-Thames—Baptism—Lectures in London—Iron of the Papists—Papal Persecutions in Madeira—Interviews in London—Slavery.

By the hasty note written you from Hawick, you learned that we were laboring apart from each other, though each of us are seeking the same end. Bro. Hutchinson left us in London for this part of the kingdom, where he has been laboring with success. We have heard of his fame wherever we have been. Bro. Himes and Brown separated at Birmingham, to meet again in Liverpool by the 31st inst. The former has sent us a sketch of his labors since that time, which we here transcribe.

"I went to London again on the 5th, to make arrangements for getting out the fourth No. of the 'Herald' on the day following I went to Henley-on-Thames, and baptized, and lectured in the evening. At the water-side on the banks of the Thames, we had a pleasant time. Had it been more public, we should have had crowds to witness the celebration of this heaven-appointed ordinance. In the evening, our little place of worship was filled with attentive hearers, and good was done at least to some. Gold would not procure a public Hall in Henley in which to preach the kingdom of God at hand, though there are very many in that town who every

week repeat from their prayer-books, 'Thy kingdom come!' So, for the present, the friends of the kingdom there must struggle on, until the door may be opened for a more general movement. There are some choice souls in H. who will not yield or abandon the truth. On my return to London, we found that a few brethren had obtained a place for holding meetings, and they desired me to devote as much of my time as I could in lecturing while in town. Accordingly, on Lord's day (11th), I gave two lectures in the Milton-street Institute, to large audiences. In the evening, by request, I spoke on the subject of the present growth of Popery, as a fulfillment of prophecy. The Papists were in attendance in large numbers. I had not proceeded far, before some of them began to interrupt me; these interruptions continued, at intervals, until about the middle of the service, when they outraged all order and decency by their threats, and vulgar and malicious expressions, and finally succeeded in breaking up the meeting. The Beast is truly waxing bold in this great emporium of Protestant England. This is not the first time that the same spirit has disturbed our meetings. The Man of Sin is giving his followers not only a spirit of unrivalled proselytism, but also of the proscription of Protestants—the wresting from us of our common rights, and the subjugation of us under their feet.—All that Popery wants, in order to re-enact the scenes of the past, is a public sentiment, that will tolerate its claims, and wink at its aggressions upon the rights and liberties of men. As its last, dying effort, it now seeks the extinction of liberty, and the establishment of despotism. And we have facts, which will be given hereafter, that will demonstrate the great success of its present unparalleled efforts. Here is one of them:—

PERSECUTION IN MADEIRA.

Dear Sir:—A letter which I have received this morning from Madeira, brings the intelligence that the Church of native converts in that island is completely broken up, and being scattered in fragments upon distant shores. The harassing persecution carried on there against God's people by the Man of Sin, and which has recently burst forth with so much violence, has compelled them to adopt the resolution of abandoning their native island, and of seeking among strangers an asylum for themselves, and for the Word of God.—A hundred and eighty of them, including children, were about to sail in an emigrant ship bound for Trinidad. Seventy of these had embarked before the 18th of last month. Another vessel was expected, which was to take an additional number likewise to Trinidad. The rest of the converts were effecting their escape from Madeira by other vessels, bound for other lands. The local Government seems to be desirous of facilitating their emigration, for it had issued a proclamation to the effect, that all of them might obtain passports without exhibiting certificates from the priests of their respective parishes, or making a personal appearance at the police-office.

Many of the converts were still in their hiding-places among the mountains. The seventy who were on board the emigrant ship had been all previously in hidings; their houses had been forced open and pillaged; and many of them had nothing left of earthly substance but the clothes they wore. They knew in themselves, however, that in heaven they had "a better and more enduring substance" than that of which they had been spoiled. Driven from all besides, they clung to the Lord as their portion. My correspondent, who was on board the same vessel, writes:—"The sound of their hymns is very sweet as it rises from the tide. Martinho's (an elder) prayer last night was full of the Spirit. It is a great privilege to be near them in their time of need, and to be able to say that their faith does not fail."

The Lord has wonderfully upheld his people amidst the buffeting of this storm, and enabled them to overcome by the blood of the Lamb, and by the testimony which they held. One has been murdered—others have been beaten almost to death. A woman, apparently lifeless, in consequence of the bodily injuries which she had sustained, was dragged by the blood-thirsty mob to a part of the causeway where one of the converts, a considerable time ago, was buried; and there she was cast upon the grave. Having revived, she was carried by the police to the hospital, and there ordered to confess. She refused, and was carried to the police station; but divine grace enabled her still to maintain steadfast her adherence

to the cause of Christ. Several of those who had professedly embraced Protestant doctrine, but who never exhibited anything like decided evidence of being renewed by grace, have yielded to the violence of the persecution, and returned into the bosom of the persecuting Church.—There were others regarding whom better hopes were entertained, though it was impossible to hazard a judgment as to whether they were true disciples or not. One of these has fallen in the day of trial; perhaps, when more detailed intelligence arrives, it may be found that several of these have given way. But a great number, whom I rejoiced in as being, by manifest tokens, children of God, have remained firm and immovable in the Lord. Some of them have, in the hour of seemingly impending death, evinced a calmness and resignation, an intrepidity and readiness to "seal their testimony with their blood," which nothing but the grace of God could have inspired. They know the voice of the Good Shepherd, and whithersoever he goes before, they gladly follow, though it be "through the valley of the shadow of death." "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any one pluck them out of my hand."

Let me request all who love the Lord to give thanks and praise on behalf of those of the persecuted flock, now scattered abroad, who have been upheld by his mighty arm, and "delivered from the mouth of the lion." If they could send a call to us from their hiding-places in Madeira, from the ships that are now waiting them across the sea, or from the distant shores on which they may have already landed, their call would be, "Brethren, pray for us." In their name, therefore, and as one who has labored amongst them in the work of the ministry, I request that prayers and supplications be offered on their behalf—that, as they have been kept hitherto, they may be "kept still by the power of God through faith unto salvation." Nor should the weak ones of the flock, who have denied the Lord through fear of death, be forgotten in our prayers. Peter denied his Lord, and was "converted;" Cranmer also, and Jerome of Prague; nevertheless the Lord restored them, and they died in martyrdom for his name's sake. Who knows but the Lord will be pleased, in answer to many prayers, to lift up again those that have stumbled in Madeira during this "dark and cloudy day?"—I am, dear Sir, yours truly,

W. H. HEWITSON.

Linlithgow, September 22, 1846.

"In reference to London, I ought to say, that we have but a small company there, and they at present are not able to give a competent support to a permanent meeting. But they are doing what they can now, and hope in future to do more. While in the city, I had refreshing and comforting interviews with M. Habersham, Esq., R. Robertson, Esq., and your plain "John Cox." Oh, how different such sympathizing hearts, and such cheering views of divine truth, from those of spiritualists, who put off the coming of the Lord for ages, or deny it altogether. I also had an interview with my particular friend George Thompson, Esq. We became acquainted a number of years since, when he visited the United States, to aid the friends of humanity in pleading the cause of the slave. I have always loved and esteemed him from my first acquaintance with him, but never more so than now. He stands here the fearless advocate of liberty for the negro in America, the native of India; and, indeed, the oppressed of every nation. He is a man of God. And while he is fearlessly pleading the rights of enslaved man, with new and unequalled success, he, with his faithful coadjutors, shall have my prayers and warmest sympathies. I have also had several interviews with our countryman, Wm. L. Garrison, who is now in this country. He has been maligned and shamefully used here, as well as in our own land. But the tide is turning, and he is now gaining an influence such as he never had before; and he is using that influence for the good of the slave. While the mass of professed ministers and church members are apologizing for the sin of slaveholding, I rejoice that other men are raised up to declare the whole truth on this subject. In reference to the slave question, as an Adventist, believing that the great systems of iniquity now existing will continue, in some form, to the end of the world, yet, with this faith, I am bound to protest against and expose sin in all its manifestations, just as much as though I believed in the world's continuance. Therefore I dare not meet my Judge without having washed my hands thoroughly, by bearing a faithful testimony against slavery, and by using my influence for its extinction. This done, my responsibility ceases. The 'Judge of all the earth will do right.'"

Correspondence.

Short Sermon.

No. III.

Matt. 24: 22—"But for the elect's sake those days shall be shortened."

In this discourse, I shall endeavor to show, that the tribulation in this text was to be shortened—that it was not to extend to the coming of Christ. Or, rather, the text itself declares it; but I will adduce a few collateral proofs. In Mark 13: 24, he says—"But in those days, after that tribulation, the sun shall be darkened," &c., showing that the tribulation would not extend to the end of the days assigned to it. Those days were 1260. Dan. 7: 25; Rev. 12: 6, 14. In Rev. 13: 5, it says, that "power was given unto him to continue (margin, make war) forty and two months;" or three and a half years, the same as in the other texts. The Protestant world have decided this to mean "each day for a year," or 1260 years; which clearly began about 541, and ended about 1801, when the grant of power to punish heretics, given the pope by Justinian, was taken away by Napoleon. But did the "tribulation" continue till that time? Nay, I believe that the last public execution of saints, for a religious faith, by the Roman power, was in 1776. If any later can be found, I would be obliged for the information. "Immediately after the tribulation of those days, shall the sun be darkened," &c. (24: 29.) Within four years of that time, viz., in 1780, the sun was preternaturally darkened. Does not the difference between the 1290 and 1335 of Dan. 12: 11, 12, also clearly prove that the days of this tribulation should be short of the end? The phrase in this text, "to set up," has perplexed some; but by referring to chap. 11: 2, 3, 4, 7, 14, 20, 21; 8: 23; Rom. 9: 17, and many other places, it will be seen, that "to set up," "stand up," and "raise up," signifies to exalt a king, or government, which before existed. In chap. 11: 36, where the Papal power is clearly introduced, this word is substituted: "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of gods," &c. See 2 Thess. 2: 1-8. The sense of the text, then, would simply be, that "from the taking away of the daily," this power should be greatly "exalted," for 1290 days. Then "all the world wondered after the beast, whose deadly wound was healed"—"the beast which was, and is not, and yet is." The "decline and fall of Rome," was her exaltation to greater power in another form. Dr. Dwight says, that Rome, in the beginning of the 16th century, was the strongest power that this world ever saw.—The ten kings took away paganism, and "placed" Papacy, as a monarchical form of government, not only above themselves, (they all "agreeing to give their power and strength unto it," but even "above all that is called God, or that is worshipped." From the taking away of paganism, to (margin), or preparatory to, the setting up, or exalting, the apparently fallen Rome, was to be 1290 years to its humiliation again; and from the taking away of paganism, to its exaltation, 30 years, the difference between 1290, and the 1260 that it was to make war and overcome them; and from the taking away of paganism, to the saints taking the kingdom, 1335; extending 45 years beyond the 1290. Is not this "shortening of the days" spoken of in Isa. 50th!—Zion is to be comforted because her warfare (margin, appointed time) is accomplished; and her messengers are to lift up their voice with strength, without being afraid, and assure her that the Lord will come and give her a reward: showing that he had not then come, notwithstanding her warfare was ended. If this view be correct, then whatever other powers may slay the saints, the Roman power can never do it.—She may say that she "sits a queen, and is not a widow;" that those kings who agreed and gave her their power, are still united with her, as her husband; she may say prayers for England, and calculate on the present Parliament going over to her, and also upon the United States; but it is to be the signal of her burning! May God hasten it in his time. Amen.

Now, dear reader, allow me to ask you a few plain questions. Do you believe that "the abomination of desolation," or "astonishment," was Rome? Do you believe that the "tribulation" produced by it, such as never was, and never again should be, was

only the destruction of Jerusalem! or that, and also the destruction of nearly an hundred millions of saints? Do you believe that that tribulation has been "shortened," or ended? I do not ask you if you believe that the darkening of the sun and moon in 1780, and the falling of the meteor-stars in 1833, were the signs which were to "immediately" follow that event; for it is certain, that if the tribulation has ended, the signs must immediately follow it. (Matt. 24: 29.)

Suppose you had crossed the Rocky mountains; would it be doubtful to you whether you were in New York or Oregon? Suppose you had advanced to the Willamette valley; would not your proximity to the Pacific be certain? Once more: suppose you had travelled out the number of miles on Fremont's chart to the Pacific, and had not yet reached it; what would you do? Doubt whether you were on the right course, and return, or climb to the next hill-top with increasing assurance that from thence you would behold it? Yet, it appears easier for me to conceive a doubt in this case, than, after travelling down the prophetic road through eighteen centuries of blood, and finding the tribulation shortened, and the signs immediately following it, to doubt that we are but a step from the opening of the Day of God. "But, how rare that a servant shall be found faithfully giving meat in due season, when the Lord cometh." (Chrysostom, Matt. 24: 46.) O sinner, backslider, awake! or the sweeping blast of the last trumpet will ere long, awaken you to sleep no more. If mercy be not sought speedily, the Avenger of Jesus' slighted blood will pursue you, when there shall be no city of refuge to flee to. I. E. J.

"At the Doors."

This expression has led some into spiritualism. In order to avoid this conclusion, many of our brethren have substituted the singular number for the plural; making it read—"at the door." The word in the original is, *thuris-doors*. We have no right to drop a letter in order to avoid dangerous views. I am satisfied that the term, as it stands, is correct, and can easily be harmonized with our present position. By the word *door*, is meant the means of ingress and egress to or from a place. It is used literally or figuratively. In the above passage, it is understood in its figurative sense. Some say that *doors* is here plural, because it signifies the entrance to the heart. A mere glance at the word of God will disprove such an idea. The term *door* is used figuratively in the following passages: Psa. 141: 3—"Keep the door of my lips." Hos. 2: 15—"I will give the valley of Achor for a door of hope." John 3: 7—"I am the door." Acts 14: 27—"How he (God) had opened the door of faith unto the Gentiles." 1 Cor. 16: 9—"For a great door and effectual is opened unto me." 2 Cor. 2: 12—"When I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord." Col. 4: 3—"A door of utterance to speak the mystery of Christ." James 5: 9—"Behold, the Judge standeth before the door." Rev. 3: 20—"Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come unto him, and will sup with him, and he with me." Rev. 3: 8—"Behold, I have set before thee an open door." Rev. 4: 1—"Behold, a door was opened in heaven." Matt. 25: 10—"And the door was shut." When the word refers to the heart, it is singular. Three passages where the term is figurative, and in the plural, viz., Psa. 78: 23, 24; Matt. 24: 33; Mark 13: 29. No reference in either of these to the heart. The following we give as the proper explanation of the phrase, "at the doors." The Savior is here conversing with Jews, and speaks in accordance with their views of heaven, and the use of that term in the Old Testament. In Gen. 1: 8 the firmament, or atmosphere, is called *heaven*. We have the following language in Gen. 2: 1—"Thus the heavens (plural) and the earth were finished, and all the host of them."—Paul uses the expression—"Caught up to the third heaven."—(2 Cor. 12: 2.) The Jews understood the first heaven to be the region of the air, where the birds fly; which, therefore, are called the fowls of heaven. The second heaven was that part of space in which the stars are:—this was called the *heaven of heavens*. (1 Kin. 8: 27.) The third heaven was the seat of God and of the holy angels, into which Christ ascended after his resurrection, but which is not the object of men's senses, as the other heavens are.—(MacKnight.) To say, then, that Christ is at the

door, would favor the doctrine of the "shut door;" for it would imply that he had already descended through two heavens, and was now in the region of the atmosphere, having left the most holy as mediator; whereas the term, "at the doors," would signify that the Savior was about to leave the mercy-seat, to descend through the three heavens, as he ascended. But, is it not said, James 5: 9, "Behold, the Judge standeth before the door?" The expression, in the original, stands thus: "*idou krites pro ton thuron*"—"Behold, the Judge standeth before the doors," (plural,) in a position to hear as a judge. There is a seeming difficulty to this idea of the three heavens, in Eph. 4: 10—"He who descended is the same who also ascended far above all heavens, that he might fill all." This passage is explained by Phil. 2: 9-11 and Heb. 7: 26. He was made higher than the heavens; that is, the Messiah was made higher, in authority, than all the angelic host inhabiting the heavens. Our position is, "Near, at the doors." J. P. WEETHEE.

Watching the Sacrifice.

The sacrifice that I wish to consider at this time is that which God requires of the sinner to prepare him to receive a pardon of his sins. God requires the consecration of the sinner to be entire; and when this is done acceptably to God, then through faith in the Lord Jesus Christ, as his only Savior, a free pardon of all his past sins may be received; and not a pardon only, but have freedom from the power of sin, have the old man cast out, with all his deeds, and the new man, Christ Jesus, formed within him the hope of glory. "Old things have passed away, and all things have become new." Now he is free, and whoever the Son makes free, he is free indeed. Now he has given his whole heart to God; he has commenced living in the Spirit; he feels he has given all for Christ, and must watch the sacrifice. Every cord and thread is now cut that formerly bound him to this world; he knows if he would be a disciple of Christ, he must take up his cross and follow him; and he finds, in so doing, that he is plentifully supplied with the bread of life. He keeps his eye upon the altar, to see if all is right. He delights to pray, because whatever he asks of God in faith he receives.—In this state, he can watch the sacrifice. If he meets with a cold-hearted professor, he must watch, or he will lose the Spirit. He hears the glorious news of the speedy return of the Lord Jesus, and he is resolved to keep his eye of faith on the inheritance. This induces him to examine more carefully his heart, to see if all is well. He finds that he loves Jesus and his appearing, and is now waiting for the consummation of his hope.

I would say to all who are thus waiting, Be strong in the Lord; be humble before him; keep your eye single, that your body may be full of light; have faith in God, and bring every thought into subjection to the will of Christ. In this way of living, you will keep all on the altar. God has done a great work for us: He has chosen us out of the world, and given us his Holy Spirit. He has united us to Christ by faith, and has given us a title to the inheritance promised to the saints. We must hold fast this title. We see the love of God clearly manifested to this world, by the warning that he has given it, that the heavens will soon pass away with a great noise, and the elements melt with fervent heat. "Seeing that we look for such things, what manner of persons ought we to be in all holy conversation and godliness" before this wicked world? When we behold the wicked condition of the world, and see that it is just as the word of God said it should be at the time of the end, it appears that its probationary state will soon close.—If the saints ever ought to watch, it is now, lest the Master come and find us sleeping. It will be of no use to consecrate all to the Lord, and not watch the sacrifice; for if we fail to do so, Satan will take advantage of it, and lead us captive at his will. O may the Lord grant us a praying spirit, that we may maintain a spiritual standing. "What I say unto you I say unto all, Watch;" for, "Behold he cometh with clouds, and every eye shall see him, and they that have pierced him," and many shall wail on account of him. Even so, come, Lord Jesus, and come quickly. ABRAHAM PEIRCE.

Lunenburg (Mass.), Nov. 5, '46.

LETTER FROM BRO. L. ARMSTRONG.

Sister Parks, together with Bro. Chandler, has labored some in this city, to the edification and comfort of the brethren and sisters.

We have not as yet been able to obtain a suitable room in which to hold public worship; consequently, we have not been able to have the proofs of the near coming and kingdom of Christ presented so prominently before this people as we could desire.—We hope soon to have a place that will accommodate all who may feel disposed to come and hear. Bro. Chandler has removed, with his family, out to Rock Prairie, I think it is, about 60 miles from Milwaukee, where there appears a prospect of accomplishing more good than, from present appearances, can be expected here. We expect he will visit us as often as he can, and we feel willing to do what we can in sustaining him, or any other faithful minister of the everlasting gospel.

The brethren here are striving to hold on to the faith once delivered to the saints, and are endeavoring to strengthen the things that remain, by meeting together as often as we can, to comfort each other in view of the speedy consummation of the Christian's hope. We feel that we are tempted and tried on every hand, with but few, if any, to sympathize with us upon the blessed hope of soon seeing Jesus, and enjoying the glory soon to be revealed as the portion of all his waiting people.

We take great pleasure, as well as profit, in the weekly perusal of the "Herald" and "Voice of Truth." We may differ with you on some minor points, compared with the sublime event to which we are all looking, if it can truly be said that one truth is more important than another, which may be questioned, as God is the great author and fountain of truth, and whatever emanates from his infinite mind is to us of equal importance. We will endeavor to bear with each other wherein we differ. But let us, my brother, be cautious how we call any portion of God's truth non-essential. This has been too much the character of the different professedly Christian congregations of the present age. All Scripture is given by inspiration of God, and is profitable; and holy men of old spake as they were moved by the Holy Ghost; and our Savior says man shall not live by bread alone, but by every word which proceedeth out of the mouth of God. O may all such as expect, from the light of God's word, soon to see the Word himself, see to it that they are found walking in all the ordinances of God's house blameless, receiving and embracing every truth as it presents itself plainly from the word, instead of spiritualizing it all away. Let us take God at his word, and understand him as he says: I hope none of us will feel to hold ourselves aloof from any of the benevolent objects of the day, in which we can engage consistently with the honor and glory of God. We hope that the "Herald" and "Voice of Truth" may continue to be sustained, and that brethren who have the ability may contribute to their pages such matter as shall edify, instruct, and profit those who read, and finally may we all continue to grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

Your brother, in hope of speedy redemption,
LUZERNE ARMSTRONG.
Milwaukee (Mich.), Oct. 27, 1846.

LETTER FROM BRO. J. HOWELLS.

Dear Brother:—I am pleased with the way the "Herald" has been conducted; and with the exception of some unimportant items of news, its pages have been generally filled with matter deeply interesting. I was much gratified with a late article on the responsibility of editors of papers, &c. Oh, what a quantity of matter is published and sold in books and papers, that is calculated to poison the minds of youth, and to cater to the vicious appetites of those who have been long living in sin. Oh, when will professed Christians carry out in their practice the admirable precept of the apostle—"Whatever ye do, in word or deed, do all in the name of the Lord Jesus!" This maxim ought to govern us both in public and in private, and in all the various relations of life.

I am pleased to observe, that your paper is read with more interest than usual by those that read it but seldom before. It appears to me also, that many are awaking up to the subject, that some great event is at hand; the signs of the times are of such a marked character, that leads them to admit, that the believers in the second advent of the Son of God may be right in their expectation. But the wicked were never more hardened in their iniquity than they are now. They scornfully say that it is perfectly ridiculous and absurd to expect such an event, and the

nominal Christians with them are asking, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Then the perfect indifference that is manifested by many of the professed friends of Jesus when the horrors of war and slavery, with all their train of evils, are mentioned. This agrees with the prophecies of the last days. Indeed, they hate him that rebuketh in the gate, and they abhor him that speaketh uprightly. But when I consider the end that awaits them, I am brought to moan and to say, "Oh that my head were waters and mine eyes a fountain of tears, that I may weep day and night for the slain of the daughter of my people." But they are left without excuse; and I am comforted in the reflection, that "the Judge of all the earth will do what is right." But many who are now in darkness, I hope will be saved in the day of the Lord Jesus, and become all light in the Lord. Oh, what awful and sublime language is used by the prophet Nahum, in describing the day of the Lord: "The mountains quake at him, the hills melt, and the earth is burnt at his presence; yea, the world, and all that dwell therein. Who can stand before his indignation? Who can abide the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him."—And as though the contemplation of these scenes would alarm his people, he comforts them by the sweet assurance, that "the Lord is good, a stronghold in the day of trouble, and he knoweth them that trust in him." But then, my dear Advent friends, our calling and election is not made sure yet. We are admonished by the apostle Paul to "behold the goodness and severity of God; on them that fell, severity; but towards thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off." Then let us not be high-minded, but fear.—Let us have that meek, and humble, and quiet spirit, which in the sight of God is of great price; and above all these things, put on charity, which is the bond of perfectness; and be ye thankful, and let the word of Christ dwell in you richly in all wisdom.

In hope of eternal life, I remain yours,
JOSEPH HOWELLS.
Hamilton (O.), Nov. 10, 1846.

Bro. J. P. WEETHEE writes from Cincinnati, O., Nov. 10, 1846:—

Dear Bro. Himes:—Since my last communication to the "Herald," I have visited the brethren in the counties of Athens, Morgan, and Washington, O. In that field were my first labors in the cause of our coming Lord. I have reason to believe that my former efforts were not wholly lost. Much interest is still felt on the subject of our "blessed hope;" and more may be elicited by judicious management. I held two meetings of four or five days each, where many attended. They gave us a good hearing.—Bro. Butt has now entered into that field of operation. Great good can there be done, as the cause has never been blighted by the fanaticisms which have spread devastation through other fair portions of the land. I have frequently visited the brethren at Hamilton. They are few in number, but are well tried friends to the cause. I have just returned from a tour to Jeffersonville, Indiana. There are at Jeffersonville and Louisville about thirty persons who may be numbered in the little flock. Dr. Fields labors among them: a man well reported as to moral worth, intelligence, and talent. I am still with the brethren at Cincinnati. Our trials are many, yet "the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." (2 Pet. 2:9.) The cause of the "coming and kingdom of Christ" is, I believe, very gradually rising in this city; yet, it still requires careful nursing.

Bro. A. Wood writes from Westminster, Mass., Nov. 17th, 1846:—

Dear Bro. Himes:—It would be very gratifying to see the Advent brethren taking a deeper interest in the European Mission. The debt contracted by sending our brethren out ought, in my opinion, to have been all paid up before this time. Do we consider as we ought, that we are God's stewards, and that he will soon call us to an account for our stewardship? Do we consider that the silver and the gold are his? If the Lord sent our brethren out, he certainly requires those who have the means to defray the expense; and if we neglect to do it, he will probably blast

our worldly labors, and send leanness into our souls. We usually prosper most in our worldly business when we are most liberal in God's cause; and we enjoy most of his smiles in our souls, when we devote much of our time and are ardent in prayer. We cannot expect our brethren who have embraced the strange errors of the last days to do much in this cause. There is, therefore, a louder call for the dear brethren and sisters who love all God's truth, to come up to their duty in sustaining the few publications that fearlessly publish the truth, and reject error, and also to sustain by prayers and contributions the English Mission. I send \$10 for that object.

Bro. M. M. MUMFORD writes from Sacapappa, Me., Nov. 16, 1846:—

The times are ominous, and speak in language clear and decisive, that the human family are leaving their last foot-prints on the retreating shores of probationary time.—The vision of the mighty past, with all its ten thousand varied scenes of war, pestilence, famine, and crime, is fast receding from our view, and soon the destiny of all the sons of Adam will be for ever and irrevocably determined. How necessary, then, is it that we should be continually on our guard, fearful of the admission of error on the one hand, to the leading of us into the mists of darkness, and, possibly to our everlasting destruction; and on the other careful that we seek for the truth, and love and obey it. The truth will make us free—by it we are sanctified—"Thy word is truth." How sad and lamentable, oftentimes, are the results of a departure from the word of God. The past bears a vast weight of evidence in proof of this principle; our own time also bears ample testimony of its truth. Turn to the events of a few years past, and in confirmation of it look at the strange hallucinations and destructive errors which many have embraced, who once professed the faith declared above, and stood upon the sure and immutable word of the Lord—the foundation of our hope, and all that we expect to be.

Bro. A. G. W. SMITH writes from Sunderland, Vt., Nov. 19th, 1846:—

Should any of the preachers pass through Sandgate, they will be welcomed by calling on Bro. Anson Smith, or Snow, and find an open door for the presentation of the blessed hope. I gave a lecture on Nebuchadnezzar's image to a full house, on Sunday evening, and also one on Dan. 8:16, on Tuesday evening. I find the people more anxious to hear on this subject now than two years since, or even one. May the Lord inspire our ministering brethren with fresh ardor in proclaiming the coming of the Son of man at the door.

Bro. C. L. BALDWIN writes from New Britain, Ct., Nov. 28, 1846:—

I peruse the "Advent Herald" with unabated interest; and it seems to me that none, who regard with any degree of interest the great truths of the Second Advent doctrine, would willingly deprive themselves of the rich stores of spiritual knowledge which it contains. Though some who once met with us in this place have "gone out from us," most of the brethren remain steadfast in the faith, giving glory to God.

Obituary.

Fell asleep in Jesus, Belchertown, Three Rivers, Nov. 7th, Sister SUSAN MIXER, aged 24 years. She experienced the pardoning love of the Savior under the labors of Bro. Miller in this place, during the summer of '42, and embraced the glorious tidings of our coming King near at hand. From that period, to the time of her departure from this world, she was a consistent believer in the great fundamental truths of the Second Advent doctrine. It was this hope which she loved to dwell upon in health, and to vindicate before the world; and it was this hope which was like an anchor to her soul, sure and steadfast, when she was sick and in distress, and which buoyed her up in the hour of death, and enabled her to walk through the dark valley of its shadow, fearing no evil, for she had the rod and staff of the Almighty to lean upon. During her sickness (which was consumption, under which she labored some few months), she was much resigned to the will of her heavenly Master, having a desire rather to depart, which was far better. Many times she would exclaim, "I long to go—I chose not to get well," &c. Yet the

language of her heart was, "Not my will, but thine, O Lord, be done." About four weeks previous to her death, while in a sinking turn, and thinking herself dying, she appeared much elated, and exclaimed, "I am going!" Thus she continued along in this state of mind, until death laid his cold hand upon her. And when she knew the hour of her departure was at hand, she said, rejoicingly, "I am going now." Thus died a daughter of Bro. and Sister MIXER, who are left (with the little company in this place) to mourn her loss; but not as those who have no hope, but believing that she will soon, with all the sleeping saints, hear the voice of the Son of man, and come forth at the resurrection of the just, when will be brought to pass the saying, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

W. G. RUGGLES.

Three Rivers (Mass.), Nov. 18, '46.

Fell asleep in Jesus, in hope of a speedy resurrection to eternal life, Sabbath, Nov. 15, 1846, Sister MARY A. C. SMITH, at South Glastenbury, Conn., formerly of Cabotville, Mass. She has been truly a daughter of suffering, of the most excruciating character, for more than six months past, (having one of those dreadful scourges of mortals, a cancer,) and for the last sixteen weeks of her life, she was obliged to lie in one position, without being able to turn to the right or to the left, or being raised a single inch for any purpose whatever; and most of the time, in the most intense agony; all of which she endured with perfect patience, and without a murmur. She would often request her friends who were surrounding her, endeavoring to soothe and alleviate her pain, not to grieve for her. She has been perfectly reconciled to her lot, and only wanted grace to bear her sufferings—never asking that they might be less. She lived for eighteen years like a Christian, suffered for the last year like a martyr, and died last Sabbath morning, at half-past nine o'clock, like a saint. She is blessed, for she died in the Lord.—She rests, and her works follow her. She has been a member of my family for much of the time for the past three years; and many of our brethren who have visited me will remember her from this fact. She has been a steady, constant, unmoved believer in the doctrine of the near coming of Jesus Christ, having at a very early period of the preaching of this glorious doctrine, embraced it with all her heart. It comforted her when in health, and she cheerfully sacrificed all her earthly hopes and prospects for the "reproach of Christ." She was sustained unmoved in her faith during her protracted sufferings, and died without a doubt of its truth. Our hearts are stricken and bleeding in this band at the frequent repetition of these ravages of the destroyer. She is the fourth of our little number who has been laid away "into silence" since the first of May last, and our cry is most earnestly, "Come, Lord Jesus, come quickly," and put an end to the destroyer's ravages, by killing death, and him that hath the power of death, that is, the devil.

RANDOLPH E. LADD.

Cabotville (Mass.), Nov. 19, '46.

Died, in Richmond, Vt., at the residence of her daughter, MARTHA, wife of ELLIOT COLBY, of Bolton, Vt., in the 69th year of her age. She has been an example of Christian patience and fortitude for many years; and her last sickness was borne with meekness and resignation. Died also in Bolton, on the 27th of Oct., ARNOLD COLBY, son of the deceased, in the 42d year of his age. He bore with Christian patience and fortitude his protracted illness. They both died in the faith of a speedy resurrection. The widow and friends, though they feel deeply their loss, do not mourn as those without hope; for they expect soon, if faithful, to see him and his mother when the Lord shall come, and all his saints with him.

E. PARKER.

Bro. C. Whipple writes us of the death of the wife of Bro. A. TROWBRIDGE, of Southboro'. She fell asleep Nov. 10, aged 23, after an illness of only one week, with a fever. She leaves a husband and child to mourn her loss, and died in the faith of a speedy resurrection.

Bro. B. Tolman writes us of the death of Bro. CHARLES STEWART, who died at Ashby, Ms., Sept. 24, aged 30 years, and 7 months, after an illness of four weeks, leaving a wife and child to mourn her loss, but who weep not as those who have no hope.

Sectarian vs. Catholicity.

SECTARIAN.

We forbade him, because he followeth not us. (Mark 9.)

Lord, wilt thou that we command fire to come down from heaven and consume them? (the Samaritans.) (Luke 9.)

They disputed among themselves who should be the greatest. (Mark 9.)

We have Abraham to our father. (Matt. 3.)

Thou art his disciple, but we are Moses' disciples. (John 9.)

The Jews have no dealings with the Samaritans. (John 4.)

This man receiveth sinners, and eateth with them. (Luke 15.)

Have any of the rulers or of the Pharisees believed on him? (John 7.)

Thou wast altogether born in sin, and dost thou teach us? (John 9.)

They cast him out. (John 9.)

My lord Moses, forbid them. (Num. 11.)

The temple of the Lord, the temple of the Lord are these. (Jer. 7.)

We will not come up. (Num. 16.)

Diotrephes loveth to have the pre-eminence.

Receiveth us not.

Prating against us.

Doth not receive the brethren.

Forbiddeth them that would.

Casteth them out of the church. (3 Jno. 9, 10.)

I am of Paul, and I of Apollos.

CATHOLIC.

All ye are brethren. (Matt. 23.)

He abode there (at Sychar, a village of the Samaritans) two days. (John 4.)

Charity seeketh not her own. (1 Co. 13.)

Ye are all children of God; by faith in Christ Jesus. (Gal. 3.)

Is Christ divided? (1 Cor. 1.)

I that speak unto thee am he. (John 4.)

Honor all men.—(1 Pet. 2.)

Call no man Master. (Matt. 23.)

In meekness instructing those that oppose themselves.—(2 Tim. 2.)

Jesus when he had found him.

Would God that all the Lord's people were prophets.

Where two or three are gathered together in my name, there am I in the midst of them.

Endeavoring to keep the unity of the Spirit in the bond of peace. (Eph. 4.)

Whoever will be chief among you, let him be your servant.

Obeys them that have the rule over you.

In honor preferring one another.

Receive ye one another.

Neither being lords over God's heritage.

Forbearing one another in love. (Matt. 20; Heb. 13.)

There is one body. (Eph. 4.)

Revival of Popery.

The annual amount raised by the Propaganda at Rome, which was some years ago not more than 750,000 f. in French money, is now, after ten years, five or six times larger, being 4,300,000 f.; and of this sum, more than 3,500,000 f. are furnished by the Propaganda at Lyons, being collected specially in France. The number of Romish missionaries, and others, who annually quit Europe to evangelize distant nations, is fourfold what it was five years ago; and the Society has formed 49 new dioceses in that time, each containing from six to twelve priests. The number of dioceses in China is increased from 21 to 28; in the South Seas from 3 to 12; and in other parts of the world from 49 to 82. £18,729 was sent in the South Seas alone in the last year; during the previous year, that part of the world only cost £4,976. Several institutions have been formed to supply clergy and missionaries: one near Dublin, containing 10 professors and 80 students. Then there is the Oceana, a society, the simple object of which is to deluge the islands of the South Seas with Roman Catholic missionaries, for which they have three ships, a fourth on the stocks, and have lately held a public meeting in London, to raise subscriptions for a fifth. Old Giant Pope is beginning to show that the pilgrim in holy John Bunyan's glorious dream made a great mistake when he supposed him worn out and feeble. Were John Bunyan to see him now, he would rather liken him to a vigorous Briareus with a hundred arms.

Summary.

Loss of Life.—The "Post" of Monday gives a list of ten schooners, belonging to Marblehead, which were lost in the late gale, with which perished 65 men and boys, which calamity made 43 widows, and 151 orphans. Provincetown, on the Cape, has also suffered severely in loss of life and property by the late gales—ravaging the ravages made on its sister town of Truro, a few years since.

A Railroad Smash.—The "Holidaysburg Register" contains the particulars of a frightful accident and miraculous escape, which occurred on plane 10 of the portage. On Friday last a section boat was crossing the mountain on trucks, and being under headway on the descending grade, it was discovered that the brakes of the trucks were out of order and entirely useless. Those on board now saw that a run to Holidaysburg at a fearful speed, and a smash at the end of the journey, were inevitable. Two or three leaped off, at imminent risk; but the captain, his wife, and boy remained aboard. Onward sped the boat, with increasing velocity, until opposite the U. S. Hotel in the borough, she struck a train of six cars standing on the track—the first was instantly dashed to atoms, leaving not a wreck behind, and the other five were staved and destroyed. The boat was also injured considerably, but remained on the trucks; and strange to say, those on board escaped without injury.

Connecticut River Railroad.—The whole line of railroad from New Haven to Greenfield was snowed up last week in the great storm, and passengers were detained in the cars for many hours, engines thrown off the track between Greenfield and Springfield, the common roads almost impassable, and thanksgiving to not a few was a dismal day.

The train of cars which left this city yesterday morning for Cumberland, ran off the track about four miles this side of the Point of Rocks, and a passenger named Hugh Haughey, of Ellicott Mills, who was standing on the platform of one of the cars, was thrown under the cars and instantly killed. The baggage car and tender were very much damaged. No injury was sustained by the passenger cars or the locomotive.—*Baltimore American of Tuesday.*

A train of government wagons, nineteen in number, ten days out from Fort Leavenworth for Santa Fe, were seized by a party of Pawnee Indians, wagons, teams, stores, &c., while the men were at dinner, and taken off. All but two of the men accompanying the train immediately started to overtake a train two days ahead of them. The remaining two men returned to the fort.

Mr. Simon Otis, jr., was killed instantly at Lee, N. H., by the bursting of his gun, on thanksgiving day, at a shooting match.

The body of a suicide was found in the dock at New York, and in his pocket a paper, in Spanish, signed Ignacio Ponce de Leon, declaring that his wife, Donna Mercedes de Morillos had no part in the death of Lagarda Carbello. Who said she had?

The explosion of the powder mills near Baltimore was distinctly heard in Centreville, Queen Anne's county, a distance of about sixty miles.

An Interesting Fact.—The author of "Rome's Policy towards the Bible," lately published in Philadelphia, makes the following interesting statement:—

"It is a remarkable fact, which we state on good authority, that the descendants of Rogers (the martyr in bloody Mary's reign) are still living in New England, and that at least one son out of the ten generations of his posterity, has been actively and faithfully engaged in the duties of the gospel ministry. So marked has been God's approval of the constancy of his faithful witness."

Singular Theology.—A preacher said, that among the errors of the times, he often meets with opinions and sentiments about religion, and which when thrown together would compose the following creed:—"If you seek religion you'll never find it; when you get it you'll never know it; if you know it you have not got it; if you've got it, you can never lose it; and if you lose it you never had it."—*Nashville Advocate.*

Dr. Chalmers on the Evangelical Alliance.—At a meeting held at Edinburgh, in Dr. Brown's church, last week, for the purpose of hearing a lecture from the veteran, Dr. Chalmers, on the education of the working classes, the Doctor spoke as follows relative to the Evangelical Alliance:—"I have no thought that the Evangelical Alliance will keep together; for a thousand Christian ministers have been sent up to London to pray for union, while, notwithstanding all their prayers for such a consummation, they have separated without making one single effort by way of fulfilling the last injunction of our Savior, by 'going into all the world and preaching the gospel to every creature.' I am for something of a substantial nature. If it could have been reported that they had agreed to a particular course of action, that would have been something gratifying; but no such report was ever furnished. If the sixteen ministers who went up to London from

this city had returned warm from the Evangelical Alliance with some plan of action for their respective congregations, in uniting together in one great and common effort for Christianizing the people around them, I say this would have been a trophy. If it is all to be mere speculating, I predict that it will be a perfect futility." The Doctor concluded his lecture on this occasion with the following touching remarks:—"This is about the last time that I will again address a great assembly such as the present. My physical strength calls upon me to make this resolution. The West Port is my peculiar field of labor, and there will I continue to exert my energies. May the spirit of Christian patriarchy be revived in our land; that a Catholic Christianity may again pervade it—that the world may exclaim, 'See how these Christians love one another!'" The Doctor sat down amidst great applause, having addressed the audience nearly two hours.

Religious Intelligence.—Rev. Dr. Baird, than whom no American has, of late, had more free access to the great ones of Europe, says in a recent letter:—

"The times are ominous of great evil in Germany. A storm is gathering which will sweep over that country. There is need, therefore, that all that can be done should be, to scatter the seeds of Truth; for if alone can save from the horrors of a bloody revolution. Indeed, I think all Continental Europe is going to be shaken to its very centre before many years pass away; but I cannot give you my reasons for believing so."

Retrocession.—Saxony, the cradle of the Reformation, is now the centre of Rationalism in Germany; as Geneva, the city of Calvin, has become the focus of Arianism and semi-infidelity with respect to all the Protestant countries which speak the French language. Thus, too, the most corrupt of modern cities in Christendom is the same Rome whence the gospel, in primitive times, was propagated to the West. Should not all this teach us to put no trust in "the things which are seen and temporal," but to look to Him only, who sits above the heavens, and is the Author and Finisher of our faith?—*Prot. Witness.*

M. Ronge.—M. Ronge, the founder of the German Catholic Sect, was some time since condemned to one month's imprisonment for having preached in public at Lahn, though prohibited from doing so by the authorities. He has just received full pardon from the King of Prussia. M. Ronge continues preaching in the different towns of Silesia, and attracts large audiences.

THE ADVENT HERALD.

"THE LORD IS AT HAND."

BOSTON, DECEMBER 9, 1846.

Loss of the Steamer Atlantic.

The papers are filled with the horrid details of the shipwreck of this new and splendid boat, which resulted in the death of some fifty passengers.

The boat left New London on Wednesday evening, the 25th of Nov.—the wind having blown a gale during the day. Soon after entering the Sound, a heavy sea caused the explosion of the steam-chest, which rendered the boat unmanageable. She drifted from Wednesday evening, dragging her anchors, till half-past four on Friday morning, when she struck, being thrown by a tremendous sea, stern first, on a ledge of rocks on Fisher's Island. In five minutes after striking, she went entirely to pieces. The fires were extinguished early on Thursday morning; and from that time to its going to pieces, the passengers suffered from the intense cold. It was very difficult to land from the place where the boat struck, and most of those who perished, were dashed against the rocks in endeavoring to effect a landing. By this calamity, many hearts are made to bleed, many hearths are made desolate, and many family circles caused to mourn and weep for the loss of those dearly loved. How frequently do we have cause to remember, that in the midst of life we are in death. So many sad disasters, as we have occasion to chronicle in quick succession, should remind us of the awful uncertainty of life, and impress on us the necessity of being always ready; for if disappointed in the coming of the Judge, we are liable at any moment to be summoned hence. And either of those events will be decisive of our destiny.

We are surprised that those navigating the Sound, should venture to leave harbor in the midst of such a gale. One sea captain, we are told, who was intending to take passage in that boat, expressed his opinion that the boat could never reach New-York, and therefore delayed

going. It being the day before thanksgiving, many of the passengers, doubtless, were going to visit friends, and indulge in the pleasures of social life; but instead of this, they encountered the great enemy death, and found a watery grave. We should think that so sad a disaster would render those who direct the boats on the Sound more cautious in risking the life of those committed to them, by putting to sea in a heavy gale.

ELM STREET COTTAGE SCHOOL.—We would call the attention of our friends to the advertisement of Mrs. F. G. BROWN, under the above head, in another column. Many of our friends have wished for a school of this kind, where their children would be under a good religious influence; and we are happy that so good an opportunity is presented. This School has, we learn, been well patronized the past summer; and has been spoken of in flattering terms. We certainly wish it much success.

TO CORRESPONDENTS.—G. W. Clement.—Yours is received. Thank you. The paper is obtained, and due notice will be taken of it.

S. Milkin.—We have nothing new on the subject of the "generation." Your view, you will perceive, is the same that Mr. Miller has always taken, as will be seen by reference to his exposition of Matt. 24th. See "Advent Library," No. 3. The other view you refer to he never took.

A. Tenny.—We think those texts prove there will be a general expectation of the Advent, at the time of that event, by those who will be prepared.

J. S. White.—Your communication will be inserted in our next.

A. H. Brick.—Your letter came too late for this week's paper. It will be published in our next.

—We are happy to learn that the recent tour of Bro. Gates in Canada was very encouraging in its results. In an article to us, which laid over, he speaks in the highest terms of the kindness and liberality of the friends in Canada. We trust his proposed visit to Vermont and Canada will be of good service to the cause.

BRO. HIMES has visited South Reading, Haverhill, Worcester, and New Bedford, the past week, and given addresses. In all these meetings, we rejoice to learn there was a deep interest manifested. Bro. H. left for New York on the 5th inst.

—The tract entitled "Letter to Dr. Raffles," noticed in our last, will be ready at the time of the Conference. Friends will send in their orders as soon as possible.

BRO. S. MILKIN, of Ellsworth, invites any Advent ministers, who may visit Hancock Co., Me., to make his house their home.

—Our receipts this week do not, by one half, equal our current expenses.

BUSINESS NOTES.

N. I. Post, \$3, pays to 262—due at end of this volume \$1 50.

T. M. Preble.—The bundle is sent to the Express office on Monday, so that it may reach Albany on Tuesday evening, at the farthest. It probably could be obtained by going to the office.

P. Richardson, of Hartford, Ct.—The paper you ordered sent to N. Richardson, of Iowa, is returned again to this office.

E. Parker.—The \$1 credited to M. Wallace, we have now changed to Mrs. Eliza Wallace. It pays to No. 316. One dollar we credited to J. Jewell, of Waterbury, we have now credited to J. Jewell, of Bolton, Vt. It pays the latter to No. 288, leaving the former paid to end of v. 14.

J. W. Hallett.—We cannot find your name. The only paper we send to Lagrange is to Samuel Hough. Please give us the direction to which the paper is sent.

J. C. Bywater.—You send \$2 for Elder F. Glanville, and say nothing of his P. O. address. His paper had been sent to Carroll, but was returned the day of the receipt of your letter, with a note on the back, that he had moved to Perry, Wyoming Co., so we send it there.

Dr. J. Abbott.—Sent a bundle to you by Thompson's Express on Friday last.

ENGLISH MISSION.

(Receipts for English Mission—Continued from our last.)

Received since our last—H. B. Gilbert. 2 50
J. Richardson. 1 00
J. Newman. 1 00—4 50

Amount of expenditures over receipts, for which this office is responsible. 251 67

CONFERENCES.

A Conference will be held at North Danville, Vt., to commence Thursday, Dec. 10, at 1 o'clock, and continue over the Sabbath. Preaching brethren expected are Bro. S. Thurber, B. Reynolds, and L. H. Shipman.
L. H. SHIPMAN.

Conference and meeting of the General Committee in Boston, commencing Thursday, Dec. 24.
Providence permitting, there will be a Conference at the school-house, near Davis Island, Guilford, N. H., to commence Friday evening, Dec. 25, and continue over the Sabbath. Bro. Edwin Burnham will attend. Bro. Morrill, Allen, Harvey, and all others that can, are invited to attend.
FRANKLIN DAVIS.

If God permit, a Conference will be held at Grantham, N. H., commencing Friday, Jan. 1st, and continue over the Sabbath.
EDWIN BURNHAM.

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

The paper sent to WILLIAM F. GREENE, of North Adams, Mass., is returned. There is due on it \$1 66.

NELSON WILLEY, of New Hartford Centre, Ct., sends \$1, and writes—"Please stop my paper." He still owes 80 cts.

APPOINTMENTS.

If Providence permit, I will deliver three lectures in Philadelphia, on Sunday, Dec. 13th, as Bro. Litch may appoint.

At Baltimore, Md., on the evenings of the 15th and 16th Dec.

Providence permitting, Bro. I. R. Gates will hold Conferences in the following places:—

Waterbury, Vt., Dec. 25, 26, 27, at 1 o'clock P. M.
Johnson, Vt., Dec. 29 and 30, at 1 P. M.
Lowell, Vt., Jan. 1, at 10 A. M.
Troy, Vt., Jan. 7, at 10 A. M.
Derby Line, Vt., Jan. 13, at 10 A. M.
Hatley, C. E., Jan. 21, at 10 A. M.
Sheffield, C. E., Jan. 28, at 10 A. M.
Richford, Vt., Feb. 4, at 10 A. M.

The Lord willing, Bro. N. Billings will be in Holden, Mass., Sunday, Dec. 13th.

If Providence permit, Bro. D. Churchill will attend a meeting at Megquier's Hill the second Sabbath in Dec.

—The address of Bro. I. Adrian is 105 Paterson-st., Albany, and not Paterson-st.

NOTICES.

"ANALYSIS OF GEOGRAPHY."—By S. BLISS. This is a work prepared some years since, and is on a new plan, from which its author used to teach. It will be of interest to families as well as schools. Price, 62 1-2 cts., or \$6 per doz.

Some are bound in paper covers, to be sent by mail; but they will be liable to be injured by that mode of conveyance.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. This book should be in the hands of every Adventist who does not understand the original Greek. Price 37 1-2 cts. retail, 33 1-3 wholesale.

CRUDEN'S CONCORDANCE.—We have on hand a neat edition of this valuable work, bound in sheep, to correspond with the "Harp," and one in boards; the former at \$1 50, and the latter at \$1 25.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—This is a valuable work for \$1, and cannot fail to recommend itself to every Christian.

—We have a few sets of the "European Advent Herald" (four Nos.), which we can spare. Price, 25 cts.

NEFF'S MAGNETIC INSTRUMENTS for sale at this office. Price (CASH), \$12; do. with Book of Directions, \$12 50.

MEETINGS IN BOSTON at the "Central Saloon," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

MEETINGS IN BROOKLYN, N. Y., are held in Washington Hall, corner of Adams and Tillary-streets, three times every Sunday, and also on Monday and Thursday evening. A Sunday-school is held in the same place each Lord's day afternoon.

—The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our old PLACE, the Saloon of the Chinese Museum, in 9th street, between Walnut and Chestnut-sts.
J. LITCH.

ELM STREET COTTAGE SCHOOL.—(For Young Ladies.)—The winter term of this School commences Dec. 8th, to continue 12 weeks.

Tuition, including instruction in the English branches, the Latin and French languages, and Drawing, \$8 00
Music, including use of Piano, 6 00
Terms for board, washing, and tuition, per qtr. \$2 00
A few young ladies can be accommodated in the family of the Teacher.
SARAH H. BROWN, Teacher,
109 Elm-street, New Bedford, Mass.

TYPE FOR SALE.—We have for sale two founts of second hand Long Primer type, used in the "Herald" of vol. 10, which we will sell cheap for cash. They would be an acquisition to a country printing office. One contains about 230 lbs., and the other about 100 lbs.

AGENTS

FOR THE "HERALD" AND S. A. PUBLICATIONS.

ALBANY, N. Y.—T. M. Preble.
BUFFALO, N. Y.—J. J. Foster.
CINCINNATI, O.—John Kibler.
CLEVELAND, O.—D. I. Robinson.
DERBY LINE, Vt.—Stephen, Foster, Jr.
HARTFORD, Ct.—Aaron Clapp.
LOWELL, Mass.—M. M. George.
LOW HAMPTON, N. Y.—L. Kimball.
NEW BEDFORD, Mass.—Henry V. Davis.
NEW YORK CITY.—R. R. Hollister, 91 Delancy-street.
ORRINGTON, Me.—Thomas Smith.
PHILADELPHIA, Pa.—J. Litch, 3 1-2 North Seventh-st.
PORTLAND, Me.—Peter Johnson, 24 India-street.
PROVIDENCE, R. I.—George H. Child.
ROCHESTER, N. Y.—J. Marsh, 20 1-2 State-street.
TORONTO, C. W.—Daniel Campbell.
WATERLOO, C. E.—R. Hutchinson.
WORCESTER, Mass.—D. F. Wetherbee.

Receipts for Week ending Dec. 4.

—We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

W. Swinburn, v 12; J. Redman, v 12; H. Phazon, v 12; J. Van Buren, v 12; H. Johnson, v 12; T. Hurdston (a continuation of J. L. Green's paper), 176; E. Ford, v 13; E. C. Post, v 13; I. Post, v 13; D. Prescott, v 12; E. Rowell, v 12; Martha A. Perkins, v 12; J. A. Trowbridge, v 12; H. Parker, v 11; L. C. Utley, v 12; Elias Burnham, jr., 315; Wm. Steere, v 12; E. Canfield, v 14; L. Canfield, v 12; E. A. Blake, 257; J. Richardson, v 16; H. C. H. Payne, 320; J. Grady, v 10 (82 more due); C. Moulton, 267; M. O. Pray, v 12; N. A. Gray, v 12; O. M. Wade, v 12; J. Newman, 313; R. Prigs, 316—each \$1.
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"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

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address, should be distinctly given, when money is for-
warded.

The City of our God.

(From the "Guide to Holiness.")

Jerusalem, Jerusalem,

Thy gates of pearl unfold,
That Israel's weary tribes may come
And walk thy streets of gold,
And bathe in fountains pure and bright,
And quaff the living Nile.
That glide along the fields of light,
From Zion's blooming hills.

In weariness and painfulness,

In hunger and in thirst,

In journeyings through the wilderness,

By sin and sorrow cursed,

Their feet have pressed the burning sands

Along the desert road,

While seeking in these stranger lands

The city of our God.

But in this wilderness no more

Let Israel tent the fold,

Nor longer stand upon the shore

Where Jordan's waves have rolled;

Along thy streets, Jerusalem,

Along thy streets of gold,

With everlasting joy shall come,

Thine Israel's gathered fold.

Shall hail at last the trumpet tone,

That from the land and sea,

Shall call their slumbering kindred home

To swell the jubilee:

And then, oh then, Jerusalem,

Wide, wide thy gates unfold,

For Israel's conquering tribes will come,

And walk thy streets of gold.

The Rejection of Messiah.

BY THE REV. T. B. SHIRK, M. A.:

LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE, ENG.

Dan. 9:26—"And after threescore and two
weeks shall Messiah be cut off, but not for him-
self: and the people of the prince that shall come
shall destroy the city and the sanctuary: and the
end thereof shall be with a flood, and unto the
end of the war, desolations are determined."

(Continued from our last.)

We may learn, secondly, from the re-
jection of the Jewish people, the fearful
punishment of open and of secret idola-
try. When they worshipped the golden
calf at the foot of Horeb, that sentence
was uttered, "In the day when I visit, I
will visit their sin upon them." This
transgression, and their worship of Mo-
loch in the wilderness, were punished
long after, as Amos declares, by the cap-
tivity of Babylon. The song of Moses
goes still further; for we are taught there
that one cause of their final rejection was
their open idolatry in the land of Canaan,
when they sacrificed so long to the gods
of the heathen.

We also, in our days, should apply
this lesson to our own hearts. Think
not, because we are free, as Protestants,
from outward idols, that the God of holi-
ness will be pleased with mere railing
against Papal corruptions, where there is
no humiliation for our own iniquity. The
Pharisees had no visible idols, when they
said proudly, "If we had been in our
fathers' days, we would have been par-
takers with them in the blood of the
prophets." But there were idols in their

hearts, and because of these, the sins of
their fathers, as well as their own, were
visited upon them. If British Christians,
in these days, are covetous in heart, if
they are lovers of pleasure more than of
God, and serve not the Lord Jesus, but
their own sensual desires, then the idola-
try of our forefathers, in the days of image-
worship, may still be visited on them and
the whole nation. The God whom we
serve is a jealous God. He visits the
sins of the fathers upon the children unto
the third and fourth generation of them
that hate Him. Their boasted freedom
from open idolatry was one snare which
deceived the Jews, and led them to their
ruin. Let not us, my brethren, be thus
deceived. O, little would it avail in the
great day, that we have never offered
our prayers to saints and the virgin, and
bowed our knees to an image of wood or
stone, if in our hearts we have made fine
gold out confidence, and thus come un-
der that fearful sentence, "No covetous
man, who is an idolater, hath any inheri-
tance in the kingdom of Christ and of
God."

The fall of the Jews was brought on,
further, by their corrupt and carnal abuse
of temporal blessings. Many of God's
promises to them related to the things of
this life. Their earthly minds fixed upon
these, and neglected the higher and bet-
ter promises which were joined with
them. Hence, in their view of Messiah's
glory, they dwelt chiefly on outward
things, victory, wealth, and abundance,
and neglected the chief excellence of His
kingdom, righteousness, peace, and joy
in the Holy Ghost. And thus, when our
Savior set before them the manna of His
heavenly grace, their soul turned away
with loathing from this light bread, and
hankered after the fleshpots of Egypt.—
They sought him, when on earth, not be-
cause of the miracles but of the loaves;
and when the Gospel was preached to
them by the Spirit of God, they rejected
the gifts as too ethereal for their sensual
hearts to relish, and perished in their un-
belief.

There is a similar, yet opposite dan-
ger, to which the Gentile Churches are
exposed. The blessings offered in the
Gospel are spiritual and heavenly. But
as the promises of the old covenant were
abused, to awaken carnal hopes and de-
sires, these higher gifts may also be per-
verted, so as to awaken a spiritual pride
not less dangerous. We may lose our-
selves in metaphysical disputes, and ne-
glect plain duties. We may boast in a
barren orthodoxy of creed, and pass over
judgment, mercy, and faith, and the liv-
ing fruits of the Gospel. We may de-
ceive ourselves with a spurious and false
spirituality, in will worship and despising
of the body, in airy speculation and in-
tellectual theology, while we are too proud
to believe the promises, simply as God
has revealed them. It is not really spiri-
tual to despise anything that God had
made, or that the Son of God came down
from heaven to redeem. If the Jews have

need to beware of carnal hopes and an
earthly mind, the Gentile Churches have
equal need to beware of philosophy and
vain deceit, and to dread, as one of the
worst dangers, a dry, and scholastic tri-
fling, under spiritual names, in the things
of God.

Self-righteousness, again, was one
main cause of Jewish unbelief. The
apostle insists strongly on this truth, "Be-
ing ignorant of God's righteousness," he
tells us, "and going about to establish
their own righteousness, they did not
submit themselves to the righteousness of
God." The law was their peculiar hon-
or. But their pride abused it from its
true purpose, which was to convict them
of sin, to lead them to prayer for mercy,
to direct their hopes to Christ, and then
to be their guide in holy obedience. The
law, thus opposed to Divine grace, was a
snare and stumbling-block, and filled
them with a vain confidence. They
were zealous for its outward rites; but
their hearts were left full of pride, deceit,
and ungodliness.

Here, also, the Christian Church is ex-
posed to a similar, but opposite evil. It
is true, when the gospel was perverted into
a round of Church ceremonies, a
kind of mockery of the Jewish law, the
corruption was the same as before, and
self-righteousness was the prevailing sin.
But the gospel is, in its own nature, a
contrast to the law of God. The one ap-
peals to man's strength, the other to his
weakness. The one declares his duty,
and reminds him that he is one made in
the image of God; the other unveils his
weakness and dependence, and teaches
him that he is only dust and ashes, clay
fashioned by the hand of the potter.—
The corruption to which they lead is
thus opposite also. Self-righteousness
was the besetting sin of the Jews. But
wherever the gospel is really known, the
besetting sin of the Christian Church is
a licentious and antinomian abuse of Di-
vine grace.

Here, again, the example of the Jews
is a fearful warning. When their self-
righteous abuse of the law came to its
height, it was met and exposed by a mani-
festation of grace, in the Son of God,
which revealed the extent of the evil, and
issued in their speedy rejection from
God's covenant. We stand on the verge
of a similar change. Christians, in their
turn, have perverted the grace of God,
till the conscience of millions is become
dead to the absolute need of real, heart
holiness. Sometimes the evil takes a
doctrinal form. Believers are then taught
that they have nothing to do with the
commands and the threatenings, but with
the promises alone; and that Christ has
obeyed for them, to free them from all
obligation to obey. The most hateful li-
centiousness may thus claim, as the op-
posite error among the Jews, to be the
pinnacle of gospel orthodoxy. But the
evil, in its practical shape, is far wider,
and has overspread the whole Church.—
That vague, unmeaning trust in the mer-

cy of God, which is made to quiet the
conscience in the indulgence of every sin;
that dead faith, which rests content with-
out any practical obedience; that spu-
rious benevolence, which feigns to itself
a God, too gentle and kind even to pun-
ish sin, have now infected millions in the
visible Church, and are fast ripening the
nations for a terrible judgment. For,
just as the self-righteous abuse of God's
law was detected, when it reached its
height, by the display of mercy and grace
in our blessed Savior; so, when the abuse
of the gospel has reached its height in the
licentious self-will of the last days,
and the boastings of scoffers, it will be
detected and exposed by the kingdom of
righteousness, when our Lord will pun-
ish His enemies, and render to every one
according as his work shall be. O that
we all may profit by this warning!—
May we never pervert the Gospel to our
own ruin; but work out our salvation
with fear and trembling; and be only en-
couraged to greater diligence by that fur-
ther truth, that it is God himself who
worketh in us to will and to do of His
own good pleasure. Let us have grace,
—in all its freedom, its fullness—its joy,
and quickening power; yet never let us
turn it into an opiate for a guilty con-
science, but use it for its great end, that
we may "serve God acceptably, with rever-
ence and godly fear; because even our
God is a consuming fire.—(To be contin-
ued.)

The Papacy and Protestantism.

(Continued from our last.)

The Protestant party was now, indeed,
vanquished and humbled. In France, so
strong had been the Catholic re-action,
that Henry IV. found it necessary to
choose between his religion and his crown.
In spite of his clear hereditary right, in
spite of his eminent personal qualities, he
saw that, unless he reconciled himself to
the Church of Rome, he could not count
on the fidelity even of those gallant gen-
tlemen whose impetuous valor had turned
the tide of battle at Ivry. In Belgium,
Poland, and Southern Germany, Catholi-
cism had obtained a complete ascendant.
The resistance of Bohemia was put
down. The Palatinate was conquered.
Upper and Lower Saxony were over-
flowed by Catholic invaders. The King
of Denmark stood forth as the Protector
of the Reformed Churches; he was de-
feated, driven out of the empire, and at-
tacked in his own possessions. The ar-
mies of the house of Austria pressed on,
subjugated Pomerania, and were stopped
in their progress only by the ramparts of
Stralsund.

And now again the tide turned. Two
violent outbreaks of religious feeling in
opposite directions had given a char-
acter to the history of a whole cen-
tury. Protestantism had at first driven
back Catholicism to the Alps and the
Pyrenees; Catholicism had rallied and
had driven back Protestantism even to
the German Ocean. Then the great

southern re-action began to slacken, as the great northern movement had slackened before. The zeal of the Catholics became cool; their union was dissolved. The paroxysm of religious excitement was over on both sides. The one party had degenerated as far from the spirit of Loyola as the other from the spirit of Luther. During three generations, religion had been the mainspring of politics. The revolutions and civil wars of France, Scotland, Holland, Sweden, the long struggle between Philip and Elizabeth, the bloody competition for the Bohemian crown, all originated in theological disputes.

But a great change now took place.—The contest which was raging in Germany lost its religious character. It was now, on the one side, less a contest for the spiritual ascendancy of the Church of Rome than for the temporal ascendancy of the house of Austria. On the other, it was less a contest for the reformed doctrine than for national independence.—Governments began to form themselves into new combinations, in which community of political interest was far more regarded than community of religious belief. Even at Rome the progress of the Catholic arms was observed with very mixed feelings. The Supreme Pontiff was a sovereign prince of the second rank, and was anxious about the balance of power, as well as about the propagation of truth. It was known that he dreaded the rise of a universal monarchy even more than he desired the prosperity of the Universal Church. At length a great event announced to the world that the war of sects had ceased, and that the war of states had succeeded. A coalition, including Calvinists, Lutherans, and Catholics, was formed against the house of Austria. At the head of that coalition were the first statesman and first warrior of the age; the former a prince of the Catholic Church, distinguished by the vigor and success with which he put down the Huguenots—the latter a Protestant king, who owed his throne to the revolution caused by hatred of Popery. The alliance of Richelieu and Gustavus marks the time at which the great religious struggle terminated. The war which followed was a war for the equilibrium of Europe. When, at length, the peace of Westphalia was concluded, it appeared that the Church of Rome remained in full possession of a vast dominion, which in the middle of the preceding century she seemed to be on the point of losing. No part of Europe remained Protestant, except that part which had become thoroughly Protestant before the generation which heard Luther preach had passed away.

Since that time there has been no religious war between Catholics and Protestants as such. In the time of Cromwell, Protestant England was united with Catholic France, then governed by a priest, against Catholic Spain. William the Third, the eminently Protestant hero, was at the head of a coalition which included many Catholic powers, and which was secretly favored even by Rome, against the Catholic Louis. In the time of Anne, Protestant England and Protestant Holland joined with Catholic Savoy and Catholic Portugal, for the purpose of transferring the crown of Spain from one bigoted Catholic to another.

The geographical frontier between the two religions has continued to run almost precisely where it ran at the close of the Thirty Years' War; nor has Protestantism given any proofs of that "expansive power" which has been ascribed to it.—But the Protestant boasts, and most justly, that wealth, civilization, and intelligence have increased far more on the northern than on the southern side of the boundary; that countries so little favored

by nature as Scotland and Prussia are now among the most flourishing and best governed portions of the world—while the marble palaces of Genoa are deserted—while banditti infest the beautiful shores of Campania—while the fertile sea-coast of the Pontifical State is abandoned to buffaloes and wild boars. It cannot be doubted, that since the sixteenth century, the Protestant nations—fair allowance being made for physical disadvantages—have made decidedly greater progress than their neighbors. The progress made by those nations in which Protestantism, though not finally successful, yet maintained a long struggle, and left permanent traces, has generally been considerable. But when we come to the Catholic Land, to the part of Europe in which the first spark of reformation was trodden out as soon as it appeared, and from which proceeded the impulse which drove Protestantism back, we find, at best, a very slow progress, and on the whole a retrocession. Compare Denmark and Portugal. When Luther began to preach, the superiority of the Portuguese was unquestionable. At present the superiority of the Danes is no less so. Compare Edinburgh and Florence. Edinburgh has owed less to climate, to soil, and to the fostering care of rulers, than any capital, Protestant or Catholic. In all these respects, Florence has been singularly happy. Yet whoever knows what Florence and Edinburgh were in the generation preceding the Reformation, and what they are now, will acknowledge that some great cause has, during the last three centuries, operated to raise one part of the European family, and to depress the other. Compare the history of England and that of Spain during the last century. In arms, arts, sciences, letters, commerce, agriculture, the contrast is most striking. The distinction is not confined to this side of the Atlantic. The colonies planted by England in America have immeasurably outgrown in power those planted by Spain. Yet we have no reason to believe that, at the beginning of the sixteenth century, the Castilian was in any respect inferior to the Englishman. Our firm belief is, that the North owes its great civilization and prosperity chiefly to the moral effect of the Protestant Reformation; and that the decay of the Southern countries of Europe is to be mainly ascribed to the great Catholic revival.

About a hundred years after the final settlement of the boundary line between Protestantism and Catholicism, began to appear the signs of the fourth great peril of the Church of Rome. The storm which was now rising against her was a very different kind from those which had preceded it. Those who had formerly attacked her had questioned only a part of her doctrines. A school was now growing up which rejected the whole. The Albigenses, the Lollards, the Lutherans, the Calvinists, had a positive religious system, and were strongly attached to it.—The creed of the new sectaries was altogether negative. They took one of their premises from the Catholics, and one from the Protestants. From the former they borrowed the principle, that Catholicism was the only pure and genuine Christianity. With the latter they held that some parts of the Catholic system were contrary to reason. The conclusion was obvious. Two propositions, each of which separately is compatible with the most exalted piety, formed, when held in conjunction, the ground-work of a system of irreligion. The doctrine of Bossuet, that transubstantiation is affirmed in the Gospel, and the doctrine of Tillotson, that transubstantiation is an absurdity, when put together, produced by logical necessity the inferences of Voltaire.

Had the sect which was rising at Paris been

a sect of mere scoffers, it is very improbable that it would have left deep traces of its existence in the institutions and manners of Europe. Mere negation—mere Epicurean infidelity, as Lord Bacon most justly observes—has never disturbed the peace of the world. It furnishes no motive for action. It inspires no enthusiasm. It has no missionaries, no crusaders, no martyrs. If the Patriarch of the Holy Philosophical Church had contented himself with making jokes about Saul's asses and David's wives, and with criticising the poetry of Ezekiel in the same narrow spirit in which he criticised that of Shakspeare, the Church would have had little to fear. But it is due to him and to his compeers to say, that the real secret of their strength lay in the truth which was mingled with their errors, and in the generous enthusiasm which was hidden under their flippancy. They were men who, with all their faults, moral and intellectual, sincerely and earnestly desired the improvement of the condition of the human race—whose blood boiled at the sight of cruelty and injustice—who made manful war, with every faculty which they possessed, on what they considered as abuses—and who on many signal occasions placed themselves gallantly between the powerful and the oppressed. While they assailed Christianity with a rancor and an unfairness disgraceful to men who call themselves philosophers, they yet had, in far greater measure than their opponents, that charity towards men of all classes and races which Christianity enjoins. Religious persecution, judicial torture, arbitrary imprisonment, the unnecessary multiplication of capital punishments, the delay and chicanery of tribunals, the exactions of farmers of the revenue, slavery, the slave trade, were the constant subjects of their lively satire and eloquent disquisitions. When an innocent man was broken on the wheel at Toulouse—when a youth guilty only of indiscretion, was burnt at Abbeville—when a brave officer, borne down by public injustice, was dragged, with a gag in his mouth, to die on the Place de Greve, a voice instantly went forth from the banks of Lake Lemane, which made itself heard from Moscow to Cadiz, and which sentenced the unjust judges to the contempt and detestation of all Europe.—The really efficient weapons with which the philosophers assailed the evangelical faith were borrowed from the evangelical morality. The ethical and dogmatical parts of the Gospel were unhappily turned against each other. On the one side was a church boasting of the purity of a doctrine derived from the apostles; but disgraced by the massacre of St. Bartholomew, by the murder of the best kings, by the war of the Cevennes, by the destruction of Fort-Royal. On the other side was a sect laughing at the Scriptures, shooting out the tongue at the sacraments, but ready to encounter principalities and powers in the cause of justice, mercy, and toleration.—(To be continued.)

The Plague.

Some Account of the Dreadful Plague, which raged in London in the years 1665 and 1666, and the Great and Terrible Fire which followed it, September 2, 1666.

A very dry and violent frost from the beginning of winter 1664, froze up all things, and did not abate till the beginning of March; at which time a pestilential fever, or plague, began to rage.

It was first taken notice of in the month of May; the Bills of Mortality mentioned three which died of the disease in the whole year before; but, in the beginning of May, the Bill tells of nine which fell by the plague, one in the heart of the city, the other eight in the suburbs.

It broke out in the parish of St. Giles in the Fields, towards the latter end of the year 1664; and being restrained to a

house or two, the seeds of it confined themselves through a hard frosty winter of near three months continuance: it lay asleep from Christmas to the middle of February, and then broke out again in the same parish: and after another long rest till April, put forth the malignant quality as soon as the warmth of spring gave sufficient force, and the distemper showed itself again in the same place.—At the beginning it took one here, and another half a mile off: then appeared again where it was first: neither can it be proved that these ever met; especially after houses were shut up.

The great orbs begin to move first.—The lords and gentry retire into their countries; their remote houses are prepared, goods removed, and London was quickly behind them: the richer sort of people from the western parts of the city, with their families and servants, thronged out of town in an unusual manner; in the broad streets leading toward the country there was nothing to be seen but waggons and carts with goods, women, children, and servants, &c. coaches filled with the better sort, horsemen hurrying away; empty waggons and carts from the countries, to fetch more people; men on horseback innumerable, with and without servants, all loaded with baggage, and fitted for travelling.

None have as yet died in the city, my lord mayor gave certificates, without difficulty, to all who lived in the ninety-seven parishes, and to those in the liberties too for a while. The hurry was much increased by false rumors, that the government had ordered turnpikes and barriers on the roads, to prevent people's travelling; and that the towns on the roads would not suffer any from London to pass.

The lord mayor held councils every day, for making necessary dispositions for preserving the public peace: the people were used with all possible gentleness, tenderness, and clemency; but presumptuous rogues, thieves, house-breakers, plunderers of the sick or dead, were duly punished, and severe declarations were continually published against them.

Dogs and cats, being domestic animals, apt to run from house to house, and were capable of carrying the effluvia or infectious steams in their fur or hair; wherefore, in the beginning of the infection, an order was published by the lord mayor and magistrates, by the advice of the physicians, that they should all be immediately killed, and an officer was appointed for that purpose. A prodigious number of those creatures were destroyed; forty thousand dogs, and five times as many cats; which is not in the least incredible, few houses being without a cat, some having five or six. All possible endeavors were used to destroy mice and rats: multitudes of them were destroyed by ratshane and other poisons.

It was one of their principal cares to see the orders for the freedom of the markets observed: for this purpose, either the lord mayor or sheriffs were every market-day on horseback to see their orders executed; and that the country people had all possible encouragement and freedom in their coming to the markets, and returning back, and that no nuisances or frightful objects should be seen in the street to terrify them, or make them unwilling to come: which precaution made them come freely and boldly, inasmuch that provisions were never wanting in the markets, but plentiful, even to a degree to be wondered at.

It was an admirable piece of conduct, that the streets were kept clear and free from all manner of frightful objects, dead bodies, or any such things as were indecent or unpleasant, unless where any died suddenly in the streets; and these were generally covered with some cloth or

blanket, or removed to the next churchyard till night: if any diseased were removed, or dead buried, or infected clothes burned, it was in the night; all bodies which were thrown into the great pits in the several church-yards and burying-grounds, were removed in the night, and everything was covered before day; so that in the day-time there was not the least signal of the calamity to be seen or heard, except what was to be observed from the emptiness of the streets, sometimes passionate outcries from the windows, and the number of houses and shops shut up.

London might well be said to be all in tears: the mourners did not go about the streets, indeed, for nobody put on black, or made a formal mourning for their nearest friends; but the voice of mourning was truly heard in the streets, frequent enough to pierce the stoutest heart to hear them: tears and lamentations were in every house. It was certainly a dismal thing to be entertained continually with the daily cries from the windows, "Pray for us!" and the nightly calls, "Bring out your Dead!" To see the great emporium of the world desolate, and scarce any thing vendible but coffins.

Through May the infection reigned with more or less severity; sometimes raging in one place, then in another: when funerals decreased, there were great hopes; their increase threw all in dejection; which uncertainty gave advantage to the distemper, for many persons were remiss in provisions against it during such fluctuations: but in June the number increased from forty-three to one hundred and twelve; the next week, to an hundred and sixty-eight; the next, two hundred and sixty-eight; the next to four hundred and seventy; most of which increase was in the remote parts, few within, or near the walls of the city. Southwark and Whitechapel were entirely free. The second week in June, the parish of St. Giles's, where still the weight of the infection lay, buried one hundred and twenty, though the bills mentioned only sixty-eight, of the plague.

About June 22, above twenty parishes were infected: and their Majesties removed from Whitehall to Hampton Court.

After the nobility and gentry, rich tradesmen provide themselves to depart; if they have not country-houses, they seek lodgings abroad for themselves and families: and the poorer tradesmen imitate the rich in their fear, and stretch themselves to take a country journey, though they have scarce wherewithal to bring them back again. Divines, magistrates, physicians, surgeons, lawyers, and tradesmen were all put to flight.

In two months, the bills of mortality, in the plague-time, were but little more than double the number of those of the common deaths, which gave opportunity to thousands of families to remove, and leave the city desolate and helpless.

Though all the people did not go out of London, yet in a manner all the horses did; there was hardly one to be bought or hired in the whole city, for some weeks.

Many travelled on foot; and, to prevent lying at inns, carried soldiers' tents with them, and lay in the fields: the weather being warm, there was no danger of taking cold; carrying beds or straw to lie upon, and provisions to eat, so living as hermits in cells, for none would venture to come near them; some lived like wandering pilgrims in a desert, and escaped by making themselves voluntary exiles, in such a manner as is scarce credible, who yet enjoyed more liberty than was expected; and had most of the people that travelled done the same, the plague had not (humanely speaking) been carried into so many country towns and houses, to the great damage and ruin of multitudes.

The inns of court were all shut up; few lawyers to be seen in the Temple, Lincoln's inn, or Gray's inn, every body was at peace, and no occasion for lawyers.

To avoid particulars, let it suffice to say in general, all trades being at a stand, employment ceased; the labor, and thereby the bread, of the poor was cut off.—At first the cries of the poor were most lamentable to hear, but by the distribution of charity, their misery was greatly abated; many fled into the country, but thousands of them having staid in London till nothing but desperation sent them away, death overtook them on the road; and they served for no other than the messengers of death; others carrying the infection along with them, spread it unhappily into the remotest parts of the kingdom.—(To be continued.)

Faith Illustrated.

Several years since, being at a small seaport in Massachusetts, one of these Easterly storms came on which so often prove fatal to vessels and their crews on that coast. The wind had blown strongly from the Northeast for a day or two; and as it increased to a gale, fears were entertained for the safety of a fine ship, which had been from the commencement of the North-easter lying off and on in the bay, apparently without any decision on the part of her officers which way to direct her course, and who had once or twice refused the offer of a pilot.

On the morning of the Sabbath, many an old weather-beaten tar was seen standing on the highest point of land in the place, looking anxiously at her through his glass; and the mothers listened with trembling to his remarks on the apparently doomed vessel. She was completely land locked, as the sailors say, (that is, surrounded by land,) except in the direction from which the wind blew; as between her and the shore, extensive sand banks intervened, her destruction was inevitable, unless she could make the harbor.

At length a number of resolute men, perfectly acquainted with the intricate navigation of the bay and harbor, put off in a small schooner, determined, if possible, to bring her into port. A tremendous sea was rolling in the bay, and as the little vessel made her way out of the harbor, the scene became one of deep and exciting interest. Now lifted up on the top of a dark wave, she seemed trembling on the verge of destruction; then plunging into the trough of the sea, was lost from our view, not even the tops of her masts being visible, though probably twenty feet high; a landsman would exclaim, "she has gone to the bottom."—Thus alternately rising and sinking, she at length reached the ship, hailed and tendered a pilot, which was again refused. Irritated by the refusal, the skipper put his little vessel about, and stood in for the harbor, when a gun was discharged from the laboring vessel, and the signal for a pilot run up to her mast-head.

The schooner was laid to the wind, and as the ship came up he was directed to follow in their wake until within range of the light-house, where another sea would allow them to run along side and put a pilot on board. In a few minutes the vessels came side to side; passing each other, the pilot springing into the ship's-chains, was soon upon her deck.

The mysterious movements of the vessel were explained. She had taken a pilot some days before who was ignorant of his duty, and the crew aware of his incompetency, were almost in a state of mutiny. When first hailed from the schooner the captain was below, but hearing the false pilot return the hail, went on deck, and deposing him of his trust, at once reversed his answer by firing the signal gun.

The new pilot having made the necessary inquiries about working the ship, requested the captain and his trustiest man to take the wheel; gave orders for the stations of the men, and charged the captain on the peril of his ship, not to change her course a hand-breadth but by his order. His port and bearing were those of a man confident in his knowledge and ability to save the vessel; and as the sailors winked at each other and said, "That is none of your land-sharks," it was evident that confidence and hope were reviving within them.

All the canvas she could bear was now spread to the gale, and while the silence of death reigned on board, she took her way on the larboard tack, directly toward the foaming breakers. On, on she flew, until it seemed from her proximity to those breakers, that her destruction was inevitable. "Shall I put her about?" shouted the captain, in tones indicative of intense excitement. "Steady," was the calm reply of the pilot, when the sea was boiling like a cauldron under her bows. In another moment the same calm, bold voice pronounced the order, "About ship," and she turned her head from the breakers, and stood boldly off on the other tack.

"He knows what he is about," said the captain to the man at his side. "He is an old salt, a sailor every yarn of him," was the language of the seamen one to another, and the trembling passengers began to hope. The ship now neared two sunken rocks, the places of which were marked by the angry breaking and boiling of the sea: and as she seemed driving directly on them, "Full and steady," was pronounced in tones of calm authority by the pilot who stood with folded arms in the ship's bows, the water drenching him completely as it broke over her bulwarks. She passed safely between them; the order for turning on the other tack was given, and again she stood towards the fearful breakers. Nearer and nearer she came, and still no order from the pilot, who stood like a statue, calm and unmoved amidst the raging elements. The vessel labored hard, as the broken, foaming waves roared around her, and seemed just on the verge of striking, when "About ship," in a voice like thunder, rose above the fury of the tempest. Again she stood upon the starboard tack, and soon entered the harbor and cast anchor in safety. One hour later she could not have been rescued, for by the time she reached her anchorage no vessel could have carried a rag of sail in the open bay. Ship, crew, and passengers, more than one hundred in all, must have perished. When the order was given to "back the foretop-sail, and let go the anchor," a scene ensued which baffles the description of a painter or poet. The captain sprang from the wheel, and caught the pilot in his arms; the sailors and passengers crowded around. Some hung upon his neck, others embraced his knees, and tears streamed down the faces of old seamen, who had weathered many a storm, and braved untold dangers. All were pressing forward, if only to grasp the hand of their deliverer in token of gratitude.—And now for the application.

The ship's crew had faith in their pilot. He came out of the very harbor into which they sought entrance. Of course he knew the way.

Their faith amounted to confidence. They gave up the ship to his direction. It was an obedient confidence. They did not say—"He will save us," and sit down indolently and neglect his orders. The helm was turned, the sails were trimmed, and every rope loosened or tightened as he directed. Nor did they disobey, though sometimes apparently rushing into the jaws of destruction.—*Baptist Register.*

Rejoicing in Tribulation.

Since the Son of God incarnate was made to pass through a state of very severe sufferings, before he ascended up into heaven; and since his saints and servants have in this respect been required to tread in his steps, we cannot but know what our lot is like to be, in going through the same world.

Nor should we only learn to look for afflictions; we should be willing to find them, when we reflect that they have fallen so largely to the share of so many persons better than ourselves, and of the Son of God himself.

Nay, we should be even thankful for our sufferings, did we consider the ends for which they are inflicted on us, and the great good we receive from them.

It was indeed on our account, that the Redeemer submitted to so low a state of humiliation and sorrow. He had no depravation of heart to atone for or to correct; and still he died for our admonition and encouragement, for the confirmation of our faith, and the expiation of our sins; and yet, even to himself, his sufferings were not without very valuable fruits; the increase both of his honor and happiness, by the gratitude and salvation of a world of sinners. He could not proceed to his glorious resurrection, and the triumphs of his ascension, but through the gate of death. The very dominion which he now exercises over all things that are in heaven and earth is the purchase of his own condemnation before the tribunal of an unjust judge. "He became obedient unto death; wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth;" "and hath given him authority to execute judgment also, because he is the Son of Man."

But the sufferings, which to him were only glorious, are necessary to us. Our condition requires this treatment; we are sick of a disease which will yield to no other application. Into what excesses should we not run headlong without this reasonable restraint! Humanity, moderation, charity, and even justice, are too seldom seen in the world, as it is; but the very footsteps of these virtues would not be visible on the earth, if adversity were banished out of it. Eager appetites, clamorous passions, hearken to no other call; the voice of reason cannot reach them. As full of unhappiness as the world is, men still find courage to be wicked; and the little of virtue that yet remains among us is chiefly owing to this salutary discipline.

We thank God, perhaps, when we do thank him for prosperity; for health, plenty, success, and honor. We do well; they are the gifts of God's providence, and demand our acknowledgments; but they are not the only blessings his goodness confers on us. Adversity should be added to the number of his favors, and remembered in our devout thanksgivings.

Blessed be God for pain, sickness, disappointment, and distress; and every one of those evils with which the life of man is filled, and which are the subjects of our hasty complaints; evils which are our greatest good; which afflict, but purify; tear and harrow up the soul, but prepare it for the seeds of virtue.

Blessed be God that he is not so unkind as to try us by the most dangerous of all temptations, uninterrupted prosperity; that we are not undone by the accomplishment of our wishes; that he is pleased to chastise us with his legitimate children, and with his dear and only begotten Son; whom we hope to follow through the gate of the grave to a joyful resurrection, and to be received by him into those mansions which he is now pre-

paring for us in heaven, where he liveth and reigneth, with the Father and Holy Spirit, one God, world without end.—*From a Sermon by Dr. Ogden.*

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, DECEMBER 16, 1846.

State of the Dead, &c.

REPLY TO "QUESTIONS ANSWERED," BY ELDER IRA BOWLES.

(Continued from our last.)

I now come to the question, What death did God pronounce upon Adam? This question is so plainly and clearly answered by Inspiration, that I shall not be under the necessity of resorting to the ancient Jews, nor Prof. Whiting for my information on this subject. The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. Will you look at this? God tells us plainly what man was; he then took from Adam's side a rib, and made Eve, and put them into the garden, and gave the liberty of all the trees of the garden, except the tree of knowledge of good and evil; he told of that tree they should not eat, for in the day thou eatest thereof thou shalt surely die—(margin, dying thou shalt die). Gen. 2d c. They did partake of it, but what time in the day, I cannot tell—whether in the morning, at noon, or in the evening; no matter when. They had partaken of the forbidden fruit, their eyes were open, and they saw that they were naked; and they sewed fig-leaves together and made themselves aprons. How long it took them, I cannot tell; but no matter; they done this before the Lord called upon them. They were still alive. "And unto Adam he said, Because thou hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." This is God's word, and not the opinions of uninspired men. God here shows us that Adam was then alive, and would live days after his transgression. More than this, God shows us that he was under the necessity of driving the man out of the garden, and of shutting him away from the tree of life, lest he should put forth his hand and partake of it, and live forever. And this is not all: God said to Adam, In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. God, in these plain and positive declarations of his word, shows us, that the first death pronounced on man, was natural death, an extinction of natural life, and being, and consciousness; and would carry him back to dust as he was before he was formed—the entire man, everything of which he consisted, except his breath. No inference here, it is truth, God's truth, his plain word. Not one inference can properly be drawn from this, or any other portion of Scripture, to prove that God had any allusion to a spiritual death. Neither can there be any inference properly drawn from the same to prove that Adam was spiritual. Paul, in 1 Cor. 15th, says that Adam was not spiritual, but natural. You say that which does not exist cannot be put out. This is truth. Therefore Adam could not die the death you say he did. [Note 7.]—(To be continued.)

Note 7.—What death did Adam die? On this the question turns. Let us try to comprehend it, in the light of God's word. God had told Adam that in the day he ate of the forbidden fruit, he should surely die. It is in the margin, "in dying thou shalt die." This is not beginning to die, as some novices claim. Every Hebrew scholar admits that it is the strongest mode of asserting the certainty of the death of Adam at the time threatened—it being a Hebrew repetition, like "verily, verily," denoting the utter impossibility of a failure, and is forcibly and literally expressed in our translation, "thou shalt surely die." There can then be no doubt but Adam must die the death threatened, in the day specified. What was the day? and what the death? We must re-

member that God was speaking directly to Adam, and must therefore have used language in the acceptance most familiar to Adam. God had already told Adam that the evening and the morning were, respectively, the first, second, and third day, &c.—Adam had seen such days. They were all the days he knew anything about. Therefore, when God told Adam he should die in the day he ate of the forbidden fruit; he must have understood that if he should eat thereof, he would experience the threatened punishment before another setting sun should sink beneath the western horizon. What the death threatened was, Adam could not know. He had seen no manifestation of it whatever. Well, the devil comes that way, and what is his message? He impiously declares,—in contradiction to the declaration of God—that Adam would not surely die if he should eat thereof. Now, either God spoke the truth in saying man should die in that day, or the devil spoke the truth in saying he should not. Who was the deceiver? Let God be true, though it make every man a liar. Adam ate of the forbidden fruit; and at once he saw that he was naked. The seeds of dissolution had been planted within him. He had become subject to all the evils—the sicknesses, pains, and sorrows of mortality. He had fallen from an immortal, to a mortal state. Not only Adam, but all nature felt the shock. The earth had become cursed, and all things therein; and all animated beings were filled with hate. This shock which effected so great a change in the physical nature of Adam he must have been fully sensible of, and when the day was gone, he must have taken it for granted, either that he had experienced the death threatened for his transgression, or that the declaration of the devil that he should "not surely die," had proved true. This last he could not have supposed, and therefore must have known the former. The great mistake made here, is in supposing that death is the extinction of being, when its primitive use only denoted a change of being. When in the progress of society there is a change in the meaning of words, we must either use the words according to their original signification, or use other words corresponding to the original ideas.—The assumption that Adam did not die in the day he ate of the fruit, because he was alive afterwards, is made without regard to the variety of significations in the different uses of words. Our brother admits this in the use of the word *day*, but not in the word *die*. But the claim that the day here referred to is a thousand years, is a mere assumption.—Adam knew nothing of such days, and if he had not supposed he had died the death threatened, he must have taken it for granted, that God's word had not proved true,—a fearful horn of the dilemma for any one to assume. It is no where said that a thousand years is a day. In a single place it is said, that with the Lord a thousand years are as one day. But we are expressly told that the wicked, although living, are dead in trespasses and sins,—so that we have Bible authority for that use of the word *death*.—This word when applied to the dissolution of the body, denoted the separation of the spirit, which goeth to God who gave it, from the dust, which returns to the dust as it was. A living soul was the union of the two. Such was the understanding had of these words in all past ages. And we certainly have no right to substitute a new meaning for these terms.

Conference at Worcester.

The Conference at the above place commenced on Thanksgiving day, and continued over Lord's day, and during each evening of the following week. Brn. Hale, Campbell,

Billings, Himes, and Brown were present, to lead the services. A sweeter and more substantial meeting is not often enjoyed. The preaching was unusually good; and the exhortations, and like exercises, were distinguished for fervor and power. A tender, melting spirit pervaded the meeting. There was a sighing for home on the part of the saints, and an earnest desire for the coming of the kingdom. Several who formerly cherished the hope of the speedy Advent, but had relapsed into too much silence on the subject, expressed their determination to open their mouths anew for the Lord. The brethren there have had no pastor to break to them steadily the bread of life. Yet they have maintained their meetings, and seen as ready as ever to support the cause of truth, at home and abroad. It is blessed to know that God has not forgotten to be gracious to us.

The Conference at Haverhill was of the same character with the one at Worcester. These delightful seasons serve to rivet our hearts afresh to the truth, and to its faithful friends.

Christian Charity!

We take the following paragraph from the "Olive Branch," a Methodist paper, edited by two priests and any number of laymen:—

"J. V. Himes, that crazy godfather of the Miller humbug, has returned from Europe, and has re-commenced his labors in a saloon in this city with just as much boldness as should be displayed by an honest man, who had never deceived mankind by imposing on them strong delusions in the place of God's truth. However, those who love to deceive and to be deceived, have always existed, and will, until our Savior's universal reign in that glorious millennium which he has promised, which shall consist not in burning up the world, but the diffusion over the whole earth of truth and true holiness."

"How these Christians love one another!"—and what a beautiful example of the excellence of "our holy religion" to set before us poor benighted Infidels! What a marvel it is that any body can be found who is not a believer in Christianity, when it produces such a loving and forgiving spirit!—*Investigator*.

It gives us pain when our Infidel neighbors find anything in religious journals to increase their dislike to Christianity. We would remind them, that the "Olive Branch" does not profess to be exclusively a religious paper; and our neighbor may have found the above in that portion of the paper where things are admitted that are not of a religious tendency. Besides, if that paper has lay assistance in its editorial department, it is possible that the above may have emanated from some pen other than that wielded by a minister of the meek and lowly Jesus; and therefore, it should not be presented as "an example of the excellence of our holy religion."

The "Investigator" would not probably be willing to have Infidelity condemned for the acts of individual Infidels. Neither are we willing to have Christianity condemned for the acts of individuals who are called Christians. If it could be shown that persons acting in accordance with the teachings of inspiration, demonstrated the evil tendency of Christianity, it would be sound reasoning to refer to it as evidence of its absurdity;—not otherwise. The Bible teaches us to love one another, to return good for evil, and not railing for railing; and a blessing is promised when evil is spoken of us falsely. When Shimei cast stones at King David, and cursed him, at the time that the king fled from before Absalom, the servants of David asked if they should silence him by taking off the head of the "dead dog," as they called him; but David answered, "No; let him alone, and let him curse, . . . it may be that the Lord will look on my afflictions, and that the Lord will requite me good for his cursing this day." David manifested the spirit of Christianity; and we think the "Investigator" will find it difficult to find fault with the spirit of the Bible. He will have no occasion to quote satirically of those who abide by the Savior's teaching—"to do to others as they would others should do to them"—"How these Christians love one another!" He will rather be led to quote it as a truism.

Christians should remember, that Infidels are

watching their practice—are watching for their halting; and therefore they should set an example worthy of imitation. We acknowledge our own negligence in this particular; but we hope henceforth not to return railing for railing. We would recommend to the consideration of the "Investigator" the following tribute of Racine to the spirit of the evangelists:—

How admirable is the simplicity of the Evangelists! They never speak injuriously of the enemies of Jesus Christ, of his executioners, nor of his judges. They report the facts, without adding a single reflection. They remark neither their master's mildness when he was smitten, nor his constancy in his sufferings, which they thus describe,—“And they crucified Jesus.”

New Publications.

Cyclopedia of English Literature: a selection of the choicest productions of English Authors, from the earliest to the present time, connected by a Critical and Biographical History, elegantly illustrated. Edited by Robert Chambers.—In two vols. Boston: Published by Gould, Kendall, & Lincoln, No 59 Washington-st. 1847.

We have just received the first No. of the above work, which is to be issued semi-monthly, in 16 Nos. of 25 ets. each; forming two large imperial octavo vols. of 700 pages each, double column letter-press; with upwards of 300 elegant illustrations. Persons remitting \$4, will receive the work by mail as it is published.

Such a work cannot fail of containing a mass of valuable matter, connected with English literature. The first No. contains extracts from the most ancient Anglo-Saxon writers. To illustrate the great change which our own dialect has undergone, we will quote from Caedmon, a monk of Whitby, who is the earliest writer of whom there is any trace, who wrote in our language, and who died about 680. It is a hymn, called the "Creation." We give it in the language as it was written, contrasted with the English as it now is. One unacquainted with the origin of our language, would not detect any resemblance:—

<p>Nu we sceolan herian* heofon-rices weard, metodes mihte, and his mod-ge-thone, wera wuldor fæder! swa he wundra ge-hwas, ece dryhten, oord onstealde. He wæst ge-sceop ylda bearnum heofon to hrofe, halig sceppend! tha middan-geard mon-cynnes weard, ece dryhten, æfter teode, firum foldan, frea ælmihtig!</p>	<p>Now we shall praise the guardian of heaven, the might of the creator, and his counsel, the glory-father of men, how he of all wonders, the eternal lord, formed the beginning. He first created for the children of men heaven as a roof, the holy creator! then the world the guardian of mankind the eternal lord, produced afterwards, the earth for men, the almighty master!</p>
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As evidence of what the language was in 1530, we give the following extract, which is from Tyndale's Version of the New Testament:—

And Mary sayde, My soule magnifieth the Lorde, and my sprete rejoyleth in God my Saviour.

For he hath looked on the povre degre off his honde mayden. Beholde nowe from hens forth shall all generacions call me blessed.

For he that is myghty hath done to me grete thynges, and blessed ys his name:

And his mercy is always on them that feare him thorow oute all generacions.

He hath shewed strengthe with his arme; he hath scattered them that are provide in the ymaginacion of their hertes.

He hath putt downe the myghty from their seates, and hath exalted them of lowe degre.

He hath filled the hongry with good things, and hath sent away the ryche empty.

He hath remembered mercy, and hath holpen his servant Israhel.

Even as he promised to oure fathers, Abraham, and to his seed for ever.

Oure Father which arte in heven, halowed be thy name. Let thy kingdom come. Thy will be fulfilled, as well in erth, as hit ys in heven. Geve vs this daye oure dayly breade. And forgive vs oure trespasses, even as we forgive them which trespass vs. Leede vs not into temptation, but delyvre vs from yvell. Amen.

We will indulge ourselves with one other extract, from the writings of Hugh Latimer, in the 15th century, for the fine moral it contains.—Speaking of the Shepherds to whom the angels appeared to announce the birth of the Savior, Latimer says:—

Now these shepherds, watch the whole night,

* In our specimens of the Anglo-Saxon, modern letters are substituted for those peculiar characters employed in that language to express *rit*, *dit*, and *w*.

they attend upon their vocation, they do according to their calling, they keep their sheep, they run not hither and thither, spending the time in vain, and neglecting their office and calling. No, they did not so. Here by these shepherds men may learn to attend upon their offices, and callings: I would wish that clergymen, the curates, parsons, and vicars, the bishops and all other spiritual persons, learn this lesson by these poor shepherds; which is this, to abide by their flocks, and by their sheep, to tarry amongst them, to be careful over them, not to run hither and thither after their own pleasure, but to tarry by their benefices and feed their sheep with the food of God's word and to keep hospitality, and so to feed them both soul and body. For I tell you, these poor unlearned shepherds shall condemn many a stout and great learned clerk; for these shepherds had but the care and charge over brute beasts, and yet were diligent to keep them, and to feed them, and the other have the cure over God's lambs which he bought with the death of his son, and yet they are so careless, so negligent, so slothful over them; yea, and the most part intendeth not to feed the sheep, but they long to be fed of the sheep; they seek only their own pastures, they care for no more. But what said Christ to Peter? What said he? *Petre, amas me?* (Peter, lovest thou me?) Peter made answer, yes. "Then feed my sheep." And so the third time he commanded Peter to feed his sheep. But our clergymen do declare plainly that they love not Christ, because they feed not his flock. If they had earnest love to Christ, no doubt they would show their love, they would feed his sheep. *

"And the shepherds returned landing and praising God, for all the things that they had heard and seen," &c. They were not made religious men, but returned again to their business and to their occupation. Here we learn every man to follow his occupation and vocation, and not to leave the same, except God call him from it to another, for God would have every man to live in that order that he hath ordained for him. And no doubt the man that plieeth his occupation truly, without any fraud or deceit, the same is acceptable to God, and he shall have everlasting life.

Correspondence of the English Mission.

NUMBER XXIV.

BRO. HINES' REPORT CONTINUED.

Bristol—Exeter—Protestants Awake—Devonport—Bro. Stoodley—Liverpool.

On the 12th inst. I met with the brethren in Bristol—had a crowded audience, and perfect attention to a discourse of two hours, on the First and Second Advents. They need a faithful minister here, to sustain and build up the cause.

On the following evening, gave a lecture in Exeter, to Bro. Burgess' congregation; attendance large, and attention solemn to the question discussed. The Advent is taking deep hold of many minds in E., and I trust Bro. B. will be sustained here: within the last six months he has baptized about forty. Some interest is being awakened on the question of popery, as will be seen by the following notice, which was placarded through the city:—

PROTESTANTS AWAKE.

Protestants.—We are arrived at a most critical period in our Country's history. The Leaders of all political parties have expressed their willingness to Endow the Priesthood of the Church of Rome. Will you consent to this consummation of our national guilt? God's Judgments are already abroad in our Land. Have we not deserved them? Does not our indifference to the late encroachments on our Protestant Faith rise up in witness against us? let us examine ourselves in this matter; and if in any measure we have partaken of the guilt of the past, let us resolve in God's strength to be guilty no longer.—Let us raise our voice as one man, and declare that we will never consent to the Truths of Protestantism being placed on the same level with the Errors of Rome. Look at Madeira. Look at Tahiti. Look especially at Ireland; and take heed that you do not soon have occasion to look still more painfully at ENGLAND.

On the next day, leaving Exeter, I visited the brethren again in Plymouth. Here is the largest and most flourishing society we have in the United Kingdom: Bro. Micklewood, their pastor, is doing well. On my arrival, I found that they had procured the Town Hall in Devonport, two miles from P., and advertised for me to lecture on Popery: the evening was stormy, but to my surprise the spacious hall was filled to overflowing;

about 2000 people, of all sects and classes, were present: and for the space of two hours they gave me profound attention, while I detailed the facts relative to the unparalleled triumphs of the Man of Sin at this time, as a fulfilment of the prophetic word, and a sign of the speedy coming of Christ.

The next day I visited again our beloved and true hearted friend and brother, Charles Stoodley, Esq., of Tiverton. The evening being very stormy, the attendance on the meeting was small. Bro. Stoodley, Sister Middleton, and indeed the whole family, laid me under great obligations for their unwearied attentions. May the Lord reward them. At nine o'clock of that night I took the cars for Birmingham, in order to reach my next appointment on the 16th with the friends in B. and West Bromwich. I spent the 17th and 18th in Liverpool, and gave two discourses on Lord's day. Our brethren here have opened a place of worship, have a good congregation, and are doing well under the labors of Bro. Curry. To-morrow I start for Belfast.

FROM BRO. HUTCHINSON.

LONDON, Nov. 18, 1846.

Dear Bro. Himes:—In the midst of many engagements, I embrace a moment to write you a few lines. After your vessel had borne you from my sight, and I had got to shore, I felt as one alone. Never before did my friends seem so scattered. I longed for the gathering day.

The day following, which was the Sabbath, I lectured twice in the Advent meeting-house in Liverpool. In the evening the congregation was encouraging in all respects. A very good impression was made by the word of the Kingdom, and many expressed an earnest wish that I could have remained and followed it up. But it will not be lost, I hope.

We had a precious season at the Lord's Supper. The brethren seemed blessed while I explained to them the sense in which we eat the body and drink the blood of Christ in this sacrament, viz., that the bread represents the bread we shall eat in the kingdom of God, as purchased by the body of Christ; and that the wine represents the wine we shall drink in the kingdom of God, as purchased by the blood of Christ. We eat a man's money when we eat his bread, because we eat that which costs his money. So, in the world to come, we shall eat the body and drink the blood of Christ, inasmuch as we shall eat and drink that which cost his body and blood. We do this now by faith. "Faith is the substance of things hoped for." I may write an article on this point, as I am satisfied it is not generally understood.

On the following Monday I left for the North of England, to see my kindred according to the flesh; but I only remained a day or two with them, as I felt I ought to have been elsewhere at that time. Hence my visit among my beloved relatives is still in the future.

I arrived in Manchester during the time of a meeting of the Evangelical Alliance, for the formation of the "British Branch." It commenced Wednesday, 4th Nov., and continued till the following Monday evening. I could not be admitted to its deliberations, in consequence of my nominal residence not being in Britain. I was answered, "We must preserve the technical integrity of the Alliance." However, I cannot complain, as others were excluded for the same "technical" reasons. I cannot say much about the constitution of this "Branch," only I may say, for the information of Americans, that slaveholders are prohibited from membership. I hope it will be as perfect in all other respects.

I got to Birmingham on Tuesday, the 10th inst., and at the earnest request of the brethren, remained over the following Sabbath.—On the Friday evening I lectured to an audience of about four hundred. Sabbath, I met with the Advent brethren, and broke bread. We had a gracious season. The afternoon and evening I lectured in the "People's Hall," which, as you know, seats about eleven hundred. It was about full. In the evening I had a glorious and powerful time in presenting the visions of Daniel. I saw the fruit of your labors, and Bro. Brown's. The brethren are steadfast, and keep up their meetings. Bro. Corken visits them about once a week, and feeds them with the word of the kingdom. His whole soul, I believe, is in this cause. You did well when you conducted such a minister unto the temple of truth.

The evening before last I arrived in London, and shall have the next number of the "Herald" out in a few days. I preach in this city to-morrow evening in a Hall which holds about fifteen hundred, where Bro. Dealtry, and others, have been doing considerable. On Sunday I go to Derby, at the wish of the brethren there, to open a house for Advent meetings. Work multiplies on my hands. O for wisdom and grace! If ever I needed the sympathies and prayers of my brethren in America, and everywhere, it is now. I need more pecuniary means, and there is plenty in England, if it could be come at. I hope, however, that the Lord's people will do their duty. It is the Lord's cause.

I suppose you have got about home, if you have had a favorable passage. How refreshing to see a beloved family and Christian friends after such an absence! The privilege is, I hope, in reversion for me, if time continues a little longer. Tell Bro. Brown I shall expect to hear from him. My love to all the dear Advent brethren.

"Immortal"—"Immortality."

The following letter from Bro. Hutchinson undoubtedly takes the true view of the word "immortal." It is nowhere used in the Bible to denote merely eternal existence. Immortality implies, in addition to that, an existence in glory. Those who will never enter there, have no right to the term. It should never be applied to the wicked, and therefore we should never speak of the immortal soul, as such, because not all souls will ever attain to it: it is only the portion of the righteous.

TO THE MEMBERS OF THE EVANGELICAL ALLIANCE.

Beloved Fathers and Brethren:—Being connected with you in the general principles of the Alliance, I take the liberty of freeing my mind, by addressing to you a few lines; and I do so with much respect and love.—When I rose before you in Freemason's Hall, London, Aug. 25, to move that the phrase, "The Immortality of the Soul," should be removed from the Doctrinal Basis of the Alliance, I did so with feelings of hope—hope that you would readily perceive, and practically appreciate, the Scriptural character of the reasons which I assigned.

But as my expectations were not verified, I can only address you with feelings of sorrow—sorrow that the apostolic injunction, "Hold fast the form of sound words," was not wholly observed in the formation of a basis intended for so many to occupy.

However, there are some considerations which administer consolation. First: I feel I did my duty in the matter. Second: Some of the most distinguished and thinking members of the Conference, both British and Continental, were with me. Rev. T. Binney, of London, rose and seconded my amendment, and assigned as his reason, that the phrase, "The Immortality of the Soul," savors rather of heathenism than of Christianity, or words to the same effect. Rev. Mr. Cuntze, of Berlin, supported the amendment. He said that the phrase in question is, in Germany, almost peculiar to the Rationalists, and that the evangelical ministers there

do not use it. Rev. Dr. Beaumont, a noble-hearted Wesleyan minister, gave his voice for the rescinding of the clause, and assigned as his reason, that there is such a variety of views among Christians on the point. Rev. Wm. Chalmers, of the Free Church, London, gave his influence in the same direction. He said to me after—"I voted with you, for you had the right of the question." Also Rev. Mr. Kind, of the German Church, London, remarked to the same amount. Others, of more or less note, were with me, desiring that the Basis might not be encumbered with the clause in dispute.

Third: But my chief source of comfort is, that I am sustained by THE WORD OF GOD. And I am willing, if need be, to stand alone on such a rock. As I reminded you in the Conference, the term *immortal* is used but once in the Bible, and is applied to God—"Unto the King eternal, immortal, invisible, the only wise God." (1 Tim. 1:17.) The word *immortality* is employed five times.—[1.] It is applied to Christ—"Our Lord Jesus Christ—who only hath immortality."—(1 Tim. 1:14, 16.) [2.] It is mentioned as a blessing for which we are to seek—"Seek for glory, and honor, and immortality."—(Rom. 2:7.) [3.] It is presented as something offered in the Gospel—"Hath brought life and immortality to light through the Gospel." (2 Tim. 1:10.) [4.] It is applied to the change which the saints will undergo at the sounding of the last trumpet—"This mortal must put on immortality." Again: "So when this mortal shall have put on immortality." (1 Cor. 15:53, 54.) These are the only passages in which the term "immortal," or "immortality," occurs, and therefore the above are the only senses in which it is used. The sum of the whole is, the term is applied to God, to Christ, and to the Saints when made like him at his coming; but never in the sense in which it obtains in the Doctrinal Basis of the Alliance. Thus, Scriptural immortality is the gift of God, through Christ, to them who believe Christ is all.—"He ONLY HATH IMMORTALITY." It is received from its great Parent Source through Him.

And while it might be well, as Dr. Cox, of New York, advocated, not to express the doctrinal principles of the union in the words of Scripture, yet, I appeal to you, it would have been well, in a much higher sense, not to have used a Scripture word in a way which seems to be prohibited by the Scriptures. Hence, I must record my solemn protest against the application of the term "immortal" in the sense you have applied it in one of the Articles of Faith.

Let me also remind you, that the bringing forward of a certain passage by one of your number (Dr. Cox, of Hackney, London), to prove the Scriptural correctness of the clause, "The Immortality of the Soul," ought to have excited your suspicions. The passage, as you are aware, was, "This mortal must put on immortality." Now if this passage proves anything as to the soul, it proves that it is at the present mortal, and that it will, at some future period, put on immortality. But then a slight consultation of the context will show, that the apostle is speaking exclusively of Christians, and is referring to the change which those who are living will experience at the sounding of the last trumpet, as their physical qualification to "inherit the kingdom of God." Another member of the Conference, to sustain the soundness of the clause under consideration, adduced the following verse: "Our Savior Jesus Christ hath abolished death, and hath brought life and immortality to light through the Gospel." But this does not sustain the clause; nay, rather, it sustains the contrary, viz., that "immortality" is obtained through the interposition of "our Savior Jesus Christ." Its obvious sentiment is, that, as the blessed results of his death and resurrection, the Gospel brings the glad tidings of "life and immortality." The heirs of the kingdom of heaven are of two classes,—the dead saints, and the mortal saints; and the Gospel discovers "life" for the former, and "immortality" for the latter, and which they will actually receive only at the "appearing and kingdom" of Christ.

Fathers and brethren, "How forcible are right words!" I trust that the phrase on which I have thus animadverted, may be reconsidered by you, so that should you ever meet again before "mortality" is swallowed up of life," you may be prepared to expunge it, or to give sound reasons for retaining it.

I remain yours respectfully and affectionately,
R. HUTCHINSON.
Edinburgh, Oct. 26th, 1846.

Correspondence.

Matt. 24th, Mark 13th, and Luke 21st,
Taken to pieces and put together again into
one chapter, as the events occur in their
chronological order.

There are clearly five divisions of this por-
tion of Holy Writ.

First.—The question, "When shall these
things be?" and the answer.

Second.—Our Savior proceeds to give a
brief sketch of the tribulation that should
befall his disciples down through all subse-
quent time, to that generation who should
behold the sign of his coming.

Third.—The question, "What shall be the
sign of thy coming?" and its answer.

Fourth.—The question, "What shall be
the end of the world?" and the answer.

Fifth.—Timely exhortation to his people
in the last generation how to live, that they
may abide the day of his coming, and not be
ashamed when his glory shall be revealed.

And Jesus went out and departed from the
temple: and his disciples came to him for to
show him the buildings of the temple. And
Jesus said unto them, See ye not all these
things? verily, I say unto you, There shall
not be left here one stone upon another that
shall not be thrown down. And as he sat
upon the mount of Olives, the disciples
came unto him privately, saying, Tell us,
When shall these things be? And what
shall be the sign of thy coming, and of the
end of the world?

First.—When shall these things be?

And he said, Take heed that ye be not de-
ceived: when ye shall see Jerusalem compass-
ed with armies, then know that the desola-
tion thereof is nigh. Then let them which
are in Judea flee to the mountains; and let
them which are in the midst of it depart out:
and let not them that are in the country enter
thereinto: let him that is on the house-top
not go down into the house, neither enter
therein to take anything out of his house;
and let him that is in the field not turn back
again to take up his garment. For these be
the days of vengeance, that all things which
are written may be fulfilled. Wo unto them
that are with child, and to them that give
suck in those days! For there shall be
great distress in the land, and wrath upon
this people. And they shall fall by the edge
of the sword, and shall be led away captive
into all nations; and Jerusalem shall be trod-
den down of the Gentiles, until the times of
the Gentiles be fulfilled. Verily, I say unto
you, This generation shall not pass, till all
these things be fulfilled.

Second.—What shall befall my people,
when the abomination of desolation stands
in the place of God.

Many shall come in my name, saying, I
am Christ:—the time draweth nigh—and
shall deceive many: go ye not therefore af-
ter them. When ye shall hear of wars and
commotions, be not terrified; for these things
must first come to pass; but the end is not
yet. But when ye shall see the abomination
of desolation, spoken of by Daniel the proph-
et, standing where it ought not, let him that
readeth understand. Take heed to your-
selves, for they shall deliver you up to coun-
cils, and ye shall be hated of all nations for
my name's sake: and in the synagogues ye
shall be beaten; and ye shall be brought be-
fore rulers and kings for my sake, for a tes-
timony against them. Settle it therefore in
your hearts, not to meditate before what ye
shall answer; for I will give you a mouth
and wisdom, which all your adversaries shall
not be able to gainsay or resist: for it is not
you that speak, but the Holy Ghost: and it
shall turn to you for a testimony. Ye shall be
betrayed, both by parents and brethren, kins-
folks and friends: and some of you shall they
cause to be put to death; but there shall not
a hair of your head perish. If any man
shall say unto you, Lo, here is Christ, or
there, believe it not. For there shall arise
false Christs, and false prophets, and shall
show great signs and wonders; inasmuch
that, if it were possible, they shall deceive
the very elect. Behold I have told you be-
fore. Therefore, if they shall say unto you,
Behold, he is in the desert, go not forth; be-
hold, he is in the secret chambers, believe it
not. For as the lightning cometh out of the
east, and shineth even unto the west, so shall
also the coming of the Son of man be. For
whosoever the carcass is, there will the
eagles be gathered together.

Third.—What shall be the sign of thy
coming?

Immediately after the tribulation of those
days, shall the sun be darkened, and the
moon shall not give her light, and the stars
shall fall from heaven; and upon the earth
distress of nations with perplexity; the sea
and the waves roaring; men's hearts failing
them for fear, and for looking after those
things that are coming on the earth. Nation
shall rise against nation, and kingdom against
kingdom, and great earthquakes shall be in
divers places: and there shall be famines,
pestilences, and troubles: and because iniqu-
ity shall abound, the love of many shall
wax cold. All these are the beginning of
sorrows. In your patience possess ye your
souls. Now learn a parable of the fig-tree.
When his branch is yet tender, and putteth
forth leaves, ye know that summer is nigh;
so likewise ye, when ye shall see all these
things, know that it is near, even at the
doors. But of that day and hour knoweth
no man, no, not the angels in heaven, but my
Father only.

Fourth.—What shall be the end of the
world?

And this gospel of the kingdom shall be
preached in all the world, for a witness unto
all nations; and the powers of the heavens
shall be shaken; and then shall appear the
sign of the Son of man in heaven: and then
shall all the tribes of the earth mourn, for
then shall be great tribulation, such as was
not since the beginning of the world to this
time, no, nor ever shall be; and except those
days should be shortened, there should no
flesh be saved. But for the elect's sake,
those days shall be shortened. And he that
endureth unto the end, the same shall be
saved. And they shall see the Son of man
coming in the clouds of heaven, with power
and great glory. And he shall send his an-
gels with a great sound of a trumpet, and
they shall gather together his elect from the
four winds, from one end of heaven to the
other. And then shall the end come.

Fifth.—How shall we live, that having
done all to stand.

Watch therefore, for ye know not what
hour your Lord doth come. But know this,
that if the good man of the house had known
in what watch the thief would come, he
would have watched, and would not have
suffered his house to be broken up. There-
fore be ye also ready; for in such an hour
as ye think not the Son of man cometh.—
Who then is a faithful and wise servant,
whom his Lord hath made ruler over his
household, to give them meat in due season?
Blessed is that servant, whom his Lord,
when he cometh, shall find so doing. Verily,
I say unto you, that he shall make him ruler
over all his goods. But and if that evil ser-
vant shall say in his heart, My Lord delayeth
his coming; and shall begin to smite his fel-
low-servants, and to eat and drink with the
drunken, the Lord of that servant shall come
in a day he looketh not for him, and in an
hour that he is not aware of, and shall cut
him asunder, and appoint him his portion
with the hypocrites, there shall be weeping
and gnashing of teeth. But as the days of
Noah were, so shall also the coming of the
Son of man be. For as in the days that
were before the flood, they were eating and
drinking, marrying and giving in marriage,
until the day that Noah entered into the ark,
and knew not until the flood came, and took
them all away: so shall also the coming of
the Son of man be. Then shall two be in
the field; the one taken, and the other left.
Two women shall be grinding at the mill;
the one shall be taken, and the other left.—
Heaven and earth shall pass away, but my
words shall not pass away.

Says a good brother, watching to see if in-
roads are made, by violent hands, upon the
word of his Master. "What right have you
to alter the reading and order of God's word
from his own arrangement?" I answer:—
The fact, that neither of the Evangelists word
the same teachings alike, assures us most
clearly, that they are not to be understood
according to their successive reading. Each
records the whole truth—but neither follows
any order of arrangement. Therefore I say,
I neither add to, take from, nor pervert God's
holy Word by so doing. But on the contrary,
this generation have the precedence above
all former ages upon this subject, living as
they do when all prophetic history is fulfilled,
but the last great act (the perfecting of Is-
rael's hope), comprehending when and where
the Scriptures have been fulfilled, and what
has been their order of fulfilment. There-
fore they only can rightly divide them. Much
confusion is avoided by a little careful ob-
servation on this point. As evidence of the

correctness of this position, I refer to the 11th
and 12th chapters of Isaiah, which should be
read as one chapter. Let the reader peruse
them as they are, carefully, and then read
them as follows, containing three divisions.
The 1st, 2d, 3d, 4th, and 10th verses compris-
ing the first division; the 5th, 11–16 verses
comprising the second division; and the 12th
and the 6–9 vs. of the 11th comprising the
third division.

This Scripture, when read in this manner,
is plain and comprehensible. Our Savior does
not smite the earth before he is set for an en-
sign for the people. He smites it but once,
and then the Man of Sin will be consumed.
Let the reader mark in his Bible 1, 1, 1, 1,
before the verses 1, 2, 3, 4, and 10, and 2, 2,
and so on, before the second division, and 3, 3
before the third division, and then begin and
read first the ones, twos, and threes, and all
will be plain.

The 23d chapter of Isaiah, commencing at
the 15th verse, is another evidence that the
order of reading will admit of change with-
out violence. Verses 15–19 refer to the
captivity in Babylon; but what follows in vs.
20–24 is yet future; but v. 25 took place
when that captivity commenced. The nail
fastened in a sure place is evidently the sure
mercies of David. They were sure to the
Jews, and the assurance often repeated, if
they would but obey God. But the sure fast-
ening would at length give way, and the re-
bellious people be tossed like a ball in a large
place. The promise, however, that it shall
be fastened with immortal glory remains sure.
See Rev. 3:7 for Hilkiah's son. It is there-
fore easy to see, the 25th verse should follow
the 19th verse. WM. CLARK, JR.

Newton, Mass.

Definite Time.

Bro. Himes:—You will please permit me,
through the "Herald," to notice a few state-
ments made by Bro. Apolonio, in his article
No. IV., under the head, "THE WISE SHALL
UNDERSTAND." He says:—"There is noth-
ing in connection with the phrase, or, indeed,
throughout the book of Daniel, that would
convey the idea that definite time was refer-
red to."

Now, I ask, Does not the "phrase" con-
vey the idea, that something was to be under-
stood of which the angel had been speaking to
Daniel? Is not definite time found in the
book of Daniel? Does not Bro. A. seem to
admit, that the time in this book is the most
difficult portion to be definitely understood?
Does not time stand in immediate connection
with the "phrase?" Does it not, therefore,
follow, that, in the "phrase," the wise shall
understand, "definite time is referred to in
particular, if not exclusively?" If asked, How
definite? I answer, As definite as a day in
the prophecy is long. That all the wise will
understand, the prophecy does not say.

To illustrate the indefiniteness of time in
Daniel, Bro. A. refers us to Jer. 25:11 and
29:10. He says: "It will be seen (by these
references) that the captivity of the Jews in
Babylon was as plainly limited to seventy
years, as the duration of time is to the 2300
years." I admit this.—When the seventy
years ended, the Jews ceased to be in bon-
dage to the king of Babylon. Bro. A. ad-
mits this, and consequently admits the time
to be definitely fulfilled. God does not say
they should not be in bondage to another
king for a little time after the seventy years
should expire. On the contrary, it is implied
that they would be in this state for a time.—
This is seen by referring to Isa. 45:1–4 and
Dan. 5:30, 31. These passages show
that Babylon was to be taken by the Medes
and Persians, consequently, the Jews would
fall into their hands. This is also implied in
Jer. 29:10—"For thus saith the Lord, That
after seventy years be accomplished at Baby-
lon, I will visit you, and perform my good
word toward you, in causing you to return
to this place." This shows that there would
be a preparatory work for their return, during
which time they would be in the hands of the
nation which should subdue Babylon. The
Lord said he would visit the Jews after, &c.,
but he does not say how long after; and the
prophecy implies that it would be for a time,
though not long, before they would return.
In relation to the time in Dan. 8:17 and 12:
13, a very different form of expression is used
—"Yea, at the time appointed the end shall
be." "For thou shalt rest, and stand in thy
lot at the end of the days." If this form of
expression does not convey the idea of defi-
nite time, I will thank Bro. A. to give me a
form that will. Bro. A. could not have se-
lected a passage in the whole Bible more un-

favorable to his views of definite time. If I
were to reason from "analogy," as he does,
to show that the definite time for the Lord to
come is revealed, and that the wise will un-
derstand it, I should select the very passages
he has. The time of seventy years was defi-
nite, and so fulfilled; consequently, might be
understood. The time in which the Lord
would do certain things after the seventy
years was not definite; consequently might
not be understood. Yours in hope,

J. S. WHITE.

Wrentham (Mass.), Nov. 25, 1846.

NOTE BY BRO. APOLONIO.

When the articles on "What is Truth?"
were written, I had no desire to reply to any
strictures that might be made upon them.—
But I do so now for the purpose of correct-
ing a mistake that I made, and at the same time
set my brother right in two or three particu-
lars. By reference to No. IV. it will be seen,
that the argument used in relation to the ex-
piration of the 70 years' captivity, should
have been employed in reference to the con-
tinuance of the servitude under Nebuchad-
nezzar, "and his son, and his son's son."—
I should have said—"It will be seen by these
references, that the captivity of the Jews in
Babylon was as plainly limited to the reigns
of Nebuchadnezzar, and his son, and his son's
son, as the duration of time is to the 2300
years." I would moreover remark, that it
must be evident to every one, from a perusal
of the paragraph preceding the one con-
taining the sentence under consideration, that
I placed the greatest stress upon the inability
to ascertain the precise point when the prop-
hetic periods commenced.

Bro. W. appears to misunderstand me.—
The question should not be—"Is not definite
time found in the book of Daniel?" for all
the periods of Daniel, in themselves, are defi-
nite; but, Can data be found sufficient to set-
tle the point at which these definite periods
begin, and of course their precise termina-
tion? Bro. W. says—"Does not Bro. A.
seem to admit, that the time in this book is
the most difficult portion to be definitely un-
derstood?" Yes; that is, when the periods
terminate, because it was impossible to as-
certain their precise commencement. "Does
not time stand in immediate connection with
the phrase?" Does it not, therefore follow,
that in the phrase, "the wise shall under-
stand," that definite time is referred to in
particular, if not exclusively?" By no means.
It is undeniable, that, while we have strong
reasons for believing that "the kingdom of
God is nigh, even at the doors," no man can
show that "nigh, even at the doors," does
not mean a year, five years, ten, or twenty.
I am saying nothing against rational opinions,
as such. If the definite time of Daniel
was to be unsealed, or known by the wise, at
"the time of the end," when did that time
commence? Who are the wise? those that
believed the Lord would come in '36 (John
Wesley, for instance), '43, or those who be-
lieve he will appear in '47, or '68? Now, I
am willing to give Bro. White's opinion,
even, all the weight it deserves. But it is
idle to speak of knowing the exact time when
the periods will end, when facts declare that
no one possesses such knowledge. I under-
stand the phrase, "the wise shall under-
stand," to mean all the wise. And as all
the people of God (and a large portion, too)
have not the ability to understand the periods,
but being wise, they will understand that
which was to be unsealed.

A word more in relation to the 70 years'
captivity. As the Jews were carried off at
three different periods, they could not have
told beforehand from which point the 70 years
were to be reckoned. And when they looked
at Jer. 27:7, they certainly would suppose
their captivity would end with the reign of
Belshazzar, as the letter of that prophecy
would seem to teach. Therefore, though
there was a definite period fixed when their
captivity should end, they could not ascer-
tain, from the nature of the case, the precise
point when that 70 years would expire.

A Query.

Bro. Himes:—Have not all mankind de-
cided, that a figure is never used but to rep-
resent something greater than itself? Was
ever the sun used as a figure for the moon?
or the moon as a figure for the fire-fly? Was
ever a kingdom used as a figure for a beast?
or a year for a day? If not, then by what
exegesis is the Resurrection, the most glori-
ous, and the only hope of the faithful,—the
mightiest and most stupendous miracle of Je-
hovah, made to be a figure of at least only the

corruption of Christianity, when it gave up its purity for royal honors, and its trust in its Author for reliance on Rome! For, the introduction of Christianity into Rome was its downfall. The Church then committed "fornication with the kings of the earth." And, to make the Resurrection a figure of conversion, is to make "that which is perfect" to represent "that which is in part"—the "seeing as we are seen," a figure of "seeing through a glass darkly." (1 Cor. 13:10-12.) This looks to me like "taking away from the words of this prophecy" in the most fearful manner. It is making a figure infinitely greater than the thing represented. It is like looking through a telescope inverted, to diminish, instead of magnifying the objects.—It is reasoning backwards. I. E. J.

LETTER FROM BRO. J. SMITH.

"What think you of Christ," said the Savior to the Pharisees, "whose son is he?" By the answer they gave, it is evident they had no just conception of his true character. And that is the great test now; not whether the Lord will come this or next year. Can we answer the question as Peter did, when he said, "Thou art Christ, the Son of the living God?" If we can, then will it be said to us as it was to the apostle, "Blessed art thou, Simon Barjona, flesh and blood hath not revealed this unto thee, but my Father which is in heaven." And in the 17th of John our Savior says, "This is life eternal, that they know thee, the only true God, and Jesus Christ whom thou hast sent." "No man knoweth the Son but the Father, and neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." Has that revelation been made to us, so that we can say that Christ has been made of God unto us wisdom, righteousness, sanctification, and redemption? that he has been formed in our hearts the hope of glory? that he is the chiefest among ten thousand, and altogether lovely? Can we testify, that his Spirit daily witnesses with our Spirit that we are born of God, to an inheritance incorruptible, undefiled, and that fadeeth not away, reserved in heaven for us, who are kept by the power of God, through faith, unto salvation, ready to be revealed at the appearing of Jesus Christ, whom having not seen we love, in whom, though now we see him not, yet believing we rejoice, with joy unspeakable and full of glory? This is the faith which is the substance of things hoped for, and the evidence of things not seen. By it we can lay hold of the oath and the promise of God, which we have as an anchor to the soul, sure and steadfast. Having this hope, we need not fear earth nor hell, for we have the promise, that all things shall work together for our good.

I think it wrong to have our minds so much absorbed in trying to find out the exact time of the Savior's second advent, as to lose sight of the first; for that was the greatest display of God's love and mercy to fallen man that he ever did, or ever will make. It is a mystery the angels desired to look into. The apostle says, "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God; and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out!" O what an unspeakable blessing, that our life is hid with Christ in God, out of the reach and power of Satan, and all God's enemies. What exceeding great and precious promises the Lord has left on record for the comfort and support of his children. He said he would pray the Father, and he would give us another Comforter, even the Spirit of truth, which should abide with us for ever. O, my brethren, how different is our situation now to what it was in '42, '43, and fall of '44. We then were of one heart, and God's word was the rule of our faith and practice. Then no attempt was made to add to or diminish from it: it was a lamp to our feet and a light to our path. Our love to God was manifested by our love to the brethren; we were careful never to give offence to our brethren. O how the scene has changed since that time! I feel sometimes to say with Jeremiah, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the hurt of the daughter of my people." What a breaking up and scattering there has been: some have gone one way, and some another.—Some that could live on nothing but definite

time, and professed to be the wise virgins, and said that they had entered into the kingdom, and that the door was shut against the foolish virgins, are now among the Shakers, and dancing to Ann Lee, instead of a golden calf. But the worship is all of the same kind. Others are bringing up new theories and new tests, and are saying that those that have not come into their views, are the foolish virgins, and are going to perdition. But blessed be God, we have a more sure word of prophecy, wherein we do well to take heed, as unto a light shining in a dark place, until the day dawns, and the day-star arise in our hearts. The foundation of God standeth sure, having this seal, that the Lord knoweth them that are his. May we endeavor to keep the unity of the Spirit in the bonds of peace, till we all come in the unity of the faith, and the knowledge of the Son of God. Let us henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speak the truth in love.

I am very sorry to see so much speculation, and calculation, and vain imaginations on the second coming of the Lord, and the order of that event. The astronomer can tell, to a minute, when an eclipse will occur. But it is not so with those that calculate when the Lord will appear—they have too many "ifs" for my full confidence. Besides, they know not the day nor the hour when the Son of man cometh. "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh." But we are to watch the signs the Savior has given us of his near approach, and our prayer should be, that we might have wisdom to know and understand them when they take place; then our prayer will be, Thy kingdom come, and thy will be done. O that we might have more fervent charity among ourselves, and for all that love our Lord Jesus, though they do not follow us. If we think they are in error, let us pray to our heavenly Father, that he would show them the truth, and that the truth might make them free from all errors. O how it ought to humble us, if the Lord has hid those great and glorious truths from the wise and prudent, and revealed them unto us, who are not worthy of the least of his mercy. Surely we have nothing to boast of, for we have nothing but what we have received; and if we have been made partakers of God's free, rich, and sovereign grace, our song will be, "Not unto us, not unto us, but unto thy name shall be all the glory." O what an unspeakable blessing it is to have charity, which is the love of God in the soul; for if that is the governing principle of our souls, it will abide when faith and hope shall cease. We shall not do anything to offend one of these little ones that believe in Jesus, if we have that charity which the apostle speaks of in the 13th of 1 Cor. O may we pray without ceasing, that our conversation may be in heaven, from whence we look for the Savior, who will change our vile bodies, and fashion them like unto his glorious body.

I think the signs of his approach increase daily. O may we all be ready for that glorious day, that when the trumpet shall sound, we may be permitted to enter those mansions which he has prepared for them that love him. Yours, looking for the blessed hope,

JOHN SMITH.

Cincinnati (O.), Nov. 10, 1846.

LETTER FROM BRO. R. V. LYON.

Bro. Himes:—There has never been a time since God, for Christ's sake, first forgave my sins, that I was ever more established in the doctrines of the Bible, than at present. Never did I see so much glory entwined around them as I now do: especially the doctrine of grace—the inheritance of the saints—the first resurrection, and the second personal coming of our Lord Jesus Christ, to complete the work he began about six thousand years ago. Never did I look upon sin with such abhorrence as I now do, and I can truly say, that it has become "exceeding sinful." Never did I have so clear a view of the character that will be able to stand when Christ shall appear. Look at it, my brother. Such as have clean hands, and a pure heart, and have not lifted up their soul unto vanity, nor sworn deceitfully, will be able to stand when he appeareth. O my Father, grant, for the sake of Jesus Christ, that I may sustain this character.

Truly we are living in a solemn moment—a moment that is pregnant with events that produce, methinks, solemnity among those seraphic spirits that encircle the throne of

the Father, and ought to produce solemnity on the minds of those who profess to be looking for the speedy coming of Jesus, when the destiny of the human family is to be unalterably fixed, either for weal or woe. How true the words—

"And earth's eventful story

A few short months will tell;

The righteous rise to glory,

The wicked sink to hell."

All around us foretokens that this is correct. Whether we look into the moral or physical world, turn to the book of nature, or revelation, we learn that soon a voice from the throne of the Eternal will be heard proclaiming, "It is done!" What is done? The last prayer offered—the last exhortation given—the last sermon preached—the last tear shed by the saints of God—the last soul sealed as an heir of salvation, and the sinner's doom unalterably fixed—"where their worm dieth not, and the fire is not quenched!" Sinner, think of thy sad state, and flee to Christ, that among the shining ones you may stand on the sea of glass in the burning day. How important that all we have and are should be cast in favor of the proclamation (see Rev. 14:6, 7), and that we be found giving meat in due season to the household of faith.

I have been trying almost daily, for a few months past, to preach the gospel of the kingdom at hand, and have seen many backsliders reclaimed, and some souls hopefully converted to God, and have had the privilege of baptizing them into the name of the Father, Son, and Holy Ghost, and have seen them, like the eunuch, go on their way rejoicing. I have visited, within a few days, the following places, and preached the gospel of the kingdom at hand, as I understand it: Hardwick, Northfield Farms, Ervin, Athol, New Salem, North Leveritt, Wales, and Southbridge, Ms.; Whately, Ashfield, and Guildford, Vt. In all these places the Lord has a tried people, and the promise of God was verified in all our meetings—the saints were comforted, and sinners made to tremble in view of their approaching doom.

The day of fanaticism seems to have gone by, leaving us with but few teachers, if any, but who seem qualified to instruct. The cause has been injured very much by injudicious men. I never saw so much brotherly love among us as there is at the present time.—What is now done will stay done. Let us take courage, for our Redeemer is at hand.

Yours, loving his appearing,

R. V. LYON.

Hampton (Ct.), Nov. 24, 1846.

Bro. W. W. NELSON writes from Crawfordsville, Ind., Nov. 18th, 1846:—

If any of the lecturing brethren could give us a visit, and re-proclaim the doctrine of the speedy coming of the Lord, I think some good might be effected. At least, the children would be fed and strengthened in the night and coming of the Lord. But if we should not be visited by brethren abroad, do not fail to let us have weekly your valuable sheet, which is to us like water to a thirsty soul, or a gentle shower when the earth seems to wither and parch before the rays of the sun. Yours looking for the return of the Bridegroom from glory.

Bro. J. C. BYWATER writes from Bath, Steuben Co., Nov. 28th, 1846:—

I think the cause was never more prosperous in Western New York than at this time. I have attended some seven or eight Conferences this fall, and more interesting meetings I have never attended. I am now in the hill country of Steuben and Allegany, and have attended three Conferences during the last three weeks. At one Conference, I was permitted to see the salvation of God, and baptize twelve in the likeness of the Savior's death. The work was still going on when I left. I praise the Lord for the power of the truth to control the moral elements, though they have been greatly distracted by the various views propagated among us.

Bro. T. GRANDY writes from Pantion, Vt., Nov. 28, 1846:—

There are yet some in this vicinity who are praying for the gathering of Israel, anxiously desiring to see the time when "the Seed of David" shall have the throne, according to the promise of the Father, and the saints reign "with him on the earth." We have had some refreshing seasons of late at our meeting in Addison and Bristol. Bro. Burnham is located in Vergennes, and preaches in different sections. Bro. Buckley has been at my house a few weeks since his return

from Canada. He has been afflicted with sore eyes, but is now recovering.

Obituary.

Dear Bro. Himes:—I have been called to pass through affliction. Lucy, my companion and partner in life, has been taken away by death. She departed this life Nov. 19th, after an illness of eleven days with a fever, aged 30 years. She was not considered very sick at first, nor at all dangerous until about two days before her death. Her disease seemed to be uncontrollable by the power of medicine. She died in the triumphs of the glorious gospel of Jesus Christ, and in full expectation of soon sharing in a glorious resurrection, at the coming of our Lord and Savior Jesus Christ. Her attention was first called to the subject of her personal salvation by the doctrine of the Second Advent. She was converted and baptized (with myself) in the autumn of 1842, and since then has lived in the belief that the Lord was at hand. She was naturally somewhat inclined to despondency; but for a few of her last days, her mind was very clear, her hopes bright, and her peace perfect. Several days before her death, she felt that her end was near, and conversed with those who came in to see her, and exhorted them to come to Christ and accept of salvation. Her whole soul seemed to go out after others, that they might be saved. Said she, "Why will they not come? Jesus stoops to receive them." She spoke much of the new heavens and the new earth which God had promised, and of the New Jerusalem. Said she, "Oh that holy Jerusalem! it is mine!" She was continually speaking of the infinite goodness and power of God, words could not express her feelings of praise and thankfulness to him. She called her two children (one of eight, the other of three years), talked with them, and said she could leave them in the hands of the Lord—he would take care of them; and when Jesus comes, (said she) we shall meet in that blessed country, where there shall be no more sorrow, nor crying, sickness, or death. Why, said she, there is no fear in death. I go to be with Jesus. Her faith and confidence seemed to increase every hour until her death. Her mind was calm, and a heavenly smile was upon her countenance, while glory seemed to shine forth from her. She longed to depart and be with Christ. As her departure drew near, she sang many lines found among the Advent hymns, and some composed as she sung, a little before she died, sung with a full, clear voice. At the time of her death, she had some severe struggles, was a good deal convulsed; and when her last struggle was over, she said it was her last one, and bade us all farewell. She seemed to sink down for a moment, then revived again, and said the Lord had another word for her to say. She then exhorted all present who did not believe in the coming of the Lord near, to search the Bible, and see if they could not find some evidence that it was near, even at the doors. She then said she must die; and in less than three minutes she quietly breathed her last. "Blessed are the dead who die in the Lord." It is a heavy stroke for me to part with the companion of my youth—the early centre of my earthly affections. But what is my loss is her gain. I feel that God is just, and all his works are wrought in righteousness, and in him I put my trust, feeling the assurance, that if I follow on, we shall soon meet again, when all his people shall be gathered from every nation, kindred, tongue, and people, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of God. A. H. BAICK.

Fitchburg (Mass.), Dec. 2, 1846.

Died in Montrose, Pa., on the 15th Nov., Mrs. SUSANNAH, wife of the Hon. Isaac Post, and only daughter of Capt. Bartlett Hinds, deceased, of the Massachusetts line of the Revolutionary army, aged 64 years. Her childhood was spent among relatives in Middleboro', Mass. She came to this place, then an entire wilderness, with her father's family, some forty-five years ago, became a disciple of the Lord Jesus Christ, and a member of the Bridgewater Baptist Church some nine years afterwards. She lived a devoted Christian, and died in the triumphs of faith. She has been a regular reader of the "Herald," or "Watch," for some four years past, and was interested in the great general doctrines of the Advent, although ever of the opinion, that she should not live to see that glorious event. She died in the confident hope of an intermediate state of happiness, and speedy resurrection with the just.—[Com.]

Foreign News.

It has been proposed to call the new planet, the Arago.

Mahogany, grown in the colony, has been imported from Van Dieman's Land.

Her Majesty has appointed Richard Hayward, Esq., Colonial Surveyor and Engineer for Sierra Leone.

The Queen has been pleased to approve of Mr. Saul Saloman, as Consul at St. Helena, for his Majesty the Emperor of Brazil.

In ten years Morison paid for Government stamps for his pills £800,000.

Of ninety packet-ships now trading between New York and Europe, fifty-two sail to and from Liverpool.

It is said that the Dutch are about to establish free ports in Macassar, Borneo, and Sumatra.

Several Austrian regiments have received orders to proceed to the frontier of Switzerland.

The cholera has extended its ravages from Persia to Bagdad, in which city about one hundred victims to the disease were, by the last accounts, perishing daily.

The Belgian Senate held a sitting on the 14th inst., in which it was unanimously voted to admit all provisions free of duty, and to prohibit their exportation up to October 1, 1847.

Don Carlos, who is now living at Genoa, with the Princess de Beira and a very small number of followers, intends to quit the dominions of Sardinia, and settle at Venice.

The Government of Hesse Darmstadt has united with those of Bavaria, Wurtemberg, and Baden, in imposing an export duty of 25 per cent on the exportation of every species of grain.

According to the accounts from Australia, it appears that a stratum of coal has been discovered about thirty-five miles from Freemantle, near to the Murray river.

Lieutenant-General Sir Benjamin d'Urban is mentioned as likely to receive the appointment of Commander-in-Chief in Canada, vacant by the retirement of Earl Cathcart.

The "Augsburg Gazette" states that a postal convention was concluded on the 12th ult., at London, between the Governments of England and Prussia.

It is stated that Dr. Heller, of Vienna, has prepared gun tow in the same way as cotton, and that its explosive force is far more considerable.

From the report of the Commissioners of Public Works we learn, that in the year 1845, there were 19,883 vessels and boats, and 93,073 men and boys engaged in the fisheries of Ireland.

It is believed that the French Government pay 500,000f. (£20,000) yearly for newspaper support, besides bestowing ribands and places.

Five Ionian vessels were recently plundered, and their crews cruelly maltreated by Greek pirates, on the coast of Acarnania.

Five cargoes of Indian corn have arrived at Plymouth, consigned to the Royal William Victualling Yard, to be converted into meal for the use of the destitute in Ireland.

When the ship Jeremiah Garnett, which arrived at Liverpool a few days ago from China, called at St. Helena, potatoes were selling at £2 per sack in that island.

The Sultan has appointed Mr. Churchill, an Englishman, to the editorship of the "Djeridei Havadi," the only Turkish newspaper published.

M. Rossi, the Ambassador of France at Rome, left Paris on Monday last for Italy. M. Rossi, it appears, was instructed to recommend moderation to the Pope, and above all things to cultivate the friendship of Austria.

Ronge lately presented a petition to the King of Prussia for permission to preach; but he was ordered to leave Berlin for Breslau immediately, and two gendarmes were sent to conduct him to the railway station.

A Roman sewer was found at Algiers, about a yard in height, and covered with thick flags. In it were found a number of coins of Constantine the Great, and Constantine the Younger.

In consequence of a memorial from a Liverpool house, a treasury order has been issued that goods landed *in transitu* are to be placed under the crown locks, but not to be opened beyond one or two packages.

The King of the French has bestowed forty-two crosses of the legion of honor on those officers and soldiers who most distinguished themselves in the recent actions with the natives at Tahiti.

A farmer at Hale, near Liverpool, states that he has a field of potatoes adjoining the Mersey, entirely free from rot, and, in his opinion, the salt air from off the water has kept the disease from the crop.

A new and excellent harbor has been discovered in Western Australia, in Mangley Bay, at a distance of three miles from Peel's Harbor. This port is to be named Port Gladstone, after the late Secretary of State for the colonies.

The Bavarian Government has just prohibited

the sale of fulminating cotton. This article is placed in the same category as gunpowder, to sell which it is requisite to take out a special license.

The *Presse* announces the failure of the eminent Italian banking-house of J. B. Ghirardello, of Vienna. It is feared that several other respectable commercial houses are seriously compromised by this unexpected event.

In a letter to the "Nation," the Rev. John Kenyon, a Catholic priest, talks of "the desperate infamy lowering over the close" of O'Connell's career, and contends that it is time for Ireland to seek another leader.

The Swedish council of state is, by order of the King, preparing a bill for the abolition of all corporations of trades, and every other restriction upon the freedom of industry in Sweden.

Thomas Moore, the bard of Erin, is dangerously ill. The "Balinsloe Star" has the following:—A private letter says, "I lament to have to tell you of the rapidly declining health of Ireland's most honored poet. The sun of life is fast setting, and it is feared that his dissolution is near at hand."

Flax is very scarce this year in Flanders, and it is stated that the large spinners have much difficulty in procuring the supplies which they require, though they offer prices 20 per cent. above the usual average. This will greatly increase the distress arising from the high prices of food.

The King of Bavaria has just issued a decree, suspending for two years the payment of the arrears of taxes, in order that the tax-payers may be able to contribute funds for the supply of bread to the poor at a cheap rate. His Majesty has also subscribed from his own purse 30,000 florins towards relieving the poor, and has ordered that corn from the Government stores shall be supplied at a low price.

Steam Communication with Western Australia.—The Colonial Government of Western Australia are making arrangements with the Peninsula and Oriental Steam Navigation Company, for the extension of the route to Western Australia.

The Late Floods in France.—The French Minister of Public Works has received a general report on the ravages committed by the floods, from which it appears that it will require upwards of 65,000,000 francs to repair the bridges, embankments, roads, &c., which have been destroyed, and to execute the works necessary to prevent the recurrence of a similar disaster. This estimate does not comprise the amount of injury suffered by private property.

Coal Mines in the Pyrenees.—Count Castellane has caused different points of the Pyrenees to be examined, in the hope of discovering veins of coal. After considerable expense, his efforts have at length been crowned with success, and a vein of coal has been discovered by him in the commune of Orignac, in the district of Bagneres, which gives great hopes. The depth of the layer discovered is about ten feet English, and runs in an horizontal line in every direction, without it being able to ascertain to what extent. M. de Castellane has purchased part of the ground in which the mineral is embodied, and has demanded the concession of the mine. The matter has been laid before the administration of the department of the Hautes-Pyrenees.

Entering for the Ecuador Service.—The agents for General Flores, the ex-President of the republic of the Ecuador, in this country, are actively engaged in entering men for the purpose of forming the projected expedition to re-conquer that republic, in favor of Flores, but the real object being to establish the son of Munoz, husband of the Queen Dowager Maria Christina of Spain, as Emperor of the Ecuador. The Spanish government is rendering every assistance, both in money and men, to carry out this adventurous expedition, and there are already upwards of 7000 men in depots in the north of Spain, waiting the time of departure. In Ireland the agents had entered between three and four thousand destitute fellows to join the expedition.

The same decoy is being practised in London, and several men are daily entered. They do not receive any regular pay, but are provided with beer, and bread and cheese rations daily, until they embark, two steamers, now arming, having been purchased for that purpose.

The Turkish Government have issued a memorandum prohibiting the exportation of corn from the province of the Straits of the Dardanelles, on the pretext that the natives of that district are accustomed to sell their corn improvidently, and are obliged afterwards to buy at higher prices.

Loss of a Whaling Ship.—The recent accounts from Sydney state that the whaling ship Cape Packet, Capt. Powell, had fallen into the hands of the natives of the New Hebrides, Sandwich Islands, who murdered all belonging to her except four of the crew. The bodies of the murdered crew were taken ashore and devoured, after which the ship was pillaged of every thing of value, and then set on fire and consumed.

Education in France.—According to the official returns of the French ministry of instruction, it would appear that ten millions of francs are expended by this ministry annually in the means

of instruction, and yet 17,000,000 of the people can neither read nor write; 7,000,000 can read but imperfectly, but cannot write; 7,000,000 can read and write but imperfectly, and only 3,000,000 are perfectly or completely educated.

France and England.—It is stated on good authority in Paris, that M. Guizot, at the request of the King, had furnished Lord Brougham with copies of all the correspondence which had passed between Lord Palmerston and the French Government on the subject of the Spanish marriages, in order that his lordship might be enabled, at a fitting opportunity, to vindicate the course pursued by the French cabinet.

THE ADVENT HERALD.

"THE LORD IS AT HAND."

BOSTON, DECEMBER 16, 1846.

¶ We would remind our subscribers who are in arrears, that for several weeks our current expenses have been nearly twice the amount of our receipts.

¶ The tract entitled "Letter to Dr. Raffles," noticed in our last, will be ready at the time of the Conference in Boston. Friends are requested to send in their orders as soon as possible.

CONGRESS.—The National Legislature assembled at Washington on the 7th inst. The Message of the President is a long and labored document, for which, of course, we have not room in our paper. It is principally occupied with a review of the cause and the state of affairs with Mexico, and asks for farther means for the vigorous prosecution of the war. We have noticed nothing of particular interest in the Congressional proceedings as yet; but shall endeavor to keep our readers apprised of all that is worthy of observation.

EVANGELICAL ALLIANCE.—We see by our files of English papers, that the British Branch of the Alliance assembled at Manchester on the 4th of Nov., and was duly organized. Among the conditions of membership, they resolved to exclude all slaveholders. It is stated that about fifty of those who attended the general meeting in August from England, have withdrawn from various causes.

A provisional meeting of the Committee of the American Branch assembled at New York on the 16th inst., the result of which we have not learned.

¶ We would inform "BEREAN," that if the brain is the MEDIUM, or INSTRUMENT by which the mind acts, there must be something that acts by that medium; consequently, the mind that acts by that medium, must be independent of that medium. 2. Because the mind acts on matter only through the medium of matter, it does not follow that to act on mind, it must be through the same medium. To claim that it does from such premises, would be reasoning from unlike to unlike, putting more in the conclusion than is found in the premises, which will never do.

Figures of speech in the Proverbs must never be made to contradict the plain teachings of the Savior. Nor must any figures of speech. If the phrase, "They devour widows' houses," was to be interpreted according to your exegesis, you will see that it would involve an absurdity.

BUSINESS NOTES.

C. P.—We will appropriate your donation as you direct.

J. Marsh.—A letter signed C. P., enclosed a dollar for the widow of Bro. C. Benedict, whose death the writer noticed in the "Voice of Truth." If you know the residence of the donee, please send her one dollar, and charge the same to this office.

J. H. Monroe.—There is due on your paper to this date, \$4.44.

L. Marcial.—You are credited to 313, the middle of the next volume.

F. Glanville.—The \$2 you paid J. C. Bywater, was received last week.

H. Harriman.—That work was never written. The brother you inquire for, is laboring in Connecticut.

W. G. Ragless.—We sent a Machine to you Friday, to Palmer Depot.

R. A. Holden.—We mailed the Geography you ordered, on Thursday the 10th inst. The delay was occasioned by not having any with paper covers on hand.

A. Harris.—We mailed you a Geography the 10th inst. Delay as above.

C. W. Cook.—We have no appropriate type for such. But when we have anything that is very excellent, we subject ourselves to the expense of getting it done out of the office.

O. R. Fassett.—Bro. H. will write you on his return.

DELINQUENTS.

[Under this head we may do some injustice. We hope not. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

LEONARD HALL, of Roxbury, Mass., the Postmaster informs us, refuses to take the "Herald" out of the Post-office. He owes \$3.25.

ENGLISH MISSION.

(Receipts for English Mission.—Continued from our last.)

Received since our last—A Sister.	3 00
J. Stillman.	1 00
J. P. of Canada West.	5 00
Church in Abington.	5 00—14 00

Amount of expenditures over receipts, for which this office is responsible	237 67
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CONFERENCES.

Conference and meeting of the General Committee in Boston, commencing Thursday, Dec. 21.

The Lord willing, a Conference will be held at Buffalo, N. Y., commencing the 21st inst., to continue to Jan. 4th. Bro. Himes is very urgently requested to be present at the closing up of the conference.

Bro. H. will be glad to comply if possible, but it is now quite uncertain. He will give due notice, if there is any hope of his attendance. He will visit the West soon, however, if Providence permit.

Providence permitting, there will be a Conference at the school-house, near Davis Island, Guilford, N. H., to commence Friday evening, Dec. 25, and continue over the Sabbath. Bro. Edw. in Durham will attend. Bro. Morrill, Allen, Harvey, and all others that can, are invited to attend. FRANKLIN DAVIS.

If God permit, a Conference will be held at Grantham, N. H., commencing Friday, Jan. 1st, and continue over the Sabbath. EDWIN BURNHAM.

APPOINTMENTS.

Providence permitting, Bro. I. R. Gates will hold Conferences in the following places:—

Waterbury, Vt., Dec. 25, 26, 27, at 1 o'clock P.M.
Johnson, Vt., Dec. 29 and 30, at 1 P.M.
Lowell, Vt., Jan. 1, at 10 A.M.
Troy, Vt., Jan. 7, at 10 A.M.
Berby Line, Vt., Jan. 14, at 10 A.M.
Hatley, C. E., Jan. 21, at 10 A.M.
Shefford, C. E., Jan. 28, at 10 A.M.
Richford, Vt., Feb. 4, at 10 A.M.

NOTICES.

"ANALYSIS OF GEOGRAPHY."—By S. Bliss. This is a work prepared some years since, and is on a new plan, from which its author used to teach. It will be of interest to families as well as schools. Price, 62 1/2 cts., or \$6 per doz.

Some are bound in paper covers, to be sent by mail. Postage (to any part of the Union), 12 1/2 cts.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. This book should be in the hands of every Adventist who does not understand the original Greek. Price 37 1/2 cts. retail, 33 1/2 wholesale.

CRUDEN'S CONCORDANCE.—We have on hand a neat edition of this valuable work, bound in sheep, to correspond with the "Harp," and one in boards; the former at \$1.50, and the latter at \$1.25.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—This is a valuable work for \$1, and cannot fail to recommend itself to every Christian.

¶ We have a few sets of the "European Advent Herald" (our Nos.), which we can spare. Price, 25 cts. KEFF'S MAGNETIC INSTRUMENTS for sale at this office. Price (cash), \$12; do. with Book of Directions, \$12.50.

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MEETINGS IN NEW YORK are held Sunday morning and afternoon at Croton Hall, at the head of Chatham Square, and on Sunday, Tuesday, and Friday evenings in the vestry of the German Reformed church in Forsyth-street. Meetings are also held regularly three times every Sunday, corner of Christopher and Hudson-streets.

MEETINGS IN BROOKLYN, N. Y., are held in Washington Hall, corner of Adams and Tillary-streets, three times every Sunday, and also on Monday and Thursday evening. A Sunday-school is held in the same place each Lord's day afternoon.

* The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our old place, the Saloon of the Chinese Museum, in 9th-street, between Walnut and Chestnut-sts. J. LITCH.

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¶ We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

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ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XII. No. 20.

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fice, should be directed to "J. V. HINES, Boston, Mass."
(post paid). Subscribers' names, with their Post-office
address, should be distinctly given, when money is for-
warded.

Stand for the Right.

Be firm and be faithful,
Desert not the right,
The brave become bolder
The darker the night!
Then up and be doing,
Though cowards may fail,
Thy duty pursuing,
Dare all and prevail

If scorn be thy portion,
If hatred and loss,
If stripes and if prison,
Remember the cross!
God watches above thee,
And he will requite;
Desert those that love thee,
But never the right!

The Rejection of Messiah.

BY THE REV. T. R. BIRKS, M. A.,
LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE, ENO.

Dan. 9:26—"And after threescore and two
weeks shall Messiah be cut off, but not for him-
self; and the people of the prince that shall come
shall destroy the city and the sanctuary: and the
end thereof shall be with a flood, and unto the
end of the war, desolations are determined."

(Concluded.)

Ignorance of the word of prophecy
was the last cause of Israel's ruin. They
knew not the voices of the prophets
which were read among them every Sab-
bath-day. The vision of all became to
them as the words of a book that was
sealed. This was a crowning evil, be-
cause it shut out the hope of a cure.—
Had they given heed to those warnings,
they might have discovered their danger,
while the door of mercy was still open.
They might have learned how perilous
were the very privileges of which they
boasted; and instead of saying proudly,
"We be Abraham's seed, and were never
in bondage," might have humbled
themselves at the footstool of God's mer-
cy, and obtained forgiveness. Instead of
reasoning, "If we had been in our fathers'
days, we would not have been partakers
of their sins," they would each one of
them have owned with David, "Behold, I
was shapen in iniquity!" and the whole
nation would have offered up David's
prayer, "Remember not against me the
sins of my youth, nor my former trans-
gressions." They might then have turned
from their carnal hopes and self-righteous
confidence, to a humble trust in pardon-
ing mercy, and spiritual desires after
heavenly grace. But those warnings of
the prophets were sealed from them by
their pride, and all was darkness. They
could then dream of conquest on the
verge of ruin, and boast of their privi-
leges when all were just ready to pass
away. Like Jonah, they could sleep
and dream on, when the tempest was
howling around them, and ready to burst
in judgment on their heads. The vision
was sealed; and thus the remedy became

useless, which might have disclosed their
danger, and saved them from the ruin.

My Christian brethren, let us lay se-
riously to heart this example given for
our instruction by the Spirit of God.—

We do well to take heed to the sure word
of prophecy, as a light that shineth in a
dark place, "until the day dawn and the
day-star shall arise." "He that hath an
ear, let him hear what the Spirit saith to
the Churches." What multitudes despise
the command! How few are now
awake and alive to that great and central
prophecy,—the coming of the Lord
draweth nigh!" How many neglect or
despise His own message,—Behold I
come as a thief! Blessed is he that keep-
eth his garments and watcheth!" How
many, even in this time of silent prepara-
tion, when all the earth seems to be still
and at rest, forget the awakening truth,—

"There shall be a time of trouble, such
as never was since there was a nation to
that same time, and at that time thy peo-
ple shall be delivered!" How few enter
into the meaning of that glorious prom-
ise, which ought to shine brighter and
brighter before our eyes in these latter
times, like a rainbow of heaven,—
"Blessed and holy is he that hath part in
the first resurrection. Upon such the
second death hath no power, but they shall
be priests of God and of Christ, and shall
reign with him a thousand years!" And
even amidst the many signs which are
around us of Israel's approaching redemp-
tion, how few they are who dwell on that
glorious hope,—Israel shall blossom and
bud and fill the face of the world with
fruit. . . . The Gentiles shall come to
thy light, and kings to the brightness of
thy rising. At that time shall Jerusalem
be called the throne of the Lord, and all
nations shall be gathered to the name of
the Lord, to Jerusalem, and they shall
walk no more after the imagination of
their evil heart. Sing and rejoice, O
daughter of Zion, for lo! I come and
dwell in the midst of thee, saith the
Lord. They shall not hurt nor destroy
in all my holy mountain; for the earth
shall be filled with the knowledge of the
glory of the Lord, as the waters cover
the seas. For as the new heaven and the
new earth which I create shall re-
main, saith the Lord, so shall your seed
and your name remain!"

Wonderful, blessed promises! exceed-
ing great, and very precious to the Church
of God! Be not ignorant, my brethren,
of their meaning. Let no human sys-
tems, and no Gentile pride, lead you,
like the Jews, to explain away into mere
figures these true sayings of God. Pu-
rify your hopes from every carnal ele-
ment, but beware that you do not refine
them into a shadow without life and pow-
er. Realities, glorious realities, are at
hand. The word of God has revealed
them; the long desolation of Zion is a
pledge of their truth. The Jews would
not believe a message of free mercy to
the days of the Gentiles, and their unbel-
ief has been their ruin. Beware that

you do not neglect promises, still more
various, of a coming kingdom of righteous-
ness, in which glory, honor, and peace,
shall again be restored to Israel. Search
the Scriptures with an earnest and sim-
ple mind, that you may know the glorious
hopes which are dawning on these latter
days. Let no contempt for the outcasts
of Judah lead you to doubt the promise,
that "the Lord will arise and have mercy
on Zion," and that the mountains of Is-
rael shall shoot forth their branches to
welcome the wanderers to their earthly
home, the type and shadow of a heav-
enly glory, soon to be revealed. Let noth-
ing obscure from you the faithful record,
that the blessed feet, which were nailed
for us to the cross, shall yet stand upon
the Mount of Olives. When God has
revealed so much concerning His own
thoughts and purposes of love, to rest con-
tent in ignorance can be neither right, nor
safe, nor profitable for our souls. Search,
then, the Scriptures, but search them with
an humble mind, and with an obedient
and believing heart. The Pharisees
could reveal to Herod the birth-place of
Messiah, and yet they rejected him when
he came. Oh, then, let us not be con-
tent to know the promises made to Israel,
or to have a clear view of the glorious
kingdom of God. Let us add also to our
knowledge temperance and patience, god-
liness, brotherly kindness, and love. Be
warned by the sin and fall of Israel; and
if you are persuaded, by the sure word of
prophecy, that the coming of the Lord is
at hand, be diligent that you may be
found of Him in peace, without spot, and
blameless, in the day of His appearing!

The Papacy and Protestantism.

(Concluded.)

Irreligion, accidentally associated with
philanthropy, triumphed for a time over
religion accidentally associated with po-
litical and social abuses. Every thing
gave way to the zeal and activity of the
new reformers. In France, every man
distinguished in letters was found in their
ranks. Every year gave birth to works
in which the fundamental principles of
the Church were attacked with argument,
invective, and ridicule. The Church
made no defence, except by acts of pow-
er. Censures were pronounced—editions
were seized—insults were offered to the
remains of infidel writers; but no Bos-
suet, no Pascal, came forth to encounter
Voltaire. There appeared not a single
defence of the Catholic doctrine which
produced any considerable effect, or which
is now even remembered. A bloody and
unsparing persecution, like that which put
down the Albigenses, might have put
down the philosophers. But the time
for De Montforts and Dominics had gone
by. The punishments which the priests
were still able to inflict were sufficient to
irritate, but not sufficient to destroy.—
The war was between power on the one
side, and wit on the other; and the pow-
er was under far more restraint than the

wit. Orthodoxy soon became a badge of
ignorance and stupidity. It was as ne-
cessary to the character of an accom-
plished man that he should despise the
religion of his country, as that he should
know his letters. The new doctrines
spread rapidly through Christendom.—
Paris was the capital of the whole con-
tinent. French was everywhere the lan-
guage of polite circles. The literary glo-
ry of Italy and Spain had departed.—
That of Germany had not yet dawned.
The teachers of France were the teach-
ers of Europe. The Parisian opinions
spread fast among the educated classes
beyond the Alps; nor could the vigilance
of the Inquisition prevent the contraband
importation of the new heresy into Cas-
tile and Portugal. Governments—even
arbitrary governments—saw with plea-
sure the progress of this philosophy.—
Numerous reforms, generally laudable,
sometimes hurried on without sufficient
regard to time, to place, and to public
feeling, showed the extent of its influence.
The rulers of Prussia, of Russia, of Aus-
tria, and of many smaller states, were
supposed to be among the initiated.

The Church of Rome was still, in out-
ward show, as stately and splendid as ever;
but her foundation was undermined.
No state had quitted her communion, or
confiscated her revenues; but the rever-
ence of the people was everywhere de-
parting from her.

The first great warning stroke was the
fall of that society which, in the conflict
with Protestantism, had saved the Catho-
lic Church from destruction. The order
of Jesus had never recovered from the
injury received in the struggle with Port-
Royal. It was now still more rudely as-
sailed by the philosophers. Its spirit
was broken; its reputation was tainted.
Insulted by all the men of genius in Eu-
rope, condemned by the civil magistrate,
feebly defended by the chiefs of the hier-
archy, it fell—and great was the fall of it.

The movement went on with increas-
ing speed. The first generation of the
new sect passed away. The doctrines of
Voltaire were inherited and exaggerated
by successors, who bore to him the same
relation which the Anabaptists bore to
Luther, or the Fifth-Monarchy men to
Pym. At length the Revolution came.
Down went the old Church of France,
with all its pomp and wealth. Some of
its priests purchased a maintenance by
separating themselves from Rome, and by
becoming the authors of a fresh schism.
Some, rejoicing in the new license, flung
away their sacred vestments, proclaimed
that their whole life had been an impos-
ture, insulted and persecuted the religion
of which they had been ministers, and
distinguished themselves even in the Ja-
cobin Club and the Commune of Paris,
by the excess of their impudence and fe-
rocity. Others, more faithful to their
principles, were butchered by scores with-
out a trial, drowned, shot, hung on lamp-
posts. Thousands fled from their coun-
try to take sanctuary under the shade of

hostile altars. The churches were closed; the bells were silent; the shrines were plundered; the silver crucifixes were melted down. Buffoons, dressed in copes and surplices, came dancing the *carmanole* even to the bar of the Convention. The bust of Marat was substituted for the statues of the martyrs of Christianity. A prostitute, seated in state in the chancel of Notre Dame, received the adoration of thousands, who exclaimed that at length, for the first time, those ancient Gothic arches had resounded with the accents of truth. The new unbelief was as intolerant as the old superstition.—To show reverence for religion was to incur the suspicion of disaffection. It was not without imminent danger that the priest baptized the infant, joined the hands of lovers, or listened to the confession of the dying. The absurd worship of the Goddess of Reason was, indeed, of short duration, but the deism of Robespierre and Lepaux was not less hostile to the Catholic faith than the atheism of Clootz and Chaumette.

Nor were the calamities of the Church confined to France. The revolutionary spirit, attacked by all Europe, beat all Europe back, became conqueror in its turn, and, not satisfied with the Belgian cities and the rich domains of the spiritual electors, went raging over the Rhine and through the passes of the Alps.—Throughout the whole of the great war against Protestantism, Italy and Spain had been the base of the Catholic operations. Spain was now the obsequious vassal of the infidels. Italy was subjugated by them. To her ancient principalities succeeded the Cisalpine republic, and the Ligurian republic, and the Parthenopean republic. The shrine of Loretto was stripped of the treasures piled up by the devotion of six hundred years. The convents of Rome were pillaged.—The tri-colored flag floated on the top of the castle of St. Angelo. The successor of St. Peter was carried away captive by the unbelievers. He died a prisoner in their hands; and even the honors of sepulture were long withheld from his remains.

It is not strange that in the year 1799, even sagacious observers should have thought that, at length, the hour of the Church of Rome was come. An infidel power ascendant—the Pope dying in captivity—the most illustrious prelates of France living in a foreign country on Protestant alms—the noblest edifices which the munificence of former ages had consecrated to the worship of God, turned into temples of victory, or into banqueting-houses for political societies, or into Theophilanthropic chapels—such signs might well be supposed to indicate the approaching end of that long domination.

But the end was not yet. Again doomed to death, the milk-white hind was still fated not to die. Even before the funeral rites had been performed over the ashes of Pius the Sixth, a great re-action had commenced, which after the lapse of more than forty years, appears to be still in progress. Anarchy had its day. A new order of things rose out of the confusion—new dynasties, new laws, new titles; and amidst them emerged the ancient religion.

The Arabs had a fable that the Great Pyramid was built by antediluvian kings, and alone, of all the works of men, bore the weight of the flood. Such as this was the fate of the Papacy. It had been buried under the great inundation; but its deep foundations had remained unshaken; and, when the waters abated, it appeared alone amidst the ruins of a world which had passed away. The republic of Holland was gone, and the empire of Germany, and the Great Council of Venice, and the old Helvetic League, and

the house of Bourbon, and the Parliaments and aristocracy of France. Europe was full of young creations—a French empire, a kingdom of Italy, a Confederation of the Rhine. Nor had the late events affected only territorial limits and political institutions. The distribution of property, the composition and spirit of society, had, through great part of Catholic Europe, undergone a complete change. But the unchangeable Church was still there. Some future historian, as able and temperate as Professor Ranke, will, we hope, trace the progress of the Catholic revival of the nineteenth century. We feel that we are drawing too near our own time; and that, if we go on, we shall be in danger of saying much which may be supposed to indicate, and which will certainly excite angry feelings. We will, therefore, make only one observation, which, in our opinion, is deserving of serious attention.

During the eighteenth century; the influence of the Church of Rome was constantly on the decline. Unbelief made extensive conquests in all the Catholic countries of Europe, and in some countries obtained a complete ascendancy.—The Papacy was at length brought so low as to be an object of derision to infidels, and of pity rather than of hatred to Protestants. During the nineteenth century, this fallen Church has been gradually rising from her depressed state, and reconquering her old dominion. No person who calmly reflects on what, within the last few years, has passed in Spain, in Italy, in South America, in Ireland, in the Netherlands, in Prussia, even in France, can doubt that her power over the hearts and minds of men is now greater than it was when the "Encyclopædia" and the "Philosophical Dictionary" appeared. It is surely remarkable, that neither the moral revolution of the eighteenth century, nor the moral counter-revolution of the nineteenth, should, in any perceptible degree, have added to the domain of Protestantism. During the former period, whatever was lost to Catholicism was lost also to Christianity; during the latter, whatever was regained by Christianity in Catholic countries was regained also by Catholicism. We should naturally have expected that many minds, on the way from superstition, would have stopped at an intermediate point. Between the doctrines taught in the schools of the Jesuits, and those which were maintained at the little supper parties of the Baron Holbach, there is a vast interval, in which the human mind, it should seem, might find for itself some resting-place more satisfactory than either of the two extremes. And at the time of the Reformation, millions found such a resting-place. Whole nations then renounced Popery without ceasing to believe in a first cause, in a future life, or in the Divine authority of Christianity. In the last century, on the other hand, when a Catholic renounced his belief in the real presence, it was a thousand to one that he renounced his belief in the Gospel too; and when the re-action took place, with belief in the Gospel came back belief in the real presence.

We by no means venture to deduce from these phenomena any general law; but we think it a most remarkable fact, that no Christian nation, which did not adopt the principles of the Reformation before the end of the sixteenth century, should ever have adopted them. Catholic communities have, since that time, become infidel, and become Catholic again, but none has become Protestant.

Here we close this hasty sketch of one of the most important portions of the history of mankind. Our readers will have great reason to feel obliged to us if we have interested them sufficiently to induce them to peruse Professor Ranke's

book. We will only caution them against the French translation—a performance which, in our opinion, is just as discreditable to the moral character of the person from whom it proceeds, as a false affidavit or a forged bill of exchange would have been; and advise them to study either the original, or the English version, in which the sense and spirit of the original are admirably preserved.

The Plague.

Some Account of the Dreadful Plague, which raged in London in the years 1665 and 1666, and the Great and Terrible Fire which followed it, September 2, 1666.

(Continued from our last.)

The prudence of the Lord Mayor and such magistrates as remained alive and in town, prevented tumults, by the most kind and gentle methods, relieving the most desperate with money, putting others into business, particularly as watchmen, more than twenty thousand being wanted, and a great number of women and servants were employed as nurses. Thirty or forty thousand of these unhappy people were carried off by the plague.

The infection generally came into the houses of the citizens by means of their servants, who were sent out for necessities, who going through the streets into shops and markets, it was impossible but that they should meet with distempered persons, who conveyed the fatal breath into them, and they brought it home to the families to which they belonged.

The necessity of going to market to buy provisions was, in a great measure, the ruin of the whole city, for the people caught the distemper of one another: some suspected that even the provisions were sometimes tainted. The butchers of Whitechapel (where greatest part of the flesh-meat was killed) were dreadfully visited, to such a degree, that few shops were kept open; and those who remained, killed their meat about Mile-End, and brought it to town upon horses.

The butchers used all possible precaution; when any one bought a joint of meat, they would not take it out of the butcher's hand, but took it off the hook themselves; the butchers would not take the money, but have it put into a pot of vinegar; the buyer always carried small money to make up odd sums, that they might take no change. They carried bottles with scents and perfumes in their hands, and tried all other means that could be invented: but the poor went all hazards.

Sometimes a man or woman dropt down dead in the very streets and markets; many had the plague upon them, and knew nothing of it, till the inward gangrene had infected their vitals, and they died in a few minutes, without any warning; others had only time to go to the next bulk, door, or porch, just sit down, and die.

These objects were so frequent when the plague became raging, that there was scarcely any passing the streets but several dead bodies would be lying on the ground: at first, people would stop, and call to the neighbors on such occasions, afterward no notice was taken of them; if a corpse was found, passengers would cross the street; if in a narrow passage, go back again, and seek some other way. The bodies were left till the officers came to fetch them away, or till the drivers of the dead-carts took them up at night: and those undaunted officers never failed to search their pockets, and strip the well-dressed.

Now many houses were shut up where the plague comes, and the inhabitants shut in, lest coming abroad they should spread the infection. It was very dismal to behold the red crosses of a foot long, and read in great letters over them, "Lord have mercy upon us," painted on the doors and windows; watchmen standing

before them with halberts; and such a solitude about those places, people passing, by them so cautiously, and with such fearful looks, as if they had been lined with enemies lying in ambush that waited to destroy them.

There being as many prisons in town as houses shut up, where people were imprisoned only because they were miserable, it became really intolerable to them: no wonder, therefore, if they sometimes used violence as well as stratagem, in order to make their escape; many watchmen were killed, and others wounded and left for dead, where the people in infected houses were opposed in their attempts to escape.

These prisons having but one jailer, and many houses several ways out, some into other streets, it was impossible for one man to guard all the passages so as to prevent the escape of people made desperate by the fright of their circumstances, by resentment of their usage, or by the raging of the distemper itself: so that they would talk to the watchmen on one side of the house, while the family made their escape at another.

In Coleman Street there was an abundance of alleys; a house was shut up in White's Alley, which had a window into another court which had passage into Bell Alley; watchmen stood at the door of the house night and day, while the family went away in the evening, out at the window, and left the poor fellows watching and warding for near a fortnight.

Near the same place a watchman was blown up with gunpowder, and burnt dreadfully: while he made hideous cries, and no one would venture to come near him to help him; those of the family who were able to stir got out of the one pair of stairs window, leaving two sick in the house, to whom nurses were sent.

The wicked practices of nurses greatly contributed to the loss of people shut up: these wretches, (not to be mentioned but in the most bitter terms,) out of greediness to plunder the dead, would strangle their patients, and charge it upon the distemper in their throats; others secretly conveyed the pestilential taint from sores of the infected to those who were well; nothing deterred these abandoned miscreants from prosecuting their avaricious purposes by all the methods that wickedness could invent: they had no witnesses to accuse them: but Divine vengeance will overtake such wicked barbarities with due punishment; some were remarkably struck from heaven in the perpetration of their crimes; one among many, as she was leaving a family (all dead) loaded with her robberies, fell down dead under her burden in the street. The nurse of a worthy citizen, supposing he was dying, stripped him; but recovering, he came a second time into the world naked. So many were the artifices of these barbarous wretches, that it may be a warning to posterity how to trust nurses.

His majesty commanded the college of physicians to write something in English to be a general directory in this calamitous exigence; that learned and honorable society were not satisfied with that, but also appointed some of their own number to attend the infected upon all occasions: two aldermen were also required to see this hazardous task executed.

The Lord Mayor, (Sir John Lawrence,) a very sober and religious gentleman, appointed physicians and surgeons for relief of the diseased poor; and particularly requested the college of physicians to publish directions for cheap remedies for the poor in all circumstances of the distemper: this was done by a consultation of the whole college; and it was calculated for the use of the poor, and for cheap medicines; it was made so public that every body might see it, and copies given

gratis to all who desired it. This was one of the most charitable and judicious things that could be done; for it drove the people from haunting the doors of every dispenser of bills, and from taking down blindly without any consideration, poison for physic, death instead of life.

There wanted not the help of very great and worthy persons, who voluntarily contributed their assistance in this dangerous work: the learned Dr. Gibson, Regius Professor at Cambridge; Dr. Nathaniel Paget; Dr. Wharton; Dr. Berwick; Dr. Brookes, &c. But eight or nine of them fell in the work; amongst whom was Dr. Conyers, whose goodness and humanity claim an honorable remembrance with all who survive him.

Nor should we omit to mention, with due honor, those skilful and faithful surgeons, whose task in the raging calamity was very hard and dangerous; they had the care of all pestilential tumors, ulcers, &c. Though some of these fell themselves in the discharge of their duty to others, yet the survivors went on cheerfully in their business, but they who lived through the whole, owed a great deal to a constancy of mind, as well as to the conservatory power of Providence.—(To be continued.)

The Chief Mourner at Nain.

"Now when he was come nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow."—Luke 7:12.

A widow! Then she had formerly had a wedding-day. The hopes of a bride adorned for her husband had once animated her bosom. Her friends had congratulated her on her prospects. Her parents had kissed her, and given their parting benediction. Her beloved had received her, and spoken of pleasant scenes before them. Now, however, she was walking sorrowfully towards the burying-place—"and she was a widow!"

A widow! Then she had known the enjoyments of domestic life. Often, it is probable, had her husband soothed her spirits in seasons of anxiety. On him her hopes had rested for the support she would need in declining years. He was her companion, her guide, her protector. She had seen widows around her, and blessed God that she was not in their case. But the brightness of the morning had passed away; the shadows had lengthened; a dark and gloomy evening had succeeded;—"and she was a widow!"

A widow! Then she had trodden the same path before. This was not her first visit to the cemetery. Who can describe her feelings as she followed her husband's remains to their last resting-place, sometimes glancing back upon the past, sometimes forward upon the future, now thinking of conversations abruptly broken off, and now of the circumstances of her fatherless boy? On her return, with what emotion had she clasped him to her arms, saying, "Now I have only you; when I am in trouble, you must comfort me; when I am ill, you must nurse me; when I die, you must bury me. O, my son, you must now be my husband!" Many a widow who has spoken thus has, however, soon perceived fresh sources of anxiety. One has observed that the countenance of her only solace was becoming less healthy; the eye glistened, but the face was pale; the strength was less firm; the cough continued troublesome, the flesh seemed wasting; ah, yes! it became evident, at length, that death alone would place him beyond the need of her care. Another has heard as she was sitting, the sound of unusual feet at the door of her habitation; it is a company of strangers, carrying one who has met with a fatal accident: her son is living, but he cannot speak; he turns his eyes towards her

with a dying look, and expires. These, or some other distressing circumstances, occurred at Nain: "There was a dead man carried out, the only son of his mother, and she was a widow."

And how did Jesus feel and act when he saw this mournful spectacle? "He had compassion on her." Well he might: he knew the bitterness of her grief, and the helplessness of her condition. He remembered that it was written of the righteous, that he caused the widow's heart to sing for joy, and he delighted in exemplifying the character of the righteous. He knew that it had been said of his Father, "He relieveth the fatherless and the widow;" and he delighted in displaying his conformity of disposition to him of whom he was the visible image.

"The Son of God, in all the majesty,
Of power illimitable—all the zeal
Of pure benevolence—now raised his arm,
And as it rested on the moveless bier,
His voice imperative the silence broke:
'Young man, arise!'"

A deep responsive groan,
An undulation of the spreading pall,
Convulsive motion, and thick spreading sobs,
Declare the spirit heard its Maker's voice—
Heard and obeyed."

"And he that was dead sat up, and began to speak. And Jesus delivered him to his mother."

There was but one person at Sarepta to whom Elijah was sent, and she was a widow. There was but one female to whom the fact was revealed when the Consolation of Israel was born, and she was a widow. There was but one contributor in the temple whose liberality the Savior commended, and she was a widow. "A father of the fatherless, and a judge of the widows, is God in his holy habitation;" and this is a message which he has sent by prophets, patriarchs, and apostles: "Seek judgment; relieve the oppressed; judge the fatherless; plead for the widow."—*Bap. Mag.*

The Ox Preached that Morning.

We are a great nation of Sabbath-breakers. Our large corporations, viz., factories, canals, rail-roads, iron foundries, &c., keep their hands at work more or less on the Sabbath. Our government keeps its mails travelling on the Sabbath. And what a vast multitude take it a day of feasting, visiting, and amusement. Others post their books, so that they can commence business anew and rest, as they say, to be ready for work. Farmers and tillers of the soil are least apt to be Sabbath-breakers of almost any class. Yet in the Western and new States, many of them work constantly. I will give an anecdote of one of these Sabbath-breaking farmers, which I had from an aged brother in the ministry, who was knowing to it.

In a certain town where he had been preaching, a Sabbath-breaker had a very good, praying wife, and many of his neighbors had quit work on the Sabbath, and commenced keeping the Sabbath. They had gotten up a meeting of worship, and a small Sabbath-school. The good wife and neighbors expostulated with him, and urged him to join them in the work of love.

"No," said he, "I shall not do it—I will not be such a fool—I shall work when I see fit."

All talk, exhortation, and prayer, appeared to be in vain. One Sabbath morning, while the good work of grace was going on, he got up exceedingly ill-natured, stormed at and cursed Christians, and said, with an oath, he would yoke up his oxen and plough all the day. His wife observed, in a low tone, "I wish my husband would put on the easy yoke of Christ, and not always wear the galling yoke of Satan;" and added, in an inviting manner, "Come, husband, don't

go to ploughing, fix and go with me to meeting."

"No, I shall not do it; all the meeting I go to-day will be to meet my oxen; and my old Bright ox is as good a preacher as I want, and he is much cheaper than yours—all he wants is a little hay in return," said the husband angrily, sneeringly, and triumphantly, and took up his whip and started for the lot, where stood his hard-working oxen, some distance apart, chewing their cuds, as though glad to see the pleasant Sabbath morning, on which they might rest from drawing their heavy plough, or cart. He hastily caught up his heavy yoke, and ran up and dropped it on the off ox's neck, and swung it over his head, and cried out to the nigh ox, "Whoa, come under here, Bright." The good old ox marched deliberately and patiently along, and placed his well-worn and sinewy neck under the hard master's yoke. The wicked man put in the key, turned round and fell upon his face on the green earth. His wife, who had been watching him with a prayerful heart, ran with all haste to see if God had not struck him dead in his high-handed wickedness. She came up to him and said, "Husband, husband, are you dead? or have you fallen in a fit?" In an uncommon mild and subdued tone he answered, "Neither; my ox is teaching me how to submit myself to the yoke of Christ." I need not add, the oxen were unyoked, while the master put on the yoke of Christ, and always had the Sabbath to rest in after that. Would it not be well for our countrymen and nation to take warning by the ox's sermon, and learn to submit to Christ's easy yoke, and not wear Satan's galling chain?—*Morning Star.*

External Observances.

If holiness consisted in the most exact and painful observance of religious duties, or if it were their necessary result and consequence, Saul of Tarsus must have been a holy man. A more precise ritualist, probably, never lived. "After the strictest sect of our religion," he says, "I lived a Pharisee;" "I profited in the Jews' religion above many of my equals in my own nation, being more exceedingly zealous of the traditions of my fathers." Nor does it appear that he indulged in any wilful sins. His persecution of the church was, he conceived, a religious duty; "I really thought within myself that I ought to do many things contrary to the name of Jesus of Nazareth." "I did it ignorantly, in unbelief." According to the views he entertained, he was at once consistent and devout. And yet he was unholy—an entire stranger to the work of grace upon the soul. Having a name to live, he was dead—dead in trespasses and sins. The condition of his heart was bad. Malignant passions raged there uncontrolled. He was fierce, heady, high-minded; he was arrogant, cruel even to ferocity, and a man of blood. Conversion changed all this; and he became a pattern to the church in all gentleness and meek submission. The man who once "breathed out threatenings and slaughter," became one of the most patient sufferers of an age of martyrs. Of himself he could say, "Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat." Nor was it upon one only the change was wrought: the whole fabric and texture of his heart was changed; of which his meekness was at once a proof and consequence. He now cultivated inward purity. He struggled against an evil thought or a carnal appetite, as against a deadly foe. He not only received the truth that Jesus was the Messiah; but he proceeded to another step, distinct from this, and in fact lying far beyond it—he lived a life of faith on the Son of God.—*Rev. J. B. Marsden's Discourses on the Festivals.*

THE EPISTLES.—The epistles, as the final development of the Divine scheme of salvation, are essential to the interpretation of all the preceding parts of Scripture. Our Lord expressly promised the Holy Spirit to his disciples, to "lead them into all truth;" and declared that "the Spirit," the great Teacher, "would not be given" till he himself "was glorified," but that he would then be poured out, would "bring all things to their remembrance," and remove all the comparative obscurity of the previous parts of Divine revelation. These sacred epistles, therefore, respect the last discoveries made to man of the Deity and atonement of Christ, and the completeness of his salvation; that is, the full and unclouded doctrine of the incarnation of the eternal Word, and of the righteousness of justification in his obedience and suffering, reckoned to our account, and received by faith only, and of the distinct but inseparable righteousness of sanctification infused into the heart, in the use of the appointed means, by the grace of his Holy Spirit. And therefore, without a thorough understanding of this last portion of Holy Writ, the key is wanting to the whole plan of redemption; and any errors, even the most fatal, may be gradually palmed upon the church. Nor can we be guarded against superstition and tyranny, as respects ecclesiastical government, except by the study of the same Divine epistles, in which the gentle and mild administration of order and discipline is sketched out; in which church polity, the ministry, the administration of the sacraments, authoritative checks to false doctrines, exclusion of heretics and profane livers from the Lord's table, are placed on their true footing.—*Bishop of Calcutta's Expository Lectures on the Colossians.*

ELOQUENT EXTRACT.—A spirit of fault finding; an unsatisfied temper; a constant irritability; little inequalities in the look, the temper or the manner; a brow cloudy and dissatisfied—your husband or wife cannot tell why—will more than neutralize all the good you can do, and render life anything but a blessing. It is in such gentle and quiet virtues as meekness and forbearance that the happiness and usefulness of life consists, far more than in brilliant eloquence, splendid talent, or illustrious deeds, that shall send the name to future times.

It is the bubbling spring which flows gently, the little rivulet which glides through the meadow, and which runs along day and night by the farm house that is useful rather than the swollen flood or the warring cataract. Niagara excites our wonder; and we stand amazed at the power and greatness of God there, as he "pours it from his hollow hand." But one Niagara is enough for the continent or a world; while that same world needs thousands and tens of thousands of silver fountains and gently flowing rivulets, that water every farm and meadow, and every garden, and that shall flow on every day and every night, with their gentle, quiet beauty. So with the acts of our lives. It is not by great deeds only, like those of the martyrs, that good is to be done; it is by the daily and quiet virtues of life—the Christian temper, the meek forbearance, the spirit of forgiveness in the husband, wife, the father, the mother, the brother, the sister, the friend, the neighbor, that good is to be done, and in this all may be useful.—*Barnes.*

I confess (said a faithful servant of God) that I seldom hear the bell toll for one that is dead, but conscience asks me, what hast thou done for the saving of that soul before it left the body? There is one more gone into eternity; what didst thou do to prepare him for it? and what

testimony must he give to the Judge concerning thee?—*Baxter.*

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, DECEMBER 23, 1846.

State of the Dead, &c.

REPLY TO "QUESTIONS ANSWERED," BY ELDER IRA BOWLES.

(Continued from our last.)

The popular doctrine of the day is, that Adam was spiritual, and this in consequence of God's putting into him an immortal soul, or a never dying spirit, which is independent of the body, so that it exists when the body is dead, and knows more after the body is dead, than both the spirit and the body together knew when the body was alive, and knows more than all the living. They also tell us that the body is a cage, in which this noble part dwells, and while it is in the body it is absent from home. If this be true, then it was at home before it came into the body. On this principle it knew more before it came into the body, than all the living now know. Then this unchangeable, never dying soul, as they call it, must have undergone as great a change when it came into the body, as it undergoes when it leaves the body. Strange it is, then, that none of us can remember anything that we knew before we came from God into these cages. Lazarus died and entered that wonderful state of knowledge, and there remained four days. According to this theory, then, Christ raised him from the grave, and brought him back into ignorance again, and we have no account that Lazarus did remember anything of all he knew during the four days of his absence. [Note 8.]—(To be continued.)

Note 8.—What the popular belief is, we have nothing to do with. All that we propose to do is, to defend the ancient Bible doctrine, as entertained by the apostles, and those who sat under their teachings. The question whether the soul knows more or less, before or after it leaves the body, does not here arise. To go away from the position we occupy to attack popular notions, which we have no faith in, is to divert attention from the true point at issue, by combating a man of straw. We care not whether the popular notion can be sustained or not.—The question with us is, whether what we conceive the Bible teaches, can be.

That this body is only the tenement, or tabernacle of the spirit, we think the Scriptures clearly teach. Otherwise, the apostle would not say, 2 Cor. 5:1-4, "For we know, that if our earthly house of this tabernacle be dissolved, we have a building of God [the body again raised], an house not made with hands, eternal in the heavens. For in this we groan; earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed, we shall not be found naked [at the second Advent]. For we that are in this tabernacle do groan, being burdened: not that we would be unclothed, but clothed upon; that mortality might be swallowed up of life." The great desire of the apostle here is, not to die, but to be raised from death. He is not here speaking of his desire to depart hence, but of his desire to enter on his final state at the resurrection.—But if the man is a unit—the body simply, what is there that this tabernacle, or body, clothes? What is it that is unclothed when it is put off? What is it that is clothed upon? Such language proves that the belief of the apostle was in common with that of his successors and contemporaries,—that the body is only the clothing, the house, the tabernacle of something more glorious, and which, when the body turns to dust, goes to the spirit world, to God who gave it, to Hades,—the world of spirits. Again, in the same chapter, the apostle speaks of being

absent from the body—he says, "We are always confident, knowing that whilst we are at home in the body, we are absent from the Lord." "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." If there is no intelligence which can be separated from the body, the language of the apostle is meaningless. The phrases, "being at home in the body," "absent from the body," "clothed upon," "unclothed," "in this tabernacle," &c., all imply a something which can be subjected to these changes and conditions.—But mark this, when he is absent from the body, he is present with the Lord. He is not absent from the body after the body is again raised. He is then again present with, or at home in, the body. When he is absent from the body, and present with the Lord, must therefore be after death, and before the resurrection—after the separation from the body, and before the union with it again.—Also mark how differently the apostle speaks of this absence from the body, and of being clothed upon. Of this absence from the body, he merely says he "is willing to be," &c.; but of a union with it again, he says, "We groan, earnestly desiring to be clothed upon."

In another place, Phil. 1:23, Paul refers again to living in, and living out of this flesh. He says, I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better." By being with Christ, here, he cannot refer to the resurrection; for it is when he departs that he is to be with Christ, and not when he shall come again.—It is also to be when he shall die; for he says, v. 21, "For me to live is Christ, and to die is gain." Although death is not to be desired, as is the resurrection from the dead, nevertheless it is even gain to die: so says the apostle. He says, it is far better for him to depart and be with Christ, but more needful for the church that he abide in the flesh. We know that an attempt has been made to subvert this language of the apostle, to represent him as longing to depart, because he would be sensible of no lapse of time between death and the resurrection. But if that was Paul's motive, it would be no gain to die; for by dying, if unconscious till the resurrection, he would be with Christ no sooner than he would be if he should live for the benefit of the church. And as he would be with Christ as soon by living, he would have preferred to continue his labors for the benefit of the church. No, no, the language of Paul can denote nothing less than that it would be gain for him to die, to depart and be with Christ, instead of abiding in the flesh. It is again worthy of remark, that his desires for this departure are expressed in language far less strong than that which is expressive of his desire for the resurrection. There is here none of that groaning, and eager anticipation; it is a simple desire, willingness, preference.

There is another text that shows the opinion of the apostle on this point most unequivocally. He says, 2 Cor. 12:2-4, "I knew a man in Christ about fourteen years ago, (whether in the body I cannot tell; or whether out of the body I cannot tell; God knoweth,) how that he was caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell; God knoweth,) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." Now if the apostle had believed we could not be conscious out of the body, would he have been in doubt whether he was in the body? If he had known there could be no consciousness out of the body, he would have known he was in the body: if he had

only believed there could be none, he would have believed he was in. The fact that he knew not whether he was in the body, or out of the body, shows that he believed he might be conscious out of the body, as well as in. We know the attempt has been made, to show that if Paul believed that he could be conscious out of the body, he would have known that he was out; and as he did not know whether he was in or out, that he must have believed he could not be conscious out. The sophistry of that is too glaring, and savors too much of the "hadstorian" mode of reasoning to require any reply. With the evidence before us, we have no fears but that we could convince any intelligent jury that the apostle's faith had no fellowship with that of unconsciousness out of the body.—Peter is no less explicit in speaking of the body, as the dwelling place of the spirit. In his second epistle he says, chap. 1:13, 14, "I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance; knowing that shortly I must put off this my tabernacle," &c. By putting off this tabernacle, he referred to his decease; this no philologist will question. What was the I he referred to as in this tabernacle?—and what was it to be put off from? A person who believed in the unconscious state, would not make sense in expressing his belief in such language. The Savior also refers to the body as a temple. It can be a temple only in the sense of its being a dwelling place. Now when the Savior speaks of his body as a temple, and the apostles speak of it as a tabernacle which we are in, which is to be put off,—as something by which we are clothed, and which, when it is put off, leaves us unclothed, &c. &c., what shall we think of the attempt to bring odium on this doctrine, by referring to it as making the body a "cage." Sticklers for the expression of ideas in Scriptural language, should be careful of their phraseology.

The argument, that if the spirit is conscious after it leaves the body, it must have existed and been conscious before it went into the body, is founded on neither rhyme nor reason. It is a mere assumption, which first originated with the French infidels, and we are sorry it should be quoted from them, particularly when it is so perfectly destitute of all logic. It is here advanced in opposition to an assumed opinion, that the spirit is absent from home when in the body. As all who hold our views claim that it is only at home when in the body, we will dwell no longer on this point.

Apostolic Belief of the Advent.

It is claimed by the following and similar texts, that the apostles expected the second Advent in their day:—"Waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:7. "And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." 1 Thess. 1:10. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3:20, 21. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." 1 Cor. 15:51, 52. "We which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep," &c. 1 Thess. 4:15. "Looking for and hasting unto the coming of the day of God. . . . Seeing that ye look for such things, be diligent, that ye may be found of him," &c. 2 Pet. 3:12, 14.

At first view, looking to the above and similar texts alone, it might seem that the apostles were looking for the immediate ap-

pearing of Christ. This, however, could not have been the case; for we find Paul writing the second epistle to the Thessalonians, seemingly for the express purpose of putting them on their guard, that they should not be "soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us (Paul), as that the day of Christ is at hand." He then expressly cautions them, saying, "Let no man deceive you by any means; for that day shall not come, except there be a falling away first," &c. Paul farther spoke of the time of his departure being night, and of his desire to depart and be with Christ. Peter, also, refers to his own decease, and affirmed that the Lord Jesus Christ had showed him that he must shortly put off this tabernacle. It could not therefore be that any such view was entertained by the apostles, as that the Lord would come in their day.

Others, there are, who contend that the apostles expected to be unconscious from the time of their death to Christ's coming, that they would be sensible of no duration of time, and therefore they spoke of it as an immediate event. This could not have been the case; because the apostle (Paul) who makes the most frequent allusions to Christ's coming, expressly says, Phil. 1:21-24, "For to me to live is Christ, and to die is gain.—But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not: For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which far better: nevertheless, to abide in the flesh is more needful for you." 2 Cor. 5:6-9,—"Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.—Wherefore we labor, that, whether present or absent, we may be accepted of him."

Why, then, do we find the apostles giving so many earnest exhortations to be ready for the coming of Christ. It was, we conceive, for the purpose of impressing on the minds of all Christians, in all ages, the importance of living in constant readiness for the Advent, because they did not know when the precise time would be. No inspired writers were to succeed the apostles; consequently they were to write for those who should live in all coming time. They evidently regarded the entire church as one, whether they were waking or sleeping, whether they lived in that age, or should live in coming ages. As Christ's first advent was an object of lively hope in all ages of the Jewish dispensation, so was his second coming to be the object of prayer and of expectation during all the ages of the Christian dispensation. This great theme was to be constantly kept before the minds of Christians, that it might produce its desired effect on their hearts and lives.—No Scriptural doctrine than this is better adapted to produce a sanctifying influence on the heart; and those who have lived in past ages, have doubtless been as much benefited by this object of their hope, as are those who now live in expectation of the Advent—waiting for the Son from heaven. If then the design of God was, that Christians in all ages should have a laudable desire for Christ's coming, and regard that event as the object of their hope: the language of the apostles is so worded respecting it, as to best accomplish the end designed.

VAIN REPETITIONS.—If those who frequently use the names of God, realized how those who reverence his holy name shudder thereat, they would pause long ere they unnecessarily made use of them.

The Alliance.

Zion's Herald, on the 25th ult., contained notice of us, to which, considering it not very complimentary, we sent him the following letter in reply:—

Mr. Stevens.—In an editorial of yours in Zion's Herald of Nov. 25th, I find the following. Speaking of the London meeting of the Evangelical Alliance, and their action on the subject of slavery, you say:—

"The Christian abolitionists of Europe, we think, approve generally the course of the convention. The rabid 'Come-Outers,' Garrison, Wright and Douglass, are the instigators of opposition to it. The American who introduced the difficulty into the convention, was, we are informed, the notorious Millerite, Himes—a man who has been known as a denier of the Godhead of our Lord, and who, therefore, had no right to a place in the Convention, according to the articles of the doctrinal basis, but who nevertheless persisted in his attendance at it as a member."

The above statement not only contains several inaccuracies, but it represents me as hypocritically subscribing to a doctrinal basis which I did not believe, for the purpose of being present in that Convention. As no Christian would willingly permit a mis-statement to pass uncorrected, I make the following corrections, not doubting you will, as a Christian Editor, and a minister in Zion, be pleased to set the matter right before your readers.

1st. The opposition to the Alliance commenced with the "London Patriot," "Non-conformist," "Christian Witness," and other papers, both of the Establishment and of the Dissenters, which fairly represent the Christian abolitionists of Great Britain. The gentlemen to whom you refer as the instigators of it, had taken no action on the question till after these leading journals had spoken.

2d. The question was introduced in the Alliance by John Howard Hinton, a distinguished Baptist minister in London, who, it is well known, does not sympathize with Mr. Garrison, and others you refer to, but with the American and Foreign Anti-Slavery Society, which is opposed to the party of Mr. G. He did this without any previous knowledge or consultation on my part.

3d. Born and educated among the "Christian Connexion," it is true that my views respecting the divinity of Christ were in accordance with those of that denomination. It is, however, well known by the readers of the Advent Herald, that when I embraced the doctrine of the Second Advent, my views on that point, with others, underwent a radical change: and in five millions of publications I have issued, not a sentiment can be found favoring the belief with which you charge me. And I have repeatedly expressed and published my belief in the fullest sense that the Savior is the "King of kings and Lord of lords," "the Alpha and Omega, the beginning and the ending,"—"which is, and which was, and which is to come, the Almighty." Instead, therefore, of there being anything in the "doctrinal basis," on which the Convention rallied, from which I dissented, it received my most hearty concurrence.

4th. In censuring me for having seconded the resolution of Mr. Hinton, you censure me for doing precisely what you recommend should be done by the American section of the Alliance, when you say in the same article:—

"The good and wise men who have the preliminaries for the formation of this section in their hands, cannot but see at a glance that there can be no American section, if the 'abomination that maketh desolate,' slavery, is allowed to intrude into it. It is useless to evade here; it is folly to propose the reserve. The state of the public sentiment cannot be mistaken; and it will be wisest for the brethren concerned to prepare for it."

The head and front of my offending bath

this extent—no more. I did, in England, what you advise should be done in America; and that my course on this subject was respectful, the following testimony of the N. Y. Observer will show:—

"Mr. Himes, in seconding the motion, manifested a different spirit. He spoke in a becoming manner of the corrupting influences of the system; of his sympathy with the slave; and of his great anxiety that the Alliance should in no way sanction this worst of abominations, but should give the whole weight of its influence to do it away."

The above is the testimony of one present at the time, and who would sympathize with nothing which should have been designed to mar the harmony of the Convention.

5th. The manner of your allusion to me strikes me as not in accordance with the spirit which the following resolutions of the Alliance enjoin—a spirit in accordance with which I hope to live, and by which you, as an endorser of the doings of the Alliance, expect to be governed:—

"Resolved, That when required by conscience to assert or defend any views or principles wherein they differ from Christian brethren who agree with them in vital truths, the members of this Alliance will aim earnestly, by the help of the Holy Spirit, to avoid all rash or groundless insinuations, personal imputations, or irritating allusions, and to maintain the meekness and gentleness of Christ, by speaking the truth only in love."

"Resolved, That the members of this Alliance, therefore, would invite, humbly and earnestly, all ministers of the Gospel, all conductors of religious publications, and others who have influence in various bodies of Christians, to watch more than ever against sins of the heart, or the tongue, or the pen, towards Christians of other denominations: and to promote more zealously than hitherto a spirit of peace, unity and godly love among all true believers in the Lord Jesus Christ."

[A true copy from the Minutes of the Alliance.]

As a friend of the Alliance, you will doubtless wish to be actuated by the above spirit, and therefore I shall not be asking too much in requesting you to give this communication a place in the columns of your widely circulating journal, to correct the impression which your article would make on the minds of your readers.

Respectfully yours, &c.,

JOSHUA V. HIMES.

Boston, Dec. 2, 1846.

Instead of publishing the above, Mr. Stevens publishes the following in his paper of Dec. 9th:—

"Rev. Mr. Himes.—We have received a long article, of some five pages, from Mr. Himes, respecting our allusion to his participation in the anti-slavery discussion of the London Convention. Mr. H. says, that Mr. Hinton introduced the matter, but he seconded Mr. Hinton's resolution. We frankly acknowledge our mistake about its introduction, though it does not affect much the point of Mr. Himes' agency in the importune agitation, as he seconded the rash measure, and was, so far as we know, the only American who openly, or persistently, sustained it. Mr. Himes writes to us in an excellent spirit, however, and gives us reason to believe, contrary to an impression received from other sources, that his spirit on that occasion was equally so."

"He gives us another item of information, equally gratifying, viz.: though he had entertained, as we ascertained, views on the godhead of our Lord which would have excluded him from the convention, yet he had, some considerable time before its session, changed them, and now receives the doctrine of Christ's divinity, as affirmed in the 'Doctrinal basis' of the Alliance. Our statement of his views on this subject were not only founded on his long connection with the sect of Christians, but on controversial letters which we ourselves had received from him, when formerly stationed in this city—letters which we believe were published. We are happy to learn this change in Mr. H.'s views, and readily stand corrected in the matter. The remainder of his letter, reproving our

severity, is in too good a tone to provoke resentment, though we do not feel disposed to publish to our readers a homily designed for our edification, and rather tedious, though, we confess, not inappropriate."

We have read many kind letters, thanking us for our course on the occasion referred to above, but we must be excused from publishing letters so complimentary.

Letter from Bro. Hutchinson.

Dear Bro. Himes.—I will not let the mail leave without at least a line to America, though I have not much, if anything, of importance to communicate. When I last wrote you, I was in London, busily engaged in getting out the "European Advent Herald." I preached once in London, and met the brethren. The cause will increase and continue there by perseverance and judicious management. Bros. Deatry and Paul are laboring in the city at present.

On the 21st of November I came to Derby, at the request of the Advent friends there. I have remained with them eight days, preaching the word. They have hired a hall, which in future will be open every Sabbath for Advent meetings. But O, what a lack of laborers! My soul is much afflicted in view of this. These little ones seem to be scattered as sheep without a shepherd. May the Lord of the harvest thrust out laborers into his harvest,—those who will feed them, and be examples to the flock.

While in Derby, Mr. Machlin, of the Establishment, invited me to call upon him. He holds the Pre-millennial Advent, and looks for the seventh trumpet to begin to sound about 1847. He intimated in the pulpit last Sabbath but one, that we may expect that year to be marked by such events as never took place since men were upon the earth. He told me that he attributes the preservation of the light on the Advent in the Church of England, to their having to confess it from Sabbath to Sabbath in the Liturgy, and to the clergy having to preach upon it four Sabbaths in the year, called "Advent Sundays." Next will be the third Sunday in Advent. So that the Lord's glorious Advent is being heard in all the pulpits of the Establishment through the land and world. He informed me also that a meeting of several ministers of the same church has just closed in London, the object of which was to investigate the Prophetic Scriptures together, and in the spring the results will be published. This however, I think, is an annual practice with them. I brought before him the idea of a general meeting on the question, which would unite and concentrate all the Advent faith in Christendom. He expressed his pleasure at the thought. He is a rather aged minister, showed great brotherly kindness, and bid me "God speed" in proclaiming the speedy coming of Jesus.

I perceive that Caughey, the Revivalist, of the Methodist Episcopal Church of America, is still figuring in this country. He lectures this evening in Derby, on Temperance: one shilling admission. He is shut out of most of the Wesleyan chapels in England, which was the resolution of the last Conference. From all that I can gather, he has many extravagancies, though I hope not without excellencies. Some years ago he came from the States to Montreal and Quebec, and made great stir there among the Wesleyans, and has still many friends there. Though his preaching is of the weakest kind, yet he attracts large congregations. His preaching consists chiefly in telling anecdotes. Many of his friends regard him as an inspired prophet. But what is the chaff to the wheat!

I have not time nor room to say much as to the general news of the day, and it is not needful, as you receive that from other

sources. The Montpensier marriage, and the annexation of Cracow to Austria, are the exciting topics. The powers of Europe seem to be coming up to a crisis!

I have to-day arrived in Nottingham, where I commence my public labors to-morrow evening, if the Lord will.

You must excuse the meagreness of this letter, as a little misfortune has taken up the hours which I intended to occupy in writing to you, and also to mine in Canada. When I got to Nottingham by the railway, alas, my trunk was wanting! I got the telegraph put in operation, and at the close of nine anxious hours, the lost has come to hand, thus giving me a quiet moment to write you, though very late at night. The brethren in Derby and Nottingham send their love. They have a grateful remembrance of yours and Bro. Brown's labors among them: I must close. Love to all.

Yours in the best of hands,

R. HUTCHINSON.

Nottingham (Eng.), Dec. 1, 1846.

A dear brother writes, "How exceedingly is my heart comforted in view of that time when the sufferings of all creatures shall cease,—when the wicked shall be extinct," &c. It would also be a great comfort to us, if we could believe the wicked would finally sink into unconsciousness. It would be a greater satisfaction if we could believe with the Universalist, that the time will come when all will be purified from their sins, and alike accepted by our heavenly Parent. But alas! while we read "These shall go away into everlasting punishment," and also, "shall be tormented day and night for ever and ever," with like declarations, we can hope for neither. It is not what we would, but what God will. We dare not lessen the terrors of the Lord, to make them less than God has made them. We dare not promise peace to the wicked in any sense. We should be happy to promise him the realization of the Universalist's hope; and if he must perish, we should be happy to promise him, respecting himself, a realization of the infidel's belief respecting all men. But we feel warranted in doing neither. To the law and the testimony. By that must we abide. The only chance of escape from being tormented for ever and ever we can hold out to them, is by repentance and faith in the Lord Jesus Christ.

¶ We have received several letters, requesting us to stop the articles on the state of the dead. We will inform such, that we have no desire to continue it: we have been forced into it, and if it is continued, it will be the fault of those who believe in the unconsciousness of the wicked. We do not hesitate to suppress all articles of correspondents advocating the view we take. When we insert others, we must insert with the bane the antidote.

NEW WORKS:—"The Pre-Adamite Earth: Contributions of Theological Science. By John Harris, D. D., President of Cheshunt College, author of 'The Great Teacher,' &c. Boston: Gould, Kendall & Lincoln."

This is a volume of about 300 pages, advocating a view of the earth before the existence of Adam, from which we must dissent. There is much in the book that is very valuable, and much sound reasoning respecting "Why God is, and on his existence from everlasting to everlasting, the manifestation of the Divine All-sufficiency, Duty arising from the Mediatorial relation," &c. &c. It however takes the view, that this earth had passed through many successive changes, and had continued myriads of ages before the Mosaic account of the Creation. But we can harmonize no such view with Exodus 20:11, that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day." We think that "Theological Science" is not benefited by connexion with a theory that contradicts the letter of revelation. There is a great tendency in the human mind to generalize and conclude on insufficient data, and to take for granted as an admitted fact that which only rests on mere supposition.

Correspondence.

Hades.

Bro. Himes:—As something of late has been said respecting the rich man and Lazarus, I wish to say a few words, not by way of controversy, or inquiry: for I do not think it best to have any controversy in the paper on that subject.

There are those who think the account of the rich man in Luke 16th, is as much a parable, as is the record of the "lost sheep," the "prodigal son," and the "unjust steward," in chaps. 15th and 16th; also the unprofitable servant, and "wicked husbandman," in chaps. 19th and 20th. They think in speaking of "these things, which are not, as though they were," the Savior intended to illustrate some important fact noticed in the context, and that in so doing, he taught in harmony with many of the teachings of the Old Testament; for example, see Jud. 9:7-15, Jotham's parable of the trees. They furthermore believe, that the Savior, in speaking of the rich man and Lazarus, referred to sentiments of the Jews, concerning the dead, for the single purpose of showing the strength of their unbelief, "Neither will ye believe though one rose from the dead."

On the other hand, there are those who think this was not a parable, but a reality; and that the Savior would not have spoken as he did, inasmuch as the Jews believed this description of the dead to be correct, and hence, apparently, countenance them in their belief, unless their ideas of the state of the dead were truth.

For the information of those who have not the means of knowing what the Jews did believe on this subject in our Savior's day, I wish you would quote from Josephus, on the 608th page, under the head of "Hades," as far as the 5th paragraph. J. S. WHITE.

Wrentham, Dec. 3.

In accordance with the above request, we insert the following:—

"Now as to Hades, wherein the souls of the righteous and unrighteous are detained, it is necessary to speak of it. Hades is a place in the world not regularly finished; a subterraneous region, wherein the light of this world does not shine; from which circumstance, that in this region the light does not shine, it cannot be but there must be in it perpetual darkness. This region is allotted as a place of custody for souls, in which angels are appointed as guardians to them, who distribute to them temporary punishments, agreeable to every one's behavior and manners.

"In this region there is a certain place set apart, as a lake of unquenchable fire, whereinto we suppose no one hath hitherto been cast, but it is prepared for a day afore-determined by God, in which one righteous sentence shall deservedly be passed upon all men; when the unjust, and those that have been disobedient to God, and have given honor to such idols as have been the vain operations of the hands of men, as to God himself, shall be adjudged to this everlasting punishment; having been the causes of defilement; while the just shall obtain an incorruptible and never-fading kingdom. These are now indeed confined in Hades, but not in the same place wherein the unjust are confined.

"For there is one descent in this region, at whose gate we believe there stands an archangel with a host; which gate when those pass through that are conducted down by the angels appointed over souls, they do not go the same way, but the just are guided to the right hand, and are led with hymns, sung by the angels appointed over that place, unto a region of light, in which the just have dwelt from the beginning of the world; not constrained by necessity, but ever enjoying the prospect of the good things they see, and rejoicing in the expectation of those new enjoyments which will be peculiar to every one of them, and esteeming those things beyond what we have here; with whom there is no place of toil; no burning heat, no piercing cold; nor are any briars there; but the countenance of the fathers and of the just, which they see always, smiles upon them, while they wait for the rest and eternal new life in heaven, which is to succeed this region. This place we call the bosom of Abraham.

"But as to the unjust, they are dragged by force to the left hand by the angels allotted for punishment, no longer going with a good will, but as prisoners driven by violence;

to whom are sent the angels appointed over them to reproach them, and threaten them with their terrible looks, and to thrust them still downwards. Now these angels that are set over these souls, drag them into the neighborhood of hell itself; who, when they are hard by it, continually hear the noise of it, and do not stand clear of the hot vapor itself; but when they have a near view of this spectacle, as of a terrible and exceeding great prospect of fire, they are struck with a fearful expectation of a future judgment, and in effect punished thereby; not only so, but where they see the place [or choir] of the fathers and of the just, even hereby are they punished; for a chaos deep and large is fixed between them: inasmuch that a just man that hath compassion upon them cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it.

"This is the discourse concerning Hades, wherein the souls of all men are confined until a proper season which God hath determined, when he will make a resurrection of all men from the dead; not procuring a transmigration of souls from one body to another, but raising again those very bodies, which you Greeks, seeing to be dissolved, do not believe [their resurrection]. But learn not to disbelieve: for while you believe that the soul is created, and yet is made immortal by God, according to the doctrine of Plato, and this in time, be not incredulous, but believe that God is able, when he hath raised to life that body which was made as a compound of the same elements, to make it immortal; for it must never be said of God, that he is able to do some things and unable to do others.—We have therefore believed that the body will be raised again, for although it be dissolved, it is not perished; for the earth receives its remains, and preserves them; and while they are like seed, and are mixed among the more fruitful soil, they flourish, and what is sown is indeed sown bare again, but at the mighty sound of God the Creator, it will sprout up, and be raised in a clothed and glorious condition, though not before it has been dissolved and mixed [with the earth]. So that we have not rashly believed the resurrection of the body; for although it be dissolved for a time on account of the original transgression, it exists still, and is cast into the earth, as into a potter's furnace, in order to be formed again, not in order to rise again such as it was before, but in a state of purity, and so as never to be destroyed any more. And to every body shall its own soul be restored. And when it hath clothed itself with that body, it will not be subject to misery, but being itself pure, it will continue with its pure body, and rejoice with it, with which it having walked righteously now in this world, and never having it as a snare, it will receive it again with great gladness. But as for the unjust, they will receive their bodies not changed, nor freed from disease or distempers, nor made glorious, but with the same diseases wherein they died; and such as they were in unbelief, the same shall they be when they shall be faithfully judged.

"For all men, the just as well as the unjust, shall be brought before God the Word; for to him hath the Father committed all judgment, and he, in order to fulfil the will of his Father, shall come as judge, whom we call Christ. For Minos and Rhadamanthus are not the judges, as you Greeks do suppose, but he whom God and the Father hath glorified, concerning whom we have elsewhere given a more particular account, for the sake of those who seek after truth. This person, exercising the righteous judgment of the Father towards all men, hath prepared a just sentence for every one, according to his works; at whose judgment-seat, when all men, and angels, and demons shall stand, they will send forth one voice, and say 'Just is thy judgment'; the rejoinder to which will bring a just sentence upon both parties, by giving justly to those who have done well, an everlasting fruition; but allotting to the lovers of wicked works eternal punishment. To these belong the unquenchable fire, and that without end, and a certain fiery worm never dying, and not destroying the body, but continuing its eruption out of the body with never-ceasing grief: neither will sleep give ease to these men, nor will the night afford them comfort; death will not free them from their punishment, nor will the interceding prayers of their kindred profit them; for the just are no longer seen by them, nor are they thought worthy of remembrance. But the just shall remember only their righteous actions, where they have attained the heavenly

kingdom, in which there is no sleep, no sorrow, no corruption, no care, no night, no day measured by time, no sun driven in his course along the circle of heaven by necessity, and measuring out the bounds and conversions of the seasons, for the better illumination of the life of men; no moon decreasing and increasing, or introducing a variety of seasons, nor will she then moisten the earth; no burning sun, no bear turning round [the pole,] no Orion to rise, no wandering of innumerable stars. The earth will not then be difficult to be passed over, nor will it be hard to find out the court of paradise, nor will there be any fearful roaring of the sea, forbidding the passengers to walk on it, even that will be made easily passable to the just, though it will not be void of moisture. Heaven will not then be uninhabitable by men, and it will not be impossible to discover the way of ascending thither. The earth will not then be uncultivated, nor require too much labor of men, but will bring forth its fruits of its own accord, and will be well adorned with them.—There will be no more generations of wild beasts, nor will the substance of the rest of the animals shoot out any more: for it will not produce men, but the number of the righteous will continue, and never fail, together with righteous angels, and spirits [of God,] and with his word, as a choir of righteous men and women that never grow old, and continue in an incorruptible state, singing hymns to God, who hath advanced them to that happiness, by means of a regular institution of life; with whom the whole creation also will lift up a perpetual hymn from corruption to incorruption, as glorified by a splendid and pure spirit. It will not then be restrained by a bond of necessity, but with a lively freedom shall offer up a voluntary hymn, and shall praise him that made them, together with the angels, and spirits, and men, now freed from all bondage."

We have given a longer quotation than was requested, because to have a correct understanding of the Scriptures, it is important to know the views which prevailed at the time the Scriptures were written. As a still farther evidence, we quote the following from Josephus, B. 6, Chap. 14, Sec. 2. Speaking of Saul's visit to the witch of Endor, Josephus says:—

"As soon as he had induced her by this oath to fear no harm, he bade her to bring up to him the soul of Samuel. She not knowing who Samuel was, called him out of Hades. When he appeared, and the woman saw one that was venerable, and of a divine form, she was in disorder; and being astonished at the sight, she said, 'Art not thou king Saul?' for Samuel had informed her who he was. When he had owned that to be true, and had asked her whence her disorder arose, she said, that 'she saw a certain person ascend, who in his form was like to a god.' And when he bade her tell him what he resembled; in what habit he appeared, and of what age he was, she told him, 'He was an old man already, and of a glorious personage, and had on a sacerdotal mantle.' So the king discovered by these signs that he was Samuel; and he fell down upon the ground, and saluted, and worshipped him.—And when the soul of Samuel asked him, why he had disturbed him, and caused him to be brought up, he lamented the necessity he was under; for he said, 'That his enemies pressed heavily upon him; that he was in distress what to do in his present circumstances: that he was forsaken of God, and could obtain no prediction of what was coming, neither by prophets nor dreams, and that these were the reasons why I have recourse to thee, who always tookest care of me.' But Samuel, seeing that the end of Saul's life was come," said, 'It is vain for thee to desire to learn of me anything farther, when God hath forsaken thee; however, hear what I say, that David is to be king, and to finish this war with good success; and thou art to lose thy dominion and thy life, because thou didst not obey God in the war with the Amalekites, and hast not kept his commandments, as I foretold thee while I was alive. Know, therefore, that the people shall be made subject to their enemies, and that thou, with thy sons, shall fall in the battle to-morrow.'"

"This history of Saul's consultation, not with a witch, as we render the Hebrew word here, but with a necromancer, as the whole history shows, is easily understood, especially if we consult the recognitions of Clement, b. i, chap. v. at large, and more briefly, and nearer the days of Samuel, Eccles. 46:20. Samuel prophesied after his death, and showed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people."

row, and thou shalt then be with me [in Hades]."

From the above it will be seen, that the Jews (except the Sadducees,—who believed not in angels, spirits, or the resurrection) had no belief of unconsciousness in the intermediate state. Their belief, however, is no evidence of the truth of what they believed; but is evidence of the meaning which the words of Scripture had in that day.

With our view, it is immaterial whether the Savior referred to an identical individual, or spoke in a parable. The truth he thereby inculcated must be the same. When the Sadducees came to Christ, wishing to know whose wife of seven the woman, who had had that number of husbands, would be, in the resurrection, he promptly responded, "Ye do greatly err, not knowing the Scriptures, or the power of God." And in no instance did the Savior reply to an erroneous question in a manner to confirm them in their error. He pointed out their wrong views, and then set them right. If the Jews were in error respecting Hades, the Savior's narration of Dives and Lazarus must have confirmed them in it. If they were in error, it is singular that the New Testament no where speaks against it, but in every case uses language in accordance with its being truth.

There is the testimony of Justin Martyr, in his discussion with Trypho, the Jew, which expressed the view held by the primitive church. Prof. Whiting will much oblige us if he will furnish us with a copy of it.

"The Hour is Coming."

John 5:25—"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."

This was probably uttered two years or more before "they that heard, lived." But it was certainly spoken before he was betrayed, which was two days before his crucifixion, and his crucifixion was nearly forty-eight hours, or two more days (four in all), before "the bodies of the saints," which were ejected from their graves, when they "heard his voice" from the cross, and came forth alive, and "showed themselves unto many." (Matt. 28:52, 53.) Yet he affirms, "the hour is coming, and now is, when the dead shall hear his voice and live. Instead of the hour which was coming, and had had then arrived, being only sixty minutes, it was, at the least, almost six million minutes; and, in all probability, more than two years.

It may be asked, "Why the Savior should have used a figure in a literal discourse!" I answer: because he explains it, by extending it over sixty minutes. Again: When a figure has once been used and defined, it may afterward be used as literal, being understood,—the same as serpent, for the devil; city, for the people. The hour in the 28th verse is clearly used in the same sense, to denote a period. A few were raised at the first advent, as a pledge of the resurrection of all at the second advent, or day of God. (See 2 Pet. 3:8; Rev. 20:4.) Substitute period, the thing represented by hour, and all is plain.

A WORD TO THE WISE.

LETTER FROM BRO. MILLER.

Dear Bro. Himes:—Your present, the "European Herald," and letter, came safely to hand, for which I thank you. The only thing I regret is, that I cannot see you till January. I feel lonesome; yet I have great reason to bless God, and take courage. I also rejoice, that, with all the departures from the faith, which has cheered the people of God in every age, you, and those connected with you in conducting the "Advent Herald," have remained steadfast. In this I have abundant reason to thank my heavenly Father. Amidst my severe disappointment and trials, God has given me a few faithful companions, who have not been shaken from the truth, and turned unto fables, and new theories of men, by the cunning craftiness of those who lie in wait to deceive. Yes, my brother, if you will continue to hold up the truth as you have done thus far, God will bless you; and when the Master comes, be it sooner or later, he will say to you—"Well done, good and faithful servant, enter

thou into the joy of thy Lord." And if this should be the last letter you should receive from old Bro. Miller (which may be the case), remember, it has been his earnest desire and the last wish of his heart, that you might be preserved from imbibing those views so derogatory to the word of God—the return of the carnal Jews—a millennium before the coming of Christ—probation after the advent—sinners, or sin and death, dwelling in the new earth—regeneration for resurrection—unconscious state of the dead—annihilation of the soul, &c. All these views, with many others of a like character, I have no faith in, nor fellowship for. It is a singular fact, that many who embrace those views, immediately become our most determined enemies, and having made shipwreck of their faith, lose their charity for those who still remain steadfast in looking for Jesus, and denounce those who have borne the heat and burden of the day. They have endeavored to create divisions among us, have established new publications, which they have circulated in every direction, and in many cases, have separated congregations of Adventists; that some minister, holding their peculiar views, should be benefited. I therefore feel that it is my duty—and my present infirmities admonish me that it is one of my last—to affectionately, yet earnestly, warn my dear brethren against these dangerous errors and practices. Examine the word of God, and judge of their fruits. Follow no man, or men; unless they have the spirit of Christ, which is not a spirit that manifests itself in a love of self.

I think the "Herald" has been well conducted in your absence—much beyond my expectation. To me, it is the purest and most interesting religious paper now published in our country; and I pray God that it may remain so. I see no reason to be discouraged: there are a few choice brethren in almost every town, who will not suffer it to be discontinued. And if all the enemies of the Advent faith should combine to destroy this source of comfort, to those who are looking for and loving the appearing of Jesus Christ, they would fail to do so, while it is conducted as it has been: for God is ever on the side of truth. Go on, then, my brother, for the "Herald" is weekly comforting to the hearts of many weary and tried pilgrims in this time of drought, and from whom prayers are daily ascending to the throne of grace in your behalf, and that of your colleagues.

My health is very poor; I never expect to see many of my dear brethren again in the flesh; and perhaps before you come, I may be with Christ in spirit, and my body under the cold clods of the valley. I have often wondered why God had so long spared me, and suffered death to rob us of so many more useful than myself. Bro. Barry, Kent, and Smith, three of my most intimate friends, are gone. I feel sure I cannot tarry long. Yet I should be glad to remain, that I might behold the coming of my Savior, when, O happy thought, I might be like him. But God's will, not mine, be done.

I think we should not discard time from our preaching—it gives life and animation to the glorious doctrine, and is the very thing which sinners, hypocrites, and worldlings most fear and despise. The Methodists say we may have their meeting-house for you to preach in, if you will say nothing about the time. I wonder if they would shut out John Wesley! But I will preach time, which is—

TO-DAY—TO-DAY, and TO-DAY, until he comes.
Yours, as ever, WM. MILLER.
Low Hampton (N. Y.), Dec. 7, '46.

LETTER FROM BRO. J. I. WHITMAN.

Dear Bro. Himes:—I have been preaching most of the time, during the past summer, to a small Baptist church, and have endeavored to hold forth the whole gospel of the kingdom of God, embracing the coming of our glorious King and Lord, the character of it, its nearness, and the things then to be accomplished—the salvation then to be completed—the finishing up of the faith of the saints, with their hope of glory—by their full redemption and final deliverance, both body and soul, from all the influence and effects of sin and sinners, and their entering upon that better, that heavenly inheritance in the glorious, heavenly country. To these blessed truths, a kind and interesting attention has been given, and a good degree of encouraging enquiry awakened.

Since the 20th of August, I have had occasion to travel into the middle of the State of New York, and had the privilege of preaching in several Baptist churches, when I took occasion to bring out, as full as I was

able, the precious truths embracing the glorious hope of the Christian, with the prospect of its being soon consummated by the coming of our Lord. I had an attentive hearing, and rejoice to say, that many seemed weekly to feel, as though it was marrow and fatness to their souls.

I wish to say, that I am much pleased with the three numbers of N. A. Apolonio: I hope to see more—these are all that have come to my hand. They are "meat in due season;"—due season, did I say!—their truthful suggestions should have been before our Advent preachers, writers, exhorters, and believers, years ago. And now, even, it is not too late to seriously heed them. But I fear they will not profit many: it has so come to pass, that any kind criticism on the course, or theory, of many professed Adventists, is looked upon as proceeding from one who is far in the rear—much behind the shining glory of their light, their wisdom and understanding, and most never have been a child of the light, or, if he has, his lamp is gone out; for, say they (and they apply holy writ), "the wise shall understand." What? Why, about as they do, and come out and do as they do—they should understand the parables of the watches, ten virgins, &c. &c., are matter-of-fact prophecy, and that they have been fulfilled in the Advent movements, with a great amount of other Scriptures, which have their proper application (as I would humbly think) to Christians in all past ages, as well as emphatically to this. Yes, and we must preach that the wages of sin is a death that means the literal annihilation of the wicked from the universe of God; and so must we and editors write, or (in the charity of some) we are not preaching to any purpose—not giving "meat in due season."

The editorials on "Hard to understand," would be what is and has been wanted: I hope they will do me good. Now, my brother, we must be sure to clear up our own visions before we, with seeming arrogant confidence, can get notes out of others' eyes. We must be right ourselves, before we can correct, or improve, to any great extent, the condition of others. (Matt. 7:40.) Thus I would be glad to do myself, and so, I trust, my Advent brethren would. And in order to this, we must not think too highly of ourselves, but soberly, in view of our own imperfections, taking heed lest we fall. To caution us, we should heed Ps. 73:2, 3.

I love, and intend, the Lord helping, to preach, with other doctrines of the Bible, the doctrine of the coming of the Lord, and the things then to take place, and endeavor to give them their proper Scriptural prominence, together with the evidences that we are in the last days. But I do not wish to make the parables of our Lord, in all their points, prophetic matters of fact, and so destroy the Scriptural fact of their being parables. Neither do I wish so to use similitudes, as to make the illustration the thing illustrated, contrary to any proper usage. I believe, by-and-bye, the Bride will hear the voice of the Son of God, and, in the resurrection, make herself ready, and go out in the clouds to meet the Bridegroom in the air. (1 Thess. 4:16, 17.) Then there will be no time for saying, "Lo, here," or, "Lo, there," when the kingdom of God comes: "For as the lightning that lighteneth out of one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day." (See Luke 17:21-24.) I pray that I, with those that love our Lord Jesus Christ in sincerity, may be ready, agreeably to the solemn and impressive admonition of our Lord, in the parables of the evil servant (Matt. 24:50), ten virgins (Matt. 25th), and of the watches (Mark 13:34-36). O, let us "watch therefore, for we know neither the day nor the hour wherein the Son of man cometh." But let no one say, because he cannot know definitely the time, that he cannot know anything about when to expect his Lord. We may know enough, from the fulfillment of the periods, and the signs of the times, to be looking for and expecting the second advent of our Lord now. So it seems to me. Above I have given a clue to my opinion. The Lord help us all to have that fervent charity, which covereth a multitude of sins, is the prayer of your brother in the gospel,
J. I. WHITMAN.

Peru (O.), Nov. 17, 1846.

LETTER FROM BRO. A. L. POST.

Dear Bro. Himes:—If not already at your "home, sweet home," in Boston, I trust in the kind providence of God, you may be before this reaches you. I have kept a good

look-out for everything that might appear from, or in relation to you and the English Mission. The Mission Correspondence has been full of interest to me, and I doubt not to all the readers of the "Herald." I have seemed to live with you, and mingle with the real persons of England Adventists, with whose names I had become familiar in "The Lateralist," as you have detailed in your interviews with them. I found myself nearer to you than ever before, as you stood up alone, of the American delegation, in the so-called "Christian Alliance," contending for universal freedom as a basis of Christian union. I thought, with Brother Green, of Charlestown, of Abdiel among the prophets:

— "Faithful found
Among the faithless, faithful only he
Among innumerable false, unmoved,
Unshaken, unseduced, unterrified:
No number, no example with him wrought
To swerve from truth, or change his constant
mind,
Though single."

I mean no flattery; for you did in the "Alliance" no more than was your duty, and no more than every American Christian should have done. But let that particular pass. In the general, I have no doubt but your mission will prove of great benefit in its direct influence upon the other side of the Atlantic, and its reflex influence upon this. However much there may be of wrong about professed Adventists, I have no more doubt that the Advent cause is the cause of God, than I have that the Reformation in the time of Luther was of God; and I cannot, therefore, doubt, as to his blessing upon it. God will bless, and I cannot believe that the fire which has been kindled anew upon his altar in the hearts of his people, will go out before He shall come and reign whose right it is to reign.

But I sat down to a mere business note, and will close with a word in relation to the "Herald." I admire and love the editorial character which it has maintained in your absence. Bro. Bliss, I think, is in the right place. I hardly see a sentiment dropped from his pen from which I dissent. I feel for him the friendship of kindred minds. I hope you and Bro. Brown will continue to give us more of the many incidents of your English Mission. Yours in the faith of the Lord's personal and speedy coming, A. L. POST.

Montrose (Pa.), Nov. 20, 1846.

Extract from a private letter, dated —, Dec. 8th, 1846:—

In no part of my experience have my joys been greater than since I have been rooted and grounded in the blessed hope of the restitution of all things which God has spoken by the mouth of all his holy prophets since the world began. To contemplate the period when the "last enemy shall be destroyed," when "they shall not hurt nor destroy in all his holy mountain;" when the knowledge of the Lord shall cover the earth—the tabernacle of God be with men—and God shall dwell with them, and wipe away all tears from their eyes—when there shall be no more death, neither sorrow nor crying, neither any more pain—and all this connected with the blessed hope and glorious appearing of the great God and our Savior Jesus Christ—my mind is elated—my whole being is ravished, in view of the certainty of such things, and that near, even at the door. I still cry, "Come, Lord Jesus." But, my dear brother, a constant thought is, "Who shall abide the day of his coming?" Who loves his appearing! Who prays from the heart, "Thy kingdom come!" Who will, in that day, say, "Lo, this is our God, we have waited for him, and he will save us; this is the Lord: we have waited for him, we will be glad and rejoice in his salvation!" Ah, my brother, none but such as have been faithful. For God will never say to any one, "Well done, good and faithful servant," unless that servant has been faithful. How soul-stirring such a thought! Faithful to God—to his cause—to his truth—to all men—to feed and to clothe—to visit the sick, and entertain strangers—to exhort, reprove, and instruct all we have intercourse with—"to do good of every possible sort"—to be instant in season and out of season, and that with all long suffering and doctrine—every day—every hour—to spend and be spent for God. What a work! Well may we tremble at his word—well may we cry out, "Who is sufficient for these things?" And yet our Father in mercy condescends to fulfil his promises here—to give the hundred-fold—the "earnest of the inheritance," and thus shows us the truth of the words of Paul, that "godliness is

profitable unto all things, having promise of the life that now is, and of that which is to come."

Bro. J. TUCKER writes from Mount Joy, Pa., Dec. 8th, 1846:—

To me the "Herald" is a very welcome weekly visitor. I am much pleased with its contents, and still more so with its spirit.—The correspondence of the English Mission is exceedingly interesting and cheering to me. When I take a glance at our history from the 10th day and onward, I am ready to exclaim with the Psalmist, The Lord hath done great things for us, whereof, I can truly say, I am glad. Go on, then, my dear brother, in the name and strength of Israel's God, and fearlessly publish to a Laodicean church, and a wicked world, "Behold, the Bridegroom cometh!" Your proposal for an Advent Conference, to be held in London next summer, if time continues, meets my views fully, and shall have my hearty prayers and support. I trust it will meet with the approbation of every Adventist throughout the world, and that it will receive their cordial support. I would here suggest the propriety of holding it at an early date as possible, because of the greatness of the work, and the shortness of time.

The brethren and sisters in this place are still holding on to the form of sound words, rejoicing in hope, patiently waiting for the Lord from heaven.

Bro. H. BUCKLEY writes from Addison, Vt., Dec. 7th, 1846:—

Dear Bro. Himes:—Since my letter from Canada, I have preached two Sabbaths in this place, one in Bristol, one in Panton, Vt., and one in Ticonderoga, N. Y. Five Sabbaths ago I was confined with sore eyes. For about two weeks I was deprived of the privilege of reading, which caused me to sympathize more fully with those who are entirely blind, and to realize the blessedness of the promise, that "then (when the Lord comes) the eyes of the blind shall be opened." My eyes are now nearly well; I can use them in reading the Bible and your excellent paper, for which I thank the Lord. I am yet resolved to spend and be spent in the service of God, in proclaiming, according to the ability which he giveth, the speedy coming of his Son from heaven, and the kingdom of God at hand. I have nothing new to write of the state of the cause in this section. I should be happy to see you again in the flesh, and I hope to, if time continue a few months; if not, may we meet, with all the saints, in the kingdom of God. Amen.

Obituary.

Died, at the residence of his son-in-law, S. Judson, in the town of Mayfield, Fulton Co., N. Y., on the 18th of Aug. last, Mr. JOHN WHITMAN, in the 78th year of his age. My father was hopefully converted when but 16 years old, and was baptized in his 17th year, when he united with the Baptist church in Ashburnham, Worcester Co., Mass. He maintained a steady and regular membership with that denomination, where he bore the burden and heat of many a day, till about the spring of 1844. After having his attention called to investigate the Scriptures on the character of the coming of the Lord, and its near approach; he felt it to be his duty to speak to his brethren on the subject, and exhort and pray with reference to it. He also wished his minister to preach this glory of the gospel, but could not have his desire gratified; and finally felt it his duty to relinquish his connection with the church. Since then, up to the time of his last sickness, he associated with the Advent brethren wherever he could find them. The truths connected with the speedy coming of the Lord were highly esteemed and precious to his soul.—During his last sickness, which was severely distressing, his mind was clear and collected, and wonderful fruitful in the Scriptures. His heart was full of love, and he could not refrain from continually exhorting all who came to see him, and praising God for his great goodness to his soul. He felt himself to be a monument of the saving grace and power of God. Jesus was his all, Christians of all denominations he hailed as his brethren, and they felt edified and comforted by his heavenly conversation. "The chamber where the good man meets his fate is privileged," truly. "For precious in the sight of the Lord is the death of his saints." "He will never, no, never—no, never forsake them." Glory to his precious name. His funeral sermon was by Elder A. Beach, from 1 Cor. 15: 22, 23.

J. I. WHITMAN.

Foreign News.

The steamship *Cambria* arrived at this port on Thursday last, after a passage of 12 days from Liverpool.

Abd-el-Kader is reported to have entered the province of Oran, at the head of 800 cavalry.

A ship which has arrived at Liverpool from Shanghai, has brought 200 bags of Chinese alum.

A considerable quantity of potatoes has been imported into London from St. Petersburg.

The Danish journals announce the death of Bishop Esarar Tegner, a celebrated Swedish poet.

Archdeacon Shirley has been appointed to the bishopric of Sodor and Man.

Lieutenant-General Sir Benjamin D'Urban has received the appointment of Commander of the Forces in Canada, and proceeds there with his Excellency the Earl of Elgin, the Governor-General.

The harvest in Egypt is more abundant than in ordinary years, and very much exceeds the wants of the inhabitants.

M. Leverrier, the discoverer of the new planet, is appointed to the new chair of mathematics applied to astronomy in France.

The Queen of Spain has ordered twenty magnificent horses to be sent to Paris, as a present to the Dukes of Montpensier and Aumale.

The Queen has been pleased to approve of Don Juan J. O'Brien, as Consul-General in Great Britain for the Oriental Republic of the Uruguay.

The administration of the French customs has abolished the examination of the luggage of the passengers coming into France by the railroad from Belgium.

M. Odillon Barrot, the French deputy, has been sojourning at Constantinople; and it is asserted that he has received from the Sultan presents of pipes and shawls to the value of £20,000.

A papal decree has renewed an ordonnance of 1732, which declared Ancona and Sinigaglia free ports. Bonding ware-houses are to be established at both places.

The Prussian Government has ordered the construction of a number of gun-boats at Stettin, for the defence of the port in case of war.

The French Government has received information of the discovery, at Guadeloupe, of a considerable mine of sulphur, in the souffriere of Basse Terre, the surface of which sunk during the late earthquake.

A deputation has recently submitted to the Governor of the Mauritias a memorial, requesting for this year an introduction of 12,000 laborers from Madras, and 6000, as usual, from Calcutta.

The Grand Duke of Mecklenburg-Schwerin has just addressed a rescript to the head of the Jewish community in his dominions, declaring that after St. John's day, 1847, the annual tax paid by the Jews shall be suppressed.

A French physician is said to have invented a new ear-trumpet, by means of which words uttered in a low tone, may be heard at a longer distance by two-thirds than with any other instrument.

Memorials from several places in England have been presented to Lord Palmerston, calling upon Government to use its good offices with the French ministry in behalf of the people of Tahiti.

At the election of the mayor of Nottingham, a question was raised whether a citizen of the United States can hold that office. Mr. Cripps was objected to on the ground that he had, when in America, become a citizen of the United States. The town-clerk was of opinion that that circumstance would not be a legal objection, and as Mr. Cripps avowed himself to be a loyal subject of the Queen, he was unanimously elected.

The Zollverein.—There is no prospect of the treaty of commerce, concluded between Great Britain and the Zollverein in 1841, being renewed, owing to the strenuous opposition of one of the southern states of Germany, which is anxious to introduce the reciprocity system, and to favor the establishment of a national mercantile marine. The influential party opposed to differential duties in the Zollverein is considered to have lost ground, for they were still anxious to cultivate the alliance with England, and to renew the treaty of 1841.

The Potato Disease.—Baron Liebig imagines the essence of the potato disease to consist in the conversion of the albumen, a usual constituent of healthy potatoes, into caseine, a principle which, by its great instability of composition, is supposed to cause the potato to rot rapidly. The Rev. F. Daubeny states, in the *Taunton Courier*, that he has discovered by the microscope a minute insect, crystal-like and transparent, resembling a spider, in the midst of potato mildew, evidently feeding on it, and making its nest among the thread-like of fungi. From

observations made, there must be more than 100 in a single tuber.

French Iron Mines.—Beds of iron ore are known to exist in France, extending from Luxembourg to the mountains of the Vosges, and within the past three months, extensive works have been opened from the village of Moulins, along the valley of Mance, on the banks of the Moselle. The ore is rich, and fit for the manufacture of rails, and is giving employment to a large number of the people. The furnaces used in this department produce upwards of 12 tons of metal per day. 21 furnaces will, in a short time, be in blast, which in five years will furnish at least 315,000 tons of cast metal.

The Cholera.—Six princes and several princesses of the court of Persia have been cut off by the Asiatic cholera. The disease appears to have been particularly fatal among the upper classes. It is spreading in all directions, and had taken the course of Astrakhan and Moscow. It was expected, however, that its progress would be arrested by the cold of winter. According to the last arrivals from Bagdad, the cholera was making great ravages in the city, 1400 persons having already been killed by the disease. Fears are entertained that it will reach Constantinople, as it was from the same direction that the last attack came.

Meeting of Parliament.—The meeting of Parliament for the dispatch of business will not be delayed more than a week beyond the time to which it is prorogued. The 19th of January is said to be the day fixed.

New Polar Expedition.—At the last meeting of the Royal Geographical Society, it was announced by Sir J. H. Pelly, that the Hudson's Bay Company had fitted out a well-equipped expedition, for the purpose of surveying the unexplored portion of the coast on the north-east angle of the American continent. The expedition, consisting of eleven persons and two Esquimaux guides, started in two boats, on the 5th July, under favorable circumstances, the ice having cleared away from the shores of the bay at an earlier period of the season than usual.

Proposed Expedition under Gen. Flores.—On the 19th ult., Mr. Forsyth, the principal searcher of the customs, accompanied by other officers, boarded the ship *Glenelg*, lying off Gravesend, and, after inspection, seized her for a contemplated breach of the foreign enlistment and equipment act; and next morning he, also upon the same grounds, seized the *Monarch* and *Neptune* steam vessels, lying in the East India Docks, Blackwall. It is understood that all the three vessels form part of an expedition which is being secretly fitted out in this country with the intention, by hostile means, to effect a revolution of government in a state of South America, with which we are on terms of peace and friendship. When the *Glenelg* was seized, there had just been received on board 250 men, under pretence of their being emigrants, but who, it is understood, are intended to serve as soldiers or marines.—The *Glenelg* is a fine ship of 1200 tons, and was heretofore employed in the East India trade, and the *Monarch* and *Neptune* are steamers of a large class. It is said that Mr. Forsyth is in possession of information concerning them that leaves no doubt of all three vessels being ultimately condemned as forfeited to the crown.

Summary.

Furious Driving.—A horse and gig, containing two men who were apparently intoxicated, in turning the corner of Bedford street, at a furious rate, on Saturday evening, knocked down a gentleman by the name of Wilson, and broke his arm in two places. The persons in the gig drove off without making any inquiries.—*Journal*.

Serious Sidewalk Accident.—In Snowhill street, Monday evening, Mr. Graves, a laboring man, who was carrying home a basket of coal, slipped on the sidewalk, and, falling, broke his right leg.

The name of the man killed on the water works, on Saturday, was Cornelius Finegan.—Two other laborers were considerably injured, one so seriously, it is thought, as to make amputating of one leg necessary. Finegan was crushed to death instantly. The accident occurred about a mile from Lake Cochituate.—*Traveller*.

Be not alarmed about the progress of Romanism. You give it strength by that fear; you croak it into power by not treating it as it deserves. That it is an impostor that is to be exposed and destroyed; never talk of it as anything else; never let your children hear you speak of it but as a thing of that character; and let your press always speak of it as that which is abroad. Be sure of this, the mind of Europe is now teeming with elements of culture that will unfit it for ever bowing again to that degraded yoke. Ay, the men of England are already spoiled for tricks of that sort, and the women, too, are in the same position. They are both learning—though in some cases, perhaps, rather late—that a noble nature was never designed to be the victim of priestly meddling, priestly craft, priestly oppression.—*Vaughan*.

The great hurricane in Cuba, on the 10th and 11th October, destroyed 1275 houses, and in-

jured more or less 1038; 261 were of stone and 2052 of wood. In Guanabacoa, there were ten persons killed and twenty-eight wounded. In Tepaste, where there were fifteen coffee plantations, the most of the plant was destroyed, with a third of the sugar cane. In Potrero full three fourths of the tobacco plants were annihilated; also the white and black beans and vegetable; the bananas are all lost. The potatoes and yams escaped without much injury, being underground productions. An immense quantity of domestic stock, cattle, poultry, &c., were destroyed. In Penalver one third of the sugar cane and stock, such as cattle, poultry, &c., were destroyed. In Buenavista and San Miguel the potatoes, Indian corn, bananas, and vegetable of all descriptions suffered immensely.

Secession of the German Catholics.—A very large and deeply interesting meeting was held yesterday afternoon at the Tabernacle, at which some two hundred German Catholics publicly withdrew from the Roman Catholic church, with whom they have hitherto been connected. The pastor of the seceding church made two addresses in English and German, setting forth the causes which have led to this step, and the articles of faith to which they now adhere. They reject the pretensions of the pope, the tenet of priestly absolutism, and generally all the distinctive features of the Roman Catholic belief.

The pastor spoke of the movement as a counterpart to that of Ronge, in Germany, and said that he himself had formerly been a Franciscan monk. In his German discourse, while denouncing the Romish doctrine of the celibacy of the clergy, he exposed the inconsistency of the pope's claim to be the successor of Peter, who had a wife, as was shown by the recorded fact that *Peter's wife's mother* once laid sick of a fever. A collection was made for the purpose of aiding the new congregation in procuring a suitable place of worship.—*N. Y. Courier*.

Mr. Hiram Cranston, one of the proprietors of the Eutaw House at Baltimore, was stabbed on Friday night by a drunken hack driver, named Patrick Dawson. He is expected to recover.—Dawson has been arrested.

THE ADVENT HERALD.

"THE LORD IS AT HAND."

BOSTON, DECEMBER 23, 1846.

TO CORRESPONDENTS.—I. Fancher.—Did you notice that your question, "Who is infidel—those who take God at his word, or those who take him as they think he means?" involves a paradox? He who takes God at his word, must first ascertain the import of that word; otherwise it would be to him meaningless. If any refuse to believe what they understand to be the import of God's word, it is a denial on their part of what they understand that word to teach, and denotes infidelity on their part. If we take God at his word, we shall reverence the words of our Lord Jesus Christ.

E. S. Baleslee.—We have read and re-read your argument, making baptism the mark of the beast, but cannot see any particular force in it. We do not see that it casts any light on the subject, or that a discussion of this question in the "Herald" would benefit our readers.

L. D. Wheeler.—You will find our views respecting the 7th month movement in No. 2 of the "Shield."

N. Grant.—We regard that portion of Scripture as to be fulfilled after the advent, in the destruction which shall come upon the wicked.

T. Sanborn.—Ned's machines have given relief in cases of nervous affections, but they might not always. If we could see you, we could inform you more definitely.

F. G. Brown.—Your Correspondence came too late for this week's paper.

We frequently receive letters for the "Herald" from individuals from whom we have never heard, and have no means of knowing whether they are worthy persons or not. Although such may be written in a very pious strain, yet we cannot publish them; because we have been imposed on by writers of such letters, who have endeavored to get them into the "Herald," and then using the "Herald" containing their letters as a passport among Adventists, would scatter dissension, and every evil doctrine. Hull Barton imposed on some in that way, and when exposed, he changed his name to Michael Hull, and sent as a very piously worded letter with that signature, thinking to deceive again in the same manner; but we detected his hand writing. We therefore find it safe to publish communications only from those of whom we have some knowledge, or have reason to believe that they are worthy persons.

We learn that Bro. Himes had given five lectures in New York, one in Brooklyn, and one in Newark, N. J., to full audiences, from Dec. 6th to the 10th. The facts that he gives relative to the present state of the Protestant and Catholic world, seem to inspire our brethren with new and increasing confidence as to the correctness of our position. We have no hope, truly, but in the speedy advent of the Lord.

A friend of Rev. D. H. Riddle, of Pittsburg, Pa., has paid at this office for one volume of this paper, and ordered it forwarded to him.

Bro. Hutchinson wishes us to say, that his address is 31 Bucklersbury, London, England.

BUSINESS NOTES.

J. Tucker.—It could not be furnished.
T. Smith, \$1.—The balance due on your book account is \$5.75.

Received for J. Burley, of New Market, N. H., \$2.—Can find no such name on that list. There was no name to the letter. Will some one please to give us the correct address?

ENGLISH MISSION.

(Receipts for English Mission—Continued from our last.)

Received since our last—A Friend. - 2 00
Gen. Brownson. - - - - - 1 00
J. W. Young. - - - - - 50 - 3 50

Amount of expenditures over receipts, for which this office is responsible. - 234 17

CONFERENCES.

If God permit, a Conference will be held at Grantham, N. H., commencing Friday, Jan. 1st, and continue over the Sabbath.

If God permit, a conference will be held in Claremont, N. H., commencing on the second Friday in January, at 2 o'clock P. M., and continue over the Sabbath. The brethren request Bro. I. H. Shipman to attend with me. EDWIN BURMAN.

APPOINTMENTS.

Bro. Himes will give lectures on the signs of the times indicating the speedy advent of the Lord, at the Town Hall in Westborough, Mass., Sunday, Dec. 27th, all day.

Providence permitting, Bro. I. R. Gates will hold Conferences in the following places:—
Johnson, Vt., Dec. 22 and 29, at 1 P. M.
Lowell, Vt., Jan. 1, at 10 A. M.
Troy, Vt., Jan. 7, at 10 A. M.
Derby Line, Vt., Jan. 16 and 17, at 10 A. M.
Hatley, C. E., Jan. 21, at 10 A. M.
Sheffield, C. E., Jan. 28, at 10 A. M.
Richford, Vt., Feb. 4, at 10 A. M.

NOTICES.

"ANALYSIS OF GEOGRAPHY."—By S. Bliss. This is a work prepared some years since, and is on a new plan, from which its author used to teach. It will be of interest to families as well as schools. Price, 62 1-2 cts., or \$6 per doz.

Some are bound in paper covers, to be sent by mail. Postage (to any part of the Union), 12 1-2 cts.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. This book should be in the hands of every Adventist who does not understand the original Greek. Price 37 1-2 cents retail, 33 1-3 wholesale.

CRUDEN'S CONCORDANCE.—We have on hand a neat edition of this valuable work, bound in sheep, to correspond with the "Harp," and one in boards; the former at \$1.50, and the latter at \$1.25.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—This is a valuable work for \$1, and cannot fail to recommend itself to every Christian.

TWO HUNDRED STORIES FOR CHILDREN. Selected by T. M. Preble.—This is a small bound volume, containing profitable and instructive stories for children, of which we have just received 50 copies. For sale at 37 1-2 cts.

IF we have a few sets of the "European Advent Herald" (four Nos.), which we can spare. Price, 25 cts.

NEFF'S MAGNETIC INSTRUMENTS for sale at this office. Price (cash), \$12; do. with Book of Directions, \$12.50.

MEETINGS IN BOSTON at the "Central Saloon," No. 3 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

ELM STREET COTTAGE SCHOOL.—(For Young Ladies.)—The Winter term of this School commences Dec. 28th, to continue 12 weeks.

TUITION, including instruction in the English branches, the Latin and French languages, and Drawing, \$8 00

Terms for board, washing, and tuition, per gr. \$2 00

A few young ladies can be accommodated in the family of the Teacher.

SARAH H. BROWN, Teacher,
109 Elm-street, New Bedford, Mass.

TYPE FOR SALE.—We have for sale two fonts of second hand Long Primer type, used in the "Herald" of vol. 10, which we will sell cheap for cash. They would be an acquisition to a country printing office. One contains about 230 lbs., and the other about 190 lbs.

AGENTS.

FOR THE "HERALD" AND S. A. PUBLICATIONS.

ALBANY, N. Y.—T. M. Preble.
BUFFALO, N. Y.—J. J. Porter.
CINCINNATI, O.—John Kiloh.
CLEVELAND, O.—D. L. Robinson.
DURRY LINE, Vt.—Stephen, Foster, Jr.
HARTFORD, Ct.—Aaron Clapp.
LOWELL, Mass.—M. M. George.
LOW HAMPION, N. Y.—L. Kimball.
NEW BEDFORD, Mass.—H. V. Davis.
NEW YORK CITY—R. B. Hollister, 91 Delancy-street.
ORINGTON, Me.—Thomas Smith.
PHILADELPHIA, Pa.—J. Litch, 31-2 North Seventh-st.
PORTLAND, Me.—Peter Johnson, 24 India-street.
PROVIDENCE, R. I.—George H. Child.
ROCHESTER, N. Y.—J. Marsh, 20 1-2 State-street.
TORONTO, C. E.—Daniel Campbell.
WATERLOO, C. E.—N. Hutchinson.
WORCESTER, Mass.—D. F. Wetherbee.

Receipts for Week ending Dec. 18.

IF we have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

T. F. Johnson, on account, \$1 88.—J. Vreeland, v 12; I. C. Wellcome, 307; Wm. Eldred, 283; D. Chase, 24, 314; H. Smith, v 12; E. G. Spencer, 308; J. Spencer, 315; F. Whiting, 293; F. Fowler, v 12; W. L. Allen (postage 10 cts.), 310; I. Small, v 12; A. Fox, v 12; Geo. Wilson, 318; I. Bailey, v 12; S. Foster, v K. Barber, 320; L. A. Felton, 320; T. Sanborn, 287; J. Chambers, 320; M. Burr, 320; W. Hacking, v 11; G. Hawk, v 13; J. Damon, v 11; L. D. Wheeler, v 12—each \$1.—D. Smith, v 12; D. Eaton, v 10; C. B. Knight, 287—each \$2.—J. Tucker, 341; T. Richards, v 13; J. H. Stevens, v 13; N. Grant, v 12—each \$3.—T. Colson, v 10—\$4. J. D. Moore, v 11 (75 cts more due)—\$5.

H. J. Brown

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

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O Hail, Happy Day.

O hail, happy day, that speaks our trials ended,
Our Lord has come to take us home;

O hail, happy day;
No more by doubts or fears distressed,
We now shall gain our promised rest,
And be for ever blest; O hail, happy day.

So well I love the glad note, our bondage now is over;
The jubilee proclaims us free;

O hail, happy day;
The day that brings a sweet release,
That crowns our Jesus Prince of Peace,
And bids our sorrows cease; O hail, happy day.

O hail, happy day, that ends our sorrows,
That brings us joy without alloy,

O hail, happy day;
There peace shall wave her sceptre high,
And love's fair banner greet the eye,
Proclaiming victory; O hail, happy day.

We hail thy bright beams, O morn of Zion's glory;
Thy blessed light breaks on our sight,

O hail, happy day;
Fair Beulah's fields before us rise,
And sweetly burst upon our eyes,
The joys of Paradise; O hail, happy day.

Twice hail, happy day, when earth shall smile in
gladness,

And Eden bloom o'er nature's tomb,
O hail, happy day.

Where life's pellucid waters glide,
Safe by the dear Redeemer's side,
Forever we'll abide; O hail, happy day.

CHARLES W. COOKE.

Litchfield, (Conn.) Dec. 1846.

The Servants Waiting.

BY THE REV. W. DALTON, M. A.

Luke 19: 11—27:—"And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin. For I feared thee, because thou art an austere man: thou takest up that thou layest not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge

thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me."

If we could realize the actual presence and voice of the Savior addressing these words to us, "Occupy till I come," or if we could discover that the time of our Lord's absence was expired, and that in a few hours we must render an account of our stewardship, with what solemn feelings should we listen to the message of the Most High God! And surely it is our duty and privilege thus to call faith to its realizing power, that we may all receive the message of the Gospel in the spirit of obedient children, and wait for our Lord's return with all the feelings of attached and watchful servants.

It is most important to note the occasion on which our Lord spoke any of his parables, seeing that they were generally adapted to existing circumstances; and hence we may expect that the great moral of the parable will bear on the time and the persons with whom the Saviour was conversant. Thus in the eleventh verse of this chapter, we have the occasion clearly defined, on which the interesting words of our text were spoken. The disciples were now approaching the highly-favored but ungrateful city; and they seem to have been inoculated with the Jewish mistake, that the Messiah was at once to enter Jerusalem in triumph, as the King of Israel, and the Sovereign of the whole earth. They had not as yet received the gift of spiritual discernment, and therefore they confounded all the prophecies which held out the prospect of the Messiah's appearance, into one general view of his triumph, and their national exaltation. With our light and advantages, we may think it strange how they passed over the many indications of his previous sufferings; but when we reflect on the unwillingness of the human mind to contemplate sorrow, and how much the prospect of earthly glory fascinates the affections which grovel here below, we need not be so much surprised. In their low condition of spirituality,—just emerging from Jewish traditions, it is not wonderful that they should pass over the conflict which the Scriptures of truth declared must be the portion of Christ and his Church, before the kingdom of perfect joy should appear. And it was to disabuse the disciples of this confusion; to place all things in their right position; to prepare for the heavy

struggle with the powers of darkness, before the triumph could be expected: it was, I say, to give to prophecy its due order, and thus to train the Church to look for things according to God's arrangement, that the Lord spoke this and similar parables.

May we have the light within,—the gift of the only effectual Teacher,—to receive this word according to the mind of God! May the blessed Spirit of truth take away all carnal prejudice and vain preconceptions, so that, leaving the element of human systems, we may calmly but joyfully fix our gaze on that glorious kingdom, which shall yet extirpate all others, and make this world the paradise of joy, instead of being, as it now is, the Babel of the worldling, and the Massah of the godly!

To depict the true standing of his Church, its subordination to his authority, its privileges and duties, the Savior adopts many figures and similitudes, drawn from ordinary life; and perhaps none more effective, none more tangible, none, in fact, more bearing on our every day's walk, than that of a household. For this being a condition of relationship with which almost all men have to do, we sympathize at once with the kind of union herein portrayed; and we can easily pass from the well-defined duties of both master and servant to the higher privileges of the household of faith. With respect to the Great master of the spiritual family, we learn that Christ only occupies the place of Supreme Head, none having any share in the authority which belongs to him; so that the subordinate members of the household must listen to his voice as decisive, from which there is no appeal; ever remembering his own declaration, "One is your Master, even Christ; and all ye are brethren," a declaration which was evidently intended to limit human authority, and to exalt the will and word of Christ to the place of absolute supremacy. Nor yet must we pass over, in the character of this great Master, the tenderness with which he is animated towards all his household, and the care he exercises in attending to all their wants.

This would be, indeed, to forget the loveliest feature of our Lord's Headship. He is supreme in love as well as in power; and it is here that we most especially observe the contrast between the earthly and the heavenly Master. There may be in the former (and there often is) much of real affection, compassion, and attention; but when compared with the unwearied love of Christ, with his unselfish kindness, with the incessant attention he pays to the wants and miseries of his people, then we may reasonably say, the earthly has no glory, by reason of the glory which excelleth.

With respect to the members of this household, they are not only subordinate to the Great Head, but they are co-ordinate one with another; that is to say, they are not only introduced into this family, to be placed under the safe gui-

dance and gentle control of the Lord Christ, but also for the mutual help and comfort one of another. In this view they hold a double relationship; to the Lord, they are joined by this tie of holy and willing service, and to their fellow-Christians, they are related as members of the same body, whose duty and whose privilege it is to afford all help and sympathy: so that it ought to be, in this family above all others, "when one member suffers, they all suffer."

All, however, who have read our Lord's parables with attention, must have observed that he has not adopted the *beau ideal* of a family, or of a vineyard, or of a sheep-fold; that is, what they might possibly be in their state of perfection, but rather what these things are found to be in this present state of imperfection. We always find that mixture of good and evil, that combination of baneful and excellent which belongs to earthly unions, set forth in the picture which our Lord gives of the Church in this sinful and sorrowful world. And hence it would seem impossible to understand these portions of Scripture, without having a clear and definite view of the Church, both in its outward force and in its spiritual life. In the latter, we contemplate that mystical union which exists between Christ,—the source of life,—and all the sons of Adam who have been delivered from their death in sin, and brought into the light of life. In the former, we consider rather the principles professed, the badges maintained, and the great object for which men coalesce in one corporate body. To deny the *visibility* of the Church, is to pass away from the element of thought which so eminently pervades our Lord's discourses; and yet to confound this with its inward life, is to lose the spirituality of Christ's religion. It is to forget the animating soul in contemplating the well-constructed body. I am fully persuaded that until we have correct views of the Church, in its twofold character of spirituality and visibility, we cannot understand a large portion of the Bible, and especially the parables of our blessed Lord and Savior.

In discussing more closely the subject which has been allotted to me in the present course, I would consider,—First, in what sense Christ is absent from his Church, and the purpose thereof; secondly, what are the more prominent duties of his people during that absence; and, thirdly, the temptations to which, as his servants, they are specially exposed.—*(To be continued.)*

The Plague.

Some Account of the Dreadful Plague, which raged in London in the years 1665 and 1666, and the Great and Terrible Fire which followed it, September 2, 1666.

(Continued from our last.)

In August, how dreadful is the increase! From two thousand and ten, the number mounts up to three thousand eight hundred and seventeen in one week;

thence to three thousand eight hundred and eighty, the next to four thousand two hundred and thirty-seven; the next week to six thousand one hundred and two, all of the plague, beside other diseases.

In August and September, the contagion changed its languid pace, and made most terrible slaughter; three, four, five thousand in a week; once, eight thousand; who can express the calamities of those times!

The great street in Whitechapel is one of the broadest and most public streets in London; all the side where the butchers lived was more like a green field than a paved street; toward Whitechapel Church the street was not at all paved, but the part that was paved was full of grass: the grass grew in Leadenhall Street, Bishopsgate Street, Cheapside, Cornhill, and even in the Royal Exchange: neither cart nor coach was seen from morning to evening, except country carts with roots, beans, peas, hay, and straw to the market, and those very few: coaches were scarcely used, but to carry people to the pest-house or hospitals: or some few to carry physicians: coaches were dangerous, sick infected persons sometimes dying in them.

Many merchants, ship-owners, and the like, locked themselves up, and lived close shut up on ship-board, supplied with provisions from Greenwich, Woolwich, and single farm-houses on the Kentish side. It was surprising to see several hundred sail of ships, which lay in rows two and two, and some places three such lines in the breadth of the Thames, from Ratcliffe and Rotherhithe, as far as Gravesend, and some beyond, even in every place where they could ride with safety as to wind and weather: nor was it heard that the plague reached any of the ships below Deptford, though the people went frequently on shore to the country towns, villages, and farm-houses, to buy fresh provisions.

More than ten thousand people, who attended ship affairs, were sheltered here from the contagion. As the violence of the plague increased, the ships which had families on board removed and went farther off; some went quite out to sea, and put into such harbors and roads as they could best get at.

The inhabitants of Rotherhithe, Ratcliffe, Wapping, Limehouse, both sides of the river, and almost all Southwark side, had a notion, that they should not be visited, or that it would not be violent among them; imagining, that the smell of pitch, tar, oil, rosin, brimstone, and other things, much used by all trades relating to shipping, would preserve them: they were so secure, and flattered themselves so much with the plague's going off without reaching them, that they took no care to fly, or shut themselves up: they rather invited their friends and relations from the city into their houses; and several from other parts took shelter in that part of the town, as a place of safety, which they thought God would pass over.

This was the reason that when it came upon them, they were more surprised and unprovided, more at a loss what to do than they were at other places: when it came upon them, there was no stirring into the country, none would suffer a stranger to come near them, nor the towns where they dwelt; several who wandered over the Surrey side were found starved to death in woods and commons, especially about Norwood, Camberwell, Dulwich, and Lusham; where nobody durst relieve the poor distressed fugitives, for fear of the infection.

That nothing might go untried to divert the contagion, a new and likely expedient was put in practice. By the Lord Mayor's order, September 6, fires

were made through all the streets and open places of London and the liberties thereof, which were continued three whole nights and days, to purge and purify the air; which had been used in other places in times of pestilence, (as was imagined) with good effect.

The public fires which were made on these occasions must necessarily cost the city after the rate of two hundred chaldron of coals a-week; but as it was thought necessary, no expense was spared: however, as some physicians disapproved of them, they were kept alight but three or four days.

After the funerals became so many that people could not toll the bell, mourn, weep, or wear black for one another as before, nor so much as make coffins for those that died, the distemper so increased that they shut up no houses at all: it seemed enough that all remedies of that kind had been used till they grew fruitless; and that the plague spread itself with irresistible fury; it came at last to such violence, that the people sat looking at one another, abandoned to despair: whole streets desolate, not shut up only, but destitute of inhabitants: doors left open, windows shattering in empty houses for want of some to shut them. People gave themselves up to their fears, and thought all regulations and methods vain, and nothing was expected but universal destruction.

We ought not to pass by the beneficent assistance of the rich (much more necessary and useful than their presence,) nor the care of the magistrates: the markets were kept open as usual, and a greater plenty of all provisions was a great help to all the sick; so that there was the reverse of famine, which hath been observed to be so fatal to pestilential contagions: the goodness of heaven alleviated the common misery by a profusion of good things.

Certain it is, the greatest part of the poor, or families who usually lived by their labor, or by retail trade, lived now on charity, and had there not been prodigious sums given for their support, the city could never have subsisted.

No sooner was the plague so abated in London, that the inhabitants began to return to their habitations, than a most dreadful fire broke out in the city, and raged as if it had commission to devour everything that was in its way. On the second of September, 1666, this dismal fire broke out at a baker's shop in Pudding Lane, by Fish Street, in the lower part of the city, near Thames Street, (among rotten wooden houses ready to take fire, and full of combustible goods, in Billingsgate Ward; which Ward, in a few hours, was laid in ashes. It began in the dead of night, and the darkness very much increased the confusion and horror of the surprising calamity: when it had made havoc of some houses, it rushed down the hill towards the Bridge; crossed Thames Street, invaded St. Magnus Church at the Bridge foot, and though that Church was so great, yet it was not a sufficient barricade against the merciless conqueror: but having scaled and taken this fort, it shot flames with so much the greater advantage into all places round about, and a great building of houses upon the bridge is quickly thrown down to the ground; there, being stayed in its course at the Bridge, the fire marched back through the city again, and ran along, with great noise and violence, through Thames Street westward, where having such combustible matter to feed on, and such a fierce wind upon its back, it prevailed with little resistance, unto the astonishment of the beholders. The fire is soon taken notice of, though in the midst of the night: Fire! Fire! Fire! doth resound through the streets: many start out of their sleep, look out of their

windows; some dress themselves, and run to the place. The citizens, affrighted and amazed, delayed the use of timely remedies; and what added to the misfortune, was, the people neglecting their houses, and being so fatally set on the busy removing of their goods, which were, notwithstanding, devoured by the nimble increase of the flames. A raging East-wind fomented it to an incredible degree, and in a moment raised the fire from the bottoms to the tops of the houses, and scattered prodigious flakes in all places, which were mounted to vastly high in the air, as if heaven and earth were threatened with the same conflagration. The fury soon became insuperable against the arts of men, and power of engines; and beside the dismal scenes of flames, ruin, and desolation, there appeared the most killing fright in the distracted looks of the citizens, the wailings of miserable women, the cries of poor children, and decrepid old people, with all the marks of confusion and despair.—No men that had the sense of human miseries, could unconcernedly behold the dismal ravage and destruction made in one of the noblest cities of the world.

That which made the ruin more dismal was, that it began on the Lord's day morning: instead of a holy rest which Christians had taken that day, there was a tumultuous hurrying about the streets toward the place that burned, and more tumultuous hurrying upon the spirits of those who sat still, and had only the notice of the ear, of the strange and quick-spreading of the fire.

Now the trained bands are up in arms, watching at every quarter, because of the general fears and rumors that fire-balls were thrown into houses by several foreigners, to help on and provoke the too furious flames. Now goods are moved hastily from the lower parts of the city, and the body of the people begins to retire and draw upward. Yet some hopes were retained, on the Sunday, that the fire would be extinguished, especially by those who lived in remote parts; they could scarce imagine that the fire a mile off could reach their houses. All means to stop it proved ineffectual; the wind was so high, that flakes of fire and burning matter were carried across several streets, and spread the conflagration every where.—(To be continued.)

The Republic of Cracow.

The little republic of Cracow seems likely to set the crowned heads of Europe by the ears. The territory in question is now formally absorbed in the Austrian empire, to the great scandal of all who respect the faith of treaties, and the rights of legitimate government. This step has been forced on Austria, it is said, by the Czar of Russia, with the consent of Prussia. The annexation, or absorption, is most unpalatable to France, which has strongly protested against it, and urged England to join in the protest; but the Whig Cabinet, displeased at the Montpensier marriage, stands aloof, and protests singly, gratified, apparently, at the opportunity which has so speedily occurred, of making the French Monarch feel his littleness in carrying off the Infanta, contrary to their wishes, for the aggrandizement of his family.

The treaty of Vienna secured the independence of the ancient capitol of Poland, and now the treaty is set aside with as little compunction as a penniless customer is ejected from a pot-house at midnight. Two out of the five contracting powers are insulted by the act; but the spirit of amity having been broken recently between the dissentients, the three great Northern Powers think the occasion opportune for violating justice and decency with impunity. Had England and

France remained true to each other, this perpetration, at which every honest mind revolts, would never have been consummated.

The plea for the aggression is, that Cracow, instead of being neutral, became the focus of conspiracy and rebellion; and the late attempt to secure the nationality of Poland, filled, in the estimation of the despots, the measure of the little Republic's iniquity. The strong man overpowers the weak one; and because the latter, in deference to the instincts of a noble nature, attempts to unbind his fetters, he is punished with extinction. Such is the morality of despotism. It is one of the most atrocious features in the black catalogue of continental tyranny. A spirited people like the French recoil from the infamy, and sympathize with the persecuted, impelled thereto by the fact that their own monarch is treated by his fellow-sovereigns as a "snob," whose opinion is not worth asking or caring about. Less causes, ere this, have produced a general conflagration over Europe. Who knows but the Cracow injustice may yet be the means of lighting the benighted Poles to liberty and nationality?

Upwards of thirty years have passed since the parchment was blackened with the treaty of Vienna, and "the balance of power" settled by the "Holy Alliance," as the five contracting parties were impiously called. What changes, in the onward progress of the world, the interval has witnessed! England, led by the plebeian but high-minded Canning, soon withdrew from the conclave of despots. France, with noble intrepidity, expelled the stupid old man who preferred his own crotchets to a nation's freedom of speech, and made a throne for the "citizen King," by the erection of the barricades. Belgium dis severed her connexion with her hard task-master, the King of the Netherlands. With the progress of constitutional liberty, mechanism has been almost embued with vitality, and commerce has extended its vivifying influence to the ends of the earth. Wherever the light of science has beamed, wherever man's intellect has had fair play, he has more than realized the great Thurgot's motto on the still greater Franklin:—

"Eripuit fulmen cælo, mox sceptrum tyranni!"

But these European despots, unconscious, apparently, of the mighty changes in the progress of the human family that time is constantly working—forgetful that the humble mechanic can now sweep the pliant ship over the swollen waters of the angry deep, as swallows skim the air, despite the elements—presume to bind him in thralldom, and parcel him out, like so many flocks of sheep, according to their caprice and interest! A state of existence so derogatory to the dignity of human nature must have an end. "It cannot, and it will not come to good."

It is deeply to be regretted that Louis Philippe has sinned against courtesy—to give it the mildest phrase—in his conduct towards England. United, the two powers were more than a match for the rest of Europe; severed, as in the present instance, the sacred cause of liberty suffers by their mutual distrust and jealousy. As a matter of interest, the French King has erred; as a matter of prudence, he has perpetrated a still greater blunder.—A people like the French comprehend the value of a principle, and national glory could not, in their eyes, be earned more righteously than in thrashing "anointed" tyranny towards the weak and defenceless. Our neighbors, at this moment, are burning with indignation at the fraud which has been put upon Cracow. Even if the storm blows over without any immediate consequences, the injustice will rankle in the national mind, and may tell against the Orleans dynasty, when the

just of this royal Croesus is mingling with its kindred worms. With England the case is different. Her insular position does not mix her up so immediately with continental broils: and as she has previously burnt her fingers in meddling in quarrels not legitimately hers, the present occasion has been seized for the maintenance of a passive policy. Under more favorable circumstances an active policy, or a resolute front, would, there is no doubt, have been assumed, which would either have effected its object, or led to the last resource of disputants—blows. But when a friend or a neighbor overreaches you, it requires feelings more or less than human to be superior to a smile or an exultation, when he tumbles into a pit which has been dug by his own cupidity.

There is a story somewhere recorded of a man who labored under the singular delusion that one of his legs was of one religion, and the other of another. To punish the heretical limb for its offence against orthodoxy, he was in the habit of putting it outside of the bed clothes in winter. This absurdity describes not inaptly the position of Louis Philippe; and probably his feelings approach nearer, in the way of repentance, to those of the monomaniac than he is willing to acknowledge. Before this outrage on Cracow had convulsed France through its length and breadth, he proposed, in order to give a finishing coup to Lord Palmerston, to withdraw the French Ambassador from London. He has seen reason to alter his views, and the Count Aulair is again discharging the duties of representing the Tuileries at the Court of St James's. Straws show how the wind blows. This incident depicts the feelings of the French Monarch at the time to which we refer; and it marks the really serious nature of the misunderstanding between the two courts, arising out of the Spanish marriage, more pointedly than diplomatic notes or courtly missives.

—*Willmer's Times.*

The Lord is at Hand.

How urgent a call is this for prayer! How forcible a motive is this not to seek the fleeting vanities of time, when we are on the brink of eternity; not to seek those riches which are perishing, and of which we must soon give an account! Were we to seriously think we must soon give an account of our stewardship, we should be far more desirous to improve the talent we have, than to wish for more, that we may not be ashamed when our Master comes. The scenes are about to close. The blessings of time may be detrimental to us, but they can never recompense us, they can never for a moment stand instead of pure, solid, lasting enjoyments. Watch, and be sober, because the Judge is at hand. "What manner of persons ought we to be in all manner of conversation and godliness?" "When the elements are about to melt with fervent heat, the earth, and all that is therein, to be burned up," what manner of persons ought we to be in all moderation? How foolish is it, then, to strive with too great eagerness after any of these perishing objects, which we must soon leave to others, or which, from their very nature, will soon leave us. Yet, you will answer, this was said two thousand years ago, and all things remain as they were. But is not death the time of the termination of all things to you? Besides, what is time to eternity with God?—that eternity which God inhabits?—that eternity which was familiar to Jesus Christ himself, "the Alpha and Omega," who looks at "one day as a thousand years, and a thousand years as one day?"

Another precept the Apostle gives us, directed against anxiety, in Phil. 4: 6: "Be careful for nothing; but in every-

thing, by prayer and supplication, with thanksgiving, make known your requests to God." Be careful for nothing; that is, guard against anxiety. For we should be careful to improve the duties and relations of life. A man is required to care for "his own household." A care of this sort is absolutely necessary, and it is a pity the words were so rendered; but every one that knows anything of the Christian covenant, will see the propriety of not being over anxious about anything. There is everything in the satisfying promises of the gospel that rises up to condemn such a spirit and temper.

"But in everything, by prayer and supplication, let your requests be made known to God." Prayer is the sovereign, appointed remedy; use it therefore. Try this medicine. In every season of affliction, whatever you feel of present distress, or fear of future calamity, go to God, before whom none ever bowed in vain, and he will bend the heavens and come down, and fill your souls with peace and consolation,—"with that peace of God which passeth all understanding,"—with a sense of his favor, a sense of reconciliation with him, and an interest in his everlasting love. This preserves the heart of man in the greatest troubles, in the midst of the greatest cares, and from the incursion of ten thousand enemies.—But if your hearts and minds lie open to the corrosion of care, what signifies how great, or how famous you are? If you could silence the whole world, yet with such a clamor and disquietude in your own heart, a civil war within, your passions in a state of riot and confusion, what would it all avail? And this is always the case with the wicked. They are like the "troubled sea that cannot rest, but continually casts up mire and dirt." But that "peace of God which passeth all understanding," will keep and preserve in the soul a region of light, in the midst of Egyptian darkness; and were discord to rave the earth, there it could not reach. Let us then seek after this peace of God by prayer and supplication. Spread before him all your sorrows,—"pour out your hearts before him"; for he is the only being who will always attend you. He can give you peace and eternal happiness. "Let us, then, make all our requests known to him."—*Prot. Church.*

SUFFERINGS OF SAINTS AN ARGUMENT FOR THE RESURRECTION.

But that this also introduces arguments for the resurrection, hear the same Paul again, saying, "If, after the manner of men, I have fought with beasts at Epheesus, what shall it profit me if the dead are not raised?" And further, "If in this life only we have hope, we are of all men the most miserable." We suffer, he tells us, innumerable evils during the present life; if, then, there is no other life to be hoped for, what can be more wretched than our condition? Hence, it is evident that our affairs are not bounded within the limits of this present state; and this becomes manifest from our trials. For God could never suffer those who have endured so many and so great evils, and who have spent all the present life in trials and dangers without number, to be without a recompense of far greater gifts; and if he could not suffer this, it is certain that he has prepared another, a better and brighter life, in which he will crown those who have wrestled in the cause of godliness, and proclaim their praises in the presence of the whole world. So that when you see a just man straitened and afflicted: and in sickness, and in poverty, as well as innumerable other woes, till he ends his present life; say to thyself, that if there were no resurrection and judgment, God would not have permitted one, who endured such

great evils for his sake, to depart hence without enjoying any good thing; from whence it is evident, that for such he has prepared another life, and one which is sweeter and more agreeable. For if it were not so, then he would not suffer many of the wicked to luxuriate through the present life, and many of the just remain in ten thousand ills; but since there is provided another life, in which he is about to recompense every man according to his deserts—one for his wickedness, another for his virtue—on that account he forbears, while he sees the former enduring evil, and the latter living in luxury. —*St. Chrysostom.*

WHAT IS BELIEVING?

The deliverance of a young man who had been long under deep conviction.

"At last," says he, "when I had lost all hope, these words were deeply impressed on my mind: 'Believe on the Lord Jesus Christ, and thou shalt be saved.' I cried out in agony. What is believing? What is real Scripture faith? Lord teach me! I know nothing! If thou save me not, I perish! It was then brought to my mind, Cast all thy care upon Him. I cried, Lord, the burden of my sin is all my care, and may I cast this upon thee? Wilt thou receive such a sinner? I know thou art able to save, and thy blood is sufficient to atone. But art thou indeed willing? It came into my heart—only believe. I felt a rising hope, and cried, I will; but my sins stare me in the face, and I thought, O, it is impossible! My sins have been so secret, so complicated. It came to me again—only believe. I thought, it cannot be now. I must repent more, be more earnest. It is impossible he should be so merciful, to forgive all my sins now. It was applied a third time—only believe. I said, Lord help me to believe, and to cast my soul upon thy free mercy! Let me know that I am indeed born of thee; that I do believe to the saving of my soul. I have nothing to plead; but Jesus came to save sinners, even the lost! I am lost. Thou hast said, come unto me all ye that are weary and heavy laden, and I will give you rest. I am weary and heavy laden—I come—therefore the promise is for me. While I was thus pleading, I was enabled to venture my soul upon the Redeemer, with an assured confidence in his promises. Then I was happy in deed. His love was shed abroad in my heart; and those precious words were applied, 'He that loveth is born of God. Now, if I had a thousand souls, I could have trusted Him with them all.—I found a real change in my heart; I was a new creature; I was a child of God.' —*Evang. Magazine.*

ONE DROP AT A TIME.

"Life," says the late John Foster, "is expenditure: we have it, but are as continually losing it; we have the use of it, but as continually wasting it. Suppose a man confined in some fortress, under the doom to stay there till death; and suppose there is there for his use a dark reservoir of water, to which it is certain none can ever be added. He knows, suppose, that the quantity is not very great; he cannot penetrate to ascertain how much, but it may be very little. He has drawn from it by means of a fountain a good while already, and draws from it every day. But how would he feel each time of drawing, and each time thinking of it? Not as if he had a perennial spring to go to. Not 'I have a reservoir, I may be at ease.' No! but, 'I had water yesterday—I have water to-day; but having had it, and my having it to-day, is the very cause that I shall not have it on some day that is approaching. And at the same time I am compelled to this fatal expenditure!' So of our mortal,

transient life! And yet men are very indisposed to admit the plain truth that life is a thing which they are in no other way possessing than as necessarily consuming; and that even in this imperfect sense of possession, it becomes every day a less possession!"

Solomon's Temple.

The Temple of Solomon was one of the most wonderful and splendid buildings of antiquity. It was built for the worship of the Most High, on Mount Moriah, in Jerusalem, with the help of a Phoenician architect. It was an oblong building, 60 cubits, or 109 1-2 feet,* in length, twenty cubits, or 37 feet wide, and 30 cubits, or 55 high. The stones of which the Temple were built were all fitted at the quarries, each one for its place in the house, before it was brought thither; so that there was neither hammer nor axe, nor any tool of iron, heard in the house while it was building. On three sides were corridors rising one above another, to the height of three stories, containing rooms, in which were preserved the holy utensils and treasures.—The front side was open, and ornamented with a portico 15 feet in width, which was supported by two brazen pillars, called Jachin and Boaz, denoting stability and strength. The interior of the Temple was inlaid, the walls with boards of cedar, and the floors with planks of fir. The cedar was skilfully and beautifully carved with knops and open flowers. Within the Temple was the Oracle, or Most Holy Place, which contained the Ark of the covenant. This room was 20 cubits, or about 37 feet in length, width, and height, and was overlaid within and without of pure gold. In this room, only the High Priest was permitted to enter, and that but only once a year. The Temple was surrounded by an inner court, which contained the altar of burnt offering, the brazen sea and lavers, and such instruments as were used in the sacrifices which were offered there. This Temple was seven years in being built, and was completed about B. C. 1030. It was destroyed by the Assyrians about B. C. 606.

After the return of the Jews from the Babylonish captivity, the Temple was rebuilt, but much inferior in splendor. It was again re-built of a much larger size by Herod the Great, who surrounded it by four courts, rising one above the other like terraces. The lower court was 500 cubits square on three sides surrounded by a double, and on the fourth side by a triple row of columns. This was called the court of the Gentiles, because individuals of all nations were indiscriminately admitted there. A high wall separated this from a court 135 cubits square, in which the Jewish females assembled to perform their devotions. From this court, 15 steps led to the court of the Temple, which was enclosed by a colonnade, and divided by trellis-work into the court of the Jewish men, and the court of the priests. In the middle of this court stood the Temple, of white marble, richly gilt, 100 cubits long and wide, and 60 cubits high,—twice the height of the Temple of Solomon—with a porch 100

* Dr. Arbuthnot makes the cubit of Scripture equal to 1 foot, and 9.888 inches. The common English cubit is 18 inches. The Roman cubit was 17.406 inches.

cubits wide, with three galleries. This last was forty years in building: and 40 years before its destruction, the Savior predicted that the time would soon arrive when not one stone should be left upon another. That prediction was shortly fulfilled to the letter. Although Titus, the Roman general, strove hard to preserve it, as a magnificent trophy of his victorious arms, yet it was burnt to the ground, in the siege of Jerusalem, A. D. 70, and the very ground on which it stood was subsequently ploughed over. All attempts to again re-build it have failed; and now a Mahomedan Mosque occupies the site on which the Temple stood.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, DECEMBER 30, 1846.

State of the Dead, &c.

REPLY TO "QUESTIONS ANSWERED," BY ELDER IRA BOWLES.

(Continued from our last.)

This is not all: if the soul, or spirit of man, is a separate, distinct principle from the body, existing after the body is dead, and before the body was alive, and if it exists after, it must have existed before, in order for God to put it into the body, then it is not conceivable; then there can be no living body conceived, bred, and born, unless God deposits this principle into it. Then God must, in all cases of conception, whether lawful or unlawful, infuse this principle into them; this makes God a transgressor of his own law. It does seem to me, that any candid person must see, from this fair argument, that the doctrine of a never dying soul, or deathless spirit, in man, is false. [Note 9.] When God formed man of the dust, he breathed into his nostrils the breath of life, and man became a living soul—a living man—an active, rational being. So long as he breathes, he lives; when he ceases to breathe, he is dead, and inactive, as he was before the breath entered his nostrils. Therefore we see that breath was the principle by which Adam became a living soul, and existed, and the principle by which all mankind do now exist.

Once more: this breath is all that God has told us that he put into man to make him the whole man—a living soul. Notwithstanding the different forms of speech by which it is brought to view, it is the same. The dust returns to dust as it was, and the spirit to God that gave it. Eccl. 12:7. Here Solomon calls it spirit. His breath goeth forth, he returneth to his earth, in that very day his thoughts perish. Ps. 146:4. David calls it breath, and says that his thoughts perish the very day that his breath goeth forth. And now how a man can be conscious when his thoughts are perished, I remain yet to learn, if ever. Peter said her spirit came again into her. Here are four speakers, all referring to one and the same thing. Again, Solomon says that men and beasts all breathe one breath. As one dies, so dies the other. He shows that man has no pre-eminence above the beast in death. He also says that the living know that they must die, but the dead know not anything; neither have they any more a reward. No, nor never can have without a resurrection. [Note 10.]—(To be continued.)

Note 9.—However unintentionally our brother may have indulged in this mode of reasoning, it is the same as that advanced by Voltaire in his ribaldry against the Scriptures. For God to invest every person at birth with a spirit, is making him no more a transgressor of his own law by exercising an agency in the birth of the children of shame, than it is for Him to infuse breath in them. Does our brother suppose that such are born independent of God's agency? We are too firmly grounded in the belief of a special providence to suppose that a sparrow can fall to the ground without God's notice, or that any one of us could exist a moment

without God's sustaining grace. If God, as he has said, has created the spirit of man within him, it is not necessary it should have been created before the man had a being.—We know not, however, that we are necessitated to believe that all who are born have souls: it is thought by many that idiots are destitute of souls. How that is, we know not; but if we took the ground that children have no souls, we should have to hold with some annihilationists, that those which die in infancy—before they have acquired any moral character—become eternally unconscious. May the good Lord preserve us from such a belief. When we have heard some stoutly maintain that they had no soul separate from their body, we have not felt inclined to dispute them; but as for ourselves, we claim to have that pre-eminence above beasts.

Note 10.—It is true that Adam did not become a living soul until God breathed into him the breath of life; and that when we cease to breathe our animal life ceases. But because our animal life ceases when we cease to breathe, it no more follows that that is the principle of life, than it does that the blood is, because death follows the cessation of the beating of the pulse. The fact is, that life is not only dependent on the fact of our breathing, but also on many other principles—a sufficiency of food, air, &c.—so that no single one of these things can be called the principle of animal life. It is, however, worthy of remark in this connection, that God formed man before he lived: he was a perfect body. God made man, and when he had made him, he breathed into him the breath of life—not a breath of air merely, but the breath of life which constituted him a living soul—a term which is never applied to a being, only when the body and spirit are united. Separate them, and that which had been made of the dust ceases to be a living soul: the dust returns to the earth as it was, and the spirit to God who gave it. Is it the atmospheric air that thus goes to God? We have heard it thus claimed, but with no show of reason. For why should the last inspiration of air be any more worthy of going to God, than those that preceded it!—each one of which must be different from the other, or animal life would become extinct. Our brother has followed the attempt of those on that side of the question, to make the *spirit* of man nothing but his *breath*. It is true that the Hebrew word *ruach*, and Greek *pneuma*, rendered spirit, are sometimes used to denote breath. Are they always? No Hebrew or Greek scholar could refuse to smile at the question. It may not be uninteresting to notice some of the different senses in which it is used.

1. It is used in the sense of *breath* in twenty-three instances.
2. It is used in the sense of simple air but once only.
3. It is used in the sense of common wind ten times.
4. It is used in the sense of violent wind, or tempest, eight times.
5. It is used in reference to the four winds of heaven seven times.
6. It is used in the sense of windy, empty, vain, eleven times. The foregoing are the lowest senses in which it is used.
7. It is used in the sense of animal life sixteen times; but is no where applied to a beast, as *psuche*, soul, is, with a single exception, where all that pertains to a beast is contrasted with all that pertains to a man.
8. It is used in the sense of *mind*, as applied to man, ninety-nine times.—"The God of Israel stirred up the *spirit* of Tilgathpileser." 1 Chron. 5:26. It is used twenty-nine times in the same sense when applied to

God.—"God is a spirit, and they that worship him, must worship him in spirit and in truth." John 4:24.

9. It is used twelve times in the sense of personal agent—sometimes in a good, and sometimes in a bad sense:—

1 Sam. 16:4—"But the *spirit* of the Lord departed from Saul, and an evil *spirit* troubled him."

1 Kings 22:21, 22—"And there came forth a spirit and stood before the Lord, and said, I will persuade him. And the Lord said, Wherewith? And he said, I will go forth, and I will be a lying *spirit* in the mouth of all his prophets."

Job 4:15—"Then a *spirit* stood before my face."

Zech. 13:2—"And I will cause the prophets and the unclean *spirits* to pass out of the land."

Matt. 10:1—"He gave them power against unclean *spirits*."

Luke 10:20—"In this rejoice not that the *spirits* are subject unto you."

Chap. 24:29—"For a *spirit* hath not flesh and bones, as ye see me have."

Heb. 1:14—"Are they not all ministering *spirits*?"

Acts 23:8—"For the Sadducees say that there is no resurrection, neither angel, nor *spirit*."

Chap. 23:9—"But if an angel or *spirit* hath spoken to him, let us not fight against God."

Thus, out of two hundred and twenty-six instances of its use in the Scriptures, it is applied to the breath, air, wind, &c., only seventy times; and to man, his mind, or spirit, &c., one hundred and fifty-six times. Is there any who will now tell us that it means the breath in all these instances!—Did the Savior mean his breath, when he said, "Father, into thy hands I commend my spirit!" or was it his breath he yielded up when he yielded up the *ghost*?—another term for spirit. Really, we did not suppose we should ever seriously write to disprove so unfounded an idea.

In a former article we have spoken of the phrase, "his thoughts perish," and shown that it is not the power of thinking that does then perish; and that it is literally his plans and purposes which he had thought to do that perish. Much is said of the phrase, "the dead know not anything." But any one may see that it is spoken of that part of the man with which we are conversant, and as it appears to us: the same as it is said of the sun, that it rises and sets, when it does neither, and only appears so to us as the earth revolves on its axis. Neither the Savior nor the apostles teach unconsciousness in the separate state: they tell us it is gain to die, and give us a specimen of their thoughts there, as expressed by Dives and Abraham. Although the thoughts of Dives had perished, and those who looked on his remains could not see that he knew anything; yet the Savior has shown us that his power of thinking had not left him.

Letter from Bro. J. S. White.

Dear Brother:—In your remarks on the letter of Bro. S. EVERETT, in the "Herald" of Nov. 18, you say, "Now, there can be no question but what those connected with an unchristian church, are in duty bound to leave."

Will you please inform us what you understand by an unchristian church?

In answering this question, do you take into account the connection which may exist between the church and slavery? Has the fact, that the church approves and fellowships a declaration of war, in self-defence or otherwise, anything to do in deciding the question? Do you take into account, what a church may have for their rule of faith and practice,—whether their creed and public opinion, or the Bible? Would you say, that every one should be his own judge of the character of a church, and in the spirit of Jesus act accordingly?

Will you please give the above an early insertion in the "Herald," with your remarks on the same? J. S. WHITE.

Wrentham, Dec. 11, 1846.

We consider a church to be a Christian Church, when it is composed of members whose faith and practice correspond with the Spirit of the Bible,—who have repentance towards God, and faith in our Lord Jesus Christ—who are laying up treasure in heaven—who are seeking first the kingdom of God and its righteousness—who use this world as not abusing it—who have the fruits of the Spirit—joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance, against which there is no law—who love the Lord with the supreme affection of their hearts, and their neighbor as themselves—who are crucified to the world, and have crucified the flesh with its affections and lusts—who walk circumspectly without murmurings or disputings—who do not usurp the judgment-seat of Christ, and judge those whose understanding of God's word may differ from their own—who are not unable to see the spirit of Christ among Christians whose creed, through an honest difference of opinion, may differ from their own—who do not despise wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness—who do not dote about questions and strifes of words, whereof cometh envy, strife, railing, evil surmising—who can fellowship the Christian, under whatsoever name he may be found—who would do nothing to rend and divide the Church, the body of Christ, but would rather strive to bring all of one heart and one mind, by instructing them in the things which tend to peace—who follow after righteousness—who fight the good fight of faith, laying hold on eternal life—who trust not in uncertain riches, but in the living God—who are rich in good works, ready to distribute, willing to communicate, laying up for themselves a good foundation against the time to come—who hold fast the form of sound words, in faith and love—who contend earnestly for the faith once delivered to the saints—who look for and love the appearing of the Lord Jesus Christ.

We consider a church to be unchristian, whose members have characters the reverse of the foregoing—who are more anxious to please men than God—who care more for this world than for the world to come—who have a form of godliness, but deny the power thereof—who are bigoted in their opinions, and condemn an unchristian all who honestly differ from them—who love one another, not because they are children of God, but because they think alike—who contend more for the acknowledgment of an abstract truth, than for holy living—who return railing for railing, indulge in bitterness of spirit, and dote about questions which gender strifes—whose religion consists in words, and not in good deeds—who hate the coming of the Lord Jesus Christ—who seek each their own and not another's good—who for a pretence make long prayers, with no reverence for God in their hearts—who would persecute those who dissent from their own creed—who lay no restraints on their passions and lusts—who indulge in will worship, and despise authorities—who teach things they ought not for filthy lucre's sake—who have no sympathy for the despised, the down-trodden, and the oppressed—who delight in war, and mourn not over its ravages—whose creed is at variance with the Bible, and who pay more deference to public opinion than to the Word of God. We cannot enumerate all that is Christian, or unchristian; but must refer to the testimony of the whole Word of God on that subject.

All the questions subsequent to the first we would answer in the affirmative. And we would have every man act according to the dictates of his own conscience—enlightened by a correct understanding of the Word of God.

Joining the Church.

A correspondent at the South, wishes for our opinion as to the agency the Church has in the work of conversion. We make the following extract from a private letter.—Speaking of attending a protracted meeting, which was of five weeks' continuance, the writer says:—

"A young Rev. from —, remarked (when urging the young converts to come out and join the church) that the special providence of God had ordered their conversion within the walls of a Methodist Church; that their ministers had labored with and prayed for them; that they loved them, and as a natural consequence, wanted them. Here he added, 'Why, my dear young friends, all you have got you owe the Church for! Now come with us, we will do you good. We want your help; and, to use a familiar expression, we have a place for you, a place for Dick, and one for Harry.'"

We believe that God may use the church, or, to speak more properly, the members walking in church fellowship with each other, as instruments for the conversion of sinners.—The labors and prayers of good men have often been wonderfully blessed in that respect. It is, however, great arrogance to claim that anything is due the Church for such agency. If any Church has been used by God as an instrument for good, its members should not only feel abundantly rewarded by being thus used; but they should feel greatly indebted to God for being considered worthy of such a use. "To God they should freely ascribe all the glory: to the Church, which is their own agency, nothing. To ascribe anything to the Church, is to substitute the Church in the place of God, who is the author and finisher of our faith. We may love God's honored instruments, but we should be very careful that we do not regard them as more than instruments. A claim like the above, looks too much like making the Church a party, with a desire to extend its party limits. We understand that every soul that is converted, is converted from the world into the Church of God—not into any sectional or local branch of it, but into the Church universal—the Church militant, to be added to the Church triumphant. A local Church, we regard as composed of the children of God in any particular neighborhood. They may be of different names, provided they are Christians indeed. It is natural each body should desire that those who have been converted by their instrumentality should unite with and walk in their fellowship. It would also be natural for the sympathies of young converts to flow out towards those who had been instrumental in their conversion. Neither party, however, should feel any obligation on account of such instrumentality.—The first question we should ask,—and it is therefore the one that we should advise, would be: With what body can we mingle our sympathies, where we shall derive the most good to our souls—shall enjoy the most communion with God—shall feel the most in the way of our duty—can be the most instrumental in winning souls to God—shall find the most kindred spirits—shall enjoy the society of the most devoted children of God. We should expect to find none faultless, and should therefore seek for the one that approximated the nearest to it. We should seek the society of such, because Christians, if they would grow in grace, need the society of faithful brethren, for the watch, counsel, fellowship, and admonitions, they receive. But we should never labor to build up any party or sect: we should be only anxious to bring souls to Christ,

and to add to the numbers of the Church universal and triumphant. How odious is Sectarianism!

A Psychological Problem.

Prof. Bush has published two articles in the N. Y. Observer,—one announcing certain surprising developments of mental capacity of an illiterate youth, during an abnormal state, and another in reply to some strictures of an anonymous correspondent, who had attacked the Prof.'s first article.

The young man referred to is J. A. Davis, now about 20 years old—a shoemaker's apprentice. He has never from childhood had any but the most common English education, and his whole tastes and habits have been entirely foreign to anything like literary research. "During the last two and half years, four hours of every day, with only occasional exceptions—two in the forenoon, and two in the afternoon or evening—have been spent in the mesmeric state, examining diseases, or delivering the lectures. The intervening hours are devoted to exercise, to meals, or to company, as the singularity of his case attracts a great many visitors, and when at home he is always on hand, prompt to meet and enter into conversation with strangers or friends. He is never seen with a book in his hand, as he declares himself internally forbidden to read."

While in this supernatural state, he has, says Prof. Bush, "delivered a connected series of 130 lectures on an immense variety of scientific, philosophical, physiological, psychological, astronomical, geological, mythological, metaphysical, biblical, and other topics, embracing a wide department of the general field of human knowledge. I affirm it as a fact, that in the delivery of these lectures, he has quoted, cited, made use of—I care not for the particular term employed—various words and phrases from the Hebrew, Greek, and Latin languages, besides showing an entire mastery of all the peculiar techniques and nomenclature appropriate to these various subjects."

These lectures were written down as he delivered them, and are to be published in a book of 800 pages, and will present, according to Prof. B., reasoning of a very high order.

Correspondence of the English Mission.

NUMBER XXV.

Derby.—An interesting fellow-traveller—Nottingham—American Authors in England—Rev. Mr. Blakeley's "Watchmen"—The Stamp of Adventists in England—Clifton Grove—Henry Kirk White—Cemeteries—Nottingham Castle—Newstead Abbey—Lord Byron.

EDINBURGH, Oct. 22, 1846.

Our last concluded with a notice of the labors of Bro. Himes; we will now refer to those of Bro. Brown. Some portion of the field which it was thought advisable for him to visit, had been explored by his associates before, one of which was Derby. Here he gave three discourses in the Mechanics' Hall, to large and attentive audiences, and at the conclusion of the evening service, broke bread to a dozen or fifteen waiting disciples, in a little room adjoining the place of worship. The time in which we remembered our dying Lord—it being evening—the number thus engaged in bringing to mind his person, character, and sufferings—about twelve—the circumstances of trial under which we were convened, seemed to give the service an unusual interest. During the day several brethren from the neighboring towns met with us. The circumstance of the presence of one of them, an elderly brother, was quite providential; he happened to be in the same car with us on our way to Derby, when he made the remark, that no man could be found who was satisfied without the possession of money. We had felt no disposition to converse until these words were spoken, when we turned and remarked, that we must differ from him, that we were an exception to the remark, and he was himself another, if he was a true Christian. The old gentleman turned and looked at us with surprise. "You are right, my

friend; you are right," said he. From this the conversation turned, about a variety of religious points, until we had discussed the main features of the Advent hope, we both being entirely ignorant of each other's views, and stating our opinions in little different phraseology, so that it was not until we had pretty thoroughly canvassed a point before it was found that there was a similarity in our views; he regarding me as one who stood in need of his faithful teachings, and I making an effort to render his propositions more clear and scriptural. In this way we undesignedly preached quite a discourse to our fellow passengers, who listened with much attention. As we left our seats, we came to the conclusion that we must be of one mind; and at his request giving him my name, he seemed highly pleased with the meeting, and with the little circumstance which had so pleasantly transpired. He said he lived fourteen miles from D., and in a town where there was but one other person who was looking for the Lord, and if I was to preach on the coming day, he must postpone his return home until Monday. He did so; and I introduced him to the brethren in the place, of whom he had before had no knowledge; he appeared much encouraged to find that he had brethren so near home as fourteen miles.

From Derby we went to Nottingham, and preached twice in the neat little chapel occupied by the brethren there. The desk, unlike most of those in the chapels of England, which frequently will hold but a single person, in this instance held six or more. Bro. Micklewood formerly preached to them; but since his removal, they contrive to do their own preaching. They have six, called, we believe, elders, who are expected in rotation to lead the public services, and to address the congregation. The views of Mr. Campbell, of America, in relation to the efficacy of baptism, have been somewhat imbibed here, as they have in some other parts of England. There are three men from our country with whose views and writings the people in England and Scotland seem to be almost exclusively familiar; they are those of this Mr. Campbell, Albert Barnes, and Mr. Finney, as was stated in Bro. Himes' note. In regard to Nottingham, there are several pre-millennial preachers in this place; one of them, Mr. Blakeley, is a staunch opponent of the Papacy; he has a class of young, active, and pious men in his church, whom he calls his watchmen; he gives them weekly instructions, and qualifies them to go out and meet those who are under the subtle influence of this Man of sin, or who are its professed advocates; they return to him a report of what they see and hear, and thus put him in a position where he can bring his artillery to bear directly upon this great system of error and iniquity, as it exists under his own eye. In both of the above places we were glad to find so much life and interest on the subject of the speedy revelation of the Christian's hope, and particularly to find that there, as elsewhere, are so many young men and women of energy, talent, and piety, who are willing to bear the cross for the "hope of Israel." We distributed copies of the first number of the European Herald in each of these places, and disposed of nearly the whole of the remnant of our books which we brought from America.

Nottingham is a beautiful place, noted as the birth-place of Henry Kirk White. We were shown the house in which he lived; his father was a worthy mechanic. We walked out two or three miles to Clifton Grove and Clifton Hall, and could easily fancy the many times the young poet had sauntered along those quiet paths, and indulged his quiet muse in her pleasing flights. There is a pretty Cemetery in this town; but neither this nor one of the many which we have seen in England, equals that of Mount Auburn, near Boston; none are so spacious, nor seem so exactly intended by nature for the purpose to which it is appropriated; besides, they lack the beautiful Italian marble, with which the latter place abounds. The Cemetery is an excellent improvement upon the old method of filling the vaults of places of worship with the dead, and of having the house of God stand in a burial ground! In some instances, the effluvia arising from the

decomposition of the bodies of those who have been interred in the vaults of churches, has rendered it detrimental to health for a congregation to worship in the house over such a spot. But we can never visit a tasteful cemetery without being reminded of the thoughtfulness of man of this earthly casement in which his spirit dwells: while it is undissolved, his whole care is to indulge and preserve it; and then when he apprehends its dissolution, see how carefully and kindly he arranges to have it laid away to rest, and put beyond the reach of the intruder's hand. But how different his conduct in relation to his soul! And then too often, it is to be feared, the feeling which prompts men to adorn and beautify the spot where they lay their departed friends, and where they know they must eventually repose themselves, originates in a desire to divest death of its gloom and its horrors. But the grave-yard, how full of interest to the Christian who has a living faith in a speedy resurrection! Nottingham Castle is another object of some interest. It was among the castles which Oliver Cromwell assaulted—that destroyer, the prints of whose desolating feet one meets almost everywhere in this country; he planted his guns on the opposite hills, some two or three miles distant, and opened his fires upon it. Its massive walls alone are left standing, it having been burnt by mob violence a few years ago. We passed through some of the subterranean passages which communicate with it, and thought how stealthily Mortimer, the paragon of Queen Isabella, was wont, by this medium, to execute his base lusts. Here he was finally surprised by a guard of soldiers, while on his way to the private apartment of the Queen, tried, condemned, and gibbeted at London.

On our route from Nottingham to Leeds, we tarried an hour or two, for the purpose of viewing Newstead Abbey, the residence of the late Lord Byron, which is a little more than a mile from the main road. It was in the first instance owned and occupied by a priory of black canons, about the eleventh century, and was an asylum for the poor and afflicted. Only the west front of the original edifice is standing; in the garden, the visitor is shown a bubbling or boiling spring of pure "holy water," less holy now, perhaps, than formerly; also the oak which Byron planted with his own hand forty years ago; in another direction, the incision of his own and the name of his sister upon a tree cut the day before he took his final leave of Newstead, thus,—"*Byron, 20th September, Augusta.*" But the most interesting on the premises was the monument which he erected over his Newfoundland dog, to whom he was indebted for the salvation of his life when in the act of drowning. The inscription which it bears shows that that gifted genius rated the virtues of the dog over those of man. What a tribute to his species is such a line as this,—"*I love is just, and friendship all a cheat.*" (!) A few years since the monument was partly rent by an earthquake. The estate was sold to its present owner for £90,000; he has improved and ornamented it, so as, aside from its reminiscences, to make it an attractive place for the lover of the beautiful in nature and art. There were several Lord Byrons; but this one was distinguished as the "*Poet.*" That he should have had a higher opinion of a brute than a man, is not strange, when we recollect that he sunk the man into the brute; his father before him was a man of licentious habits, and so was his son; he was disappointed in his early affections, was afterwards married; but the union was unhappy. He left England, travelled through Italy and Greece, and finally devoted his talents for effecting the freedom of Greece, and died in 1822, aged 36. His remains were brought back to England, and interred in the churchyard, about four miles from his old residence. What a calamity, that a mind of so divine a mould should have been so prostituted, and that, surrounded as he was, by all that was exquisite in nature, and in art, he should not have aspired to a lovelier and grander possession in the world to come.

✠ The congregation in New York, formerly worshipping in Croton Hall, will hereafter hold their meetings, on Lord's day, in Congress Hall, in Hester-street, one door from the Bowery.

Correspondence.

"Mesmer and Swedenborg."

[Prof. Bush, as we understand, bases the truth of Swedenborgianism on the demonstrations of Mesmerism. LA ROY SUNDERLAND, the prince of Mesmerizers, denies that Mesmerism affords any evidence of the truth of Swedenborgianism. We therefore insert the following, not because we endorse all the assumptions of Mr. Sunderland, but for the purpose of eliciting truth from the conflicting opinions of these champions of their respective positions. We agree with Mr. Sunderland in this, that we can get no knowledge of the invisible world by the aid of Mesmerism, but from the Bible only.]

Dear Bro. Himes:—Having carefully read the above work, by George Bush (referred to in the "Herald" of Dec. 2), I will, in compliance with your desire, give you a few thoughts as to its merits. Your readers may remember the remarks I offered, some months since, in your paper, designed to show, that Mr. Bush was deceived in relation to what he called the "higher Mesmeric phenomena." In reading this work, I expected, of course, to find a candid attempt to solve the difficulties stated in my article, and, especially, as I understood the Professor to say, in a conversation I had with him upon the subject, that the arguments in my communication would be answered. This, however, he has not done; nay, he has not attempted it! It is not necessary for me to repeat what I offered in that article—Prof. B. informed me that he had read it, and added, that my objections to his assumptions would be answered! But the reasons why he has not even alluded to my objections, your readers must conjecture:—his readers, probably, (at least most of them,) do not know that any such objections were ever made against his assumptions. But, to the work before us. The limits of this article do not admit of an extended review, nor of my stating in detail, the numerous objections which could be successfully urged against the assumptions put forth by Mr. Bush. I can now merely refer to a few items, and reserve for a work, which I think of preparing for the press hereafter, the mass of facts and evidence by which I hope to be able to prove, beyond all doubt, that this book is calculated to mislead those who depend on Mr. Bush for information as to the true philosophy of what are called the "Mesmeric phenomena."

In chap. I, p. 23, Mr. B. says:—"The reports of clairvoyants, whenever they touch upon the marvellous things of the spirit world, are usually found to be in marked analogy, so far as they go, with what Swedenborg himself says in regard to the same class of subjects."

Now, the above is a repetition of one of the statements put forth in the "Swedenborg Library" by Prof. B., and which I confuted in your paper last fall. I deny its truthfulness in toto. The statement is not true, and I can prove it false, by one to whom Prof. B. refers in the work as being, perhaps, the most remarkable clairvoyant of the present age. I refer to J. A. Davis, a young man whom Prof. B. avers to be "SUPERNATURALLY" inspired, and the range of whose "intuition" he believes to be "well nigh boundless." This clairvoyant, Prof. B. informs us, has made special "revelations" confirmatory of the truth of Swedenborgianism. He tells the world that Davis has been "supernaturally" assisted in making quotations from Swedenborg's writings: besides uttering sentiments confirmatory of the truth of Swedenborg's "revelations." Let us see:

I have now before me a pamphlet, entitled "Lectures on Clairmativeness," purporting to have been uttered by this same J. A. Davis, in a state of clairvoyance. In these lectures, Mr. Davis makes numerous errors, when speaking on human physiology, and advances ideas about the human mind directly opposed to the views of Swedenborg. Mr. D. says: "Man has two distinct minds." Swedenborg says: "Man's head is his mind, consisting of understanding, thought, will, and love."—(Ath. Creed, 2, 3.)

Again: Swedenborg says, by man's "body is meant his senses, seeing, smelling, hearing, taste, and touch;" but Davis affirms, that the "Mind itself is formed through the senses, and without them there would be no mind."—(Clairmativeness, pp. 11-13.)

Again, Davis says (p. 15), "Mind is the principle of all life and animation." This is not only anti-Swedenborgian, but opposed to truth, as all believe, who pretend to any notions at all about life, or the human mind.

Again, Davis says (p. 21), "Magnetism is animal heat." But Swedenborg says: "The vital heat of men, and of animals in general, is from no other source than from love, which constitutes their life."—(Inter. Soul and Body, p. 11.) So we see, according to Davis, the "mind" is life: but Swedenborg says, "love" is life.

Prof. B. has published a communication from Mr. Davis, in which the latter says, he fell into a somnambulant state, and, while in that state, Swedenborg appeared to him, and made sundry "revelations" about himself, Davis, and Prof. Bush, which are published at length in the Professor's book, pp. 169-218. Now, it so happens, that this account furnishes the evidence by which I prove the assumptions of Prof. B. to be unfounded.—Davis gives the conversations which, he says, took place between himself and Swedenborg, in the English language! Swedenborg's language is quoted in English,—no intimation is given that Swedenborg spoke to Davis in any other language. But Swedenborg himself says (H. and H. 237), "It is impossible for the angels (as Swedenborg is now an angel, according to his own account) to utter one word of human language!" Davis, be it remembered, not only says he conversed with Swedenborg "face to face," but he sent Prof. B. the identical paper on which he wrote the words that passed between himself and Swedenborg's spirit! Nay, more, Davis tells Prof. B., in his article, that he (D.) said to Swedenborg, when talking with him, "I (Davis) observe the illuminated expression of your (Swedenborg's) eye." It is plain, therefore, that if we are to believe Davis at all, we must believe that he actually saw Swedenborg, examined his "eye," and conversed with him in the English language! But, this admission is fatal, as I have shown, not only to Swedenborg's own account of the spirit world, but it overthrows Prof. Bush's assumptions with regard to Davis, and other clairvoyants!

I do not impeach the honesty of J. A. Davis. I informed Prof. B. how Mr. Davis might have become possessed of the extracts from Swedenborg's writings in an abnormal state,—that is, he may have read them, without being able to tell when or where, as many other somnambulists, to my certain knowledge, have read books, and then forgot all about the circumstances, even when put to sleep again, for the purpose of causing them to remember.

Now, when we consider how much Prof. Bush attempts to make out of the case of J. A. Davis, in support of Swedenborgianism—and, that there is no evidence to prove the truth of Davis' so-called "revelation" about Swedenborg; and further, that the said "revelation" flatly contradicts Swedenborg's account of the angels,—I say, when these things are considered together, we may form some idea of the book entitled "Mesmer and Swedenborg: or the Relations of the Developments of Mesmerism to the Doctrines and Disclosures of Swedenborg."

Prof. B. assumes, that "Swedenborg recognized an immense difference between the power with which he was gifted, and that which is developed in the case of ordinary clairvoyants;" and thus he goes on assuming, one point after another, like the heathen astronomer, who founded the world upon a great post—the post stood upon a great rock—the rock upon the back of a great tortle—and the tortle stood upon—nothing!—(To be continued.)

Brotherly Love.

Paul, in his letter to the Hebrews (13:1), says, "Let brotherly love continue." Implying that it then existed among them. The apostle had no occasion to reprove them for the want of it, as he had in regard to some to whom he wrote; but he aims merely to impress on them the importance of this virtue, and to caution them against the danger of allowing it ever to be interrupted. Brethren, let us not forget, that we are in danger of having this element interrupted, by the devices of him who is shortly to be chained by the angel that John saw coming down from heaven. (Rev. 20:1.) This he will do, if possible, by producing a prejudice in your own feelings against one or more of your brethren. If you have been a Methodist, he will point out to you some of those views that your Baptist, or other Christian brother

formerly held to; and thus try to raise a wall of separation between you. And then, again, he will endeavor to produce in you a disposition to lord it over God's heritage, by urging you forward to fill some place in the church that God never designed you should. Read prayerfully the 12th, 13th, and 14th, chapters of 1 Cor. Do not forget that God's church is a church of order—and order is heaven's first law. He will try to instil into your mind, that, because you are not talking in meeting, you have a right to sleep, whilst your brethren are proclaiming the truth. He will endeavor to produce a jealous spirit in your breast against your brethren. One has justly remarked of such a man, "He always stands on his head, and sees everything wrong side upwards." The wise man says, that "Love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame." Again: By urging you forward, at an improper time and place, to present some doctrine that is peculiar to yourself, though it has no foundation, either in the book of nature or revelation. By influencing you to present some foolish and unlearned questions, which gender strifes. (See 1 Tim. 6:3-5; 2 Tim. 2:23.) By stirring you up to find fault with, and to speak of the faults of your brethren, without first going to see them, as the chart directs. Remember, it is "the little foxes that spoil the vines; for our vines have tender grapes."

When this element of love becomes interrupted, a door is opened to let in the emissaries of darkness; division immediately takes place among the saints, and they cease to exert a healthful influence on society, and are no longer found laboring to win souls to Christ.

Brethren, let us remember that love is the element of heaven; if this is wanting, all is wanting. Says Watts, if a man, who is destitute of this element, were brought into the kingdom of God, he would wish to go to hell for shelter. Paul says (1 Cor. 13th chap.), "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things; believeth all things; hopeth all things; endureth all things. Charity (love) never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease." But charity will go with the saints of God into the kingdom.

Now, brethren, in view of the solemn truth, that we are standing upon the very verge of the eternal world, "let brotherly love continue."

R. V. LYON.

Hampton (Ct.), Dec. 8, 1846.

Duration of the Heavenly Bodies.

"The glory of the Lord shall endure for ever: the Lord shall rejoice in his works."

Is it truth that the sun must for ever cease to shine? the moon to give her silvery light? the fixed stars and planetary worlds no more pursue their wonted course, but be crushed and destroyed? as one poet has sung—"the wreck of nature and the crash of worlds." This may sound very well in poetry, but not in sober prose. Adam and Eve inhabited the earth, not the sun, moon, nor any other planet; consequently the curse could not extend beyond the earth and its heaven, or surrounding atmosphere. We reason from analogy, that those luminaries are inhabited, but by what order of beings, is unknown. Whether they are in a state of sinless perfection, or fallen by disobedience, like ourselves, the wisest philosopher remains in profound ignorance. Blot the sun from the universe, and all the glorious works of the Creator would be disorganized. It not only is the centre of our system, but enlightens surrounding worlds with his beams, and is of immense magnitude, being five hundred times larger than all the planets and moons taken together.—Could not the earth be purified by fire, and purged from all its unholy elements, and be remoulded by the same creative power that formed it at the beginning. All this could be,

and not affect the laws governing those brilliant worlds dispersed throughout the universe of God. There is much Scriptural evidence to prove that these laws will not be changed. The earth must still turn on its axis, and day and night remain for ever.—(Rev. 7:15).—Therefore are they before the throne of God, and serve him day and night in his temple. The perpetual existence of the sun and moon is clearly shown by the following passages. Psa. 148:3, 6—"Praise ye him, sun and moon: praise him all ye stars of light. He hath also established them for ever and ever: he hath made a decree which shall not pass." Psa. 89:36, 37—"His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven." Psa. 72:17—"His name shall endure for ever, his name shall be continued as long as the sun." The New Jerusalem, that holy city, which will come down from God out of heaven, will not need the sun, neither the moon, to shine in it: for the glory of God and the Lamb is the light thereof. This may appear at first not to harmonize with the texts quoted above. But do we need the light of the moon and stars amid the blaze of the meridian sun? The glory of the Lord will eclipse the sun.—"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

A. C.

Correction.

Bro. Himes:—Will you permit me to correct an error that I notice is existing in various directions, in relation to those who took ground in the Evangelical Alliance respecting the exclusion of slave-holders from that body. I was present at all the private and public meetings of the Alliance from the first, with the exception of the last two days, and was then absent in consequence of illness, much to my regret. But most that was said and done on this matter was prior to this time; consequently, I was present during the agitation of the subject. From what is published in various quarters, my beloved brethren must accuse me either of cowardice, indifference, or opposition to the interests of the slave. Now, whether I shall receive contempt or honor, it is to be known, that I rejoiced at the introduction into the Alliance of the question of the non-admission of slave-holders, and expressed to that body, immediately previous to their action upon the matter, that my confidence in their integrity and purity, as well as the success in their grand enterprise, would be augmented a hundred-fold, should they adopt the report by which slave-holders should not be admitted to their fellowship. True, the sentence of exclusion might have been defeated by the qualifying phrases, "slave-holders by their own fault," and "for their own interest;" but nothing better than this could be had. The attainment of such ground by the Alliance would have been, in my estimation, the virtual attainment of the whole ground; and the subsequent action of the body, at the earnest desire of the majority of the American delegation, indicates that they regarded the report as a virtual refusal to concert with slave-holders. They knew that not one slaveholder in a thousand could be found who was not so by his "own fault," and "for his own interest." I was not a member of the committee which sat upon this subject, and as there has been published no list of the names of those who voted upon it, one way or the other, the public ought not to infer that there are in the Alliance no friends to purity and humanity excepting those whose names have come before them from accidental circumstances. My absent and beloved Bro. Hutchinson would be exceedingly grieved to have it understood by any, that his whole soul did not sympathize in the introduction of this subject into the Convention, and in the action to which for a little they came upon it. I know that there were several others of the American delegation who were with us in sentiment and action on the same matter. If, therefore, there be any reproach to be suffered for the humble part we took on this question, we are willing to endure it; or any approbation to be enjoyed for the faithful performance of duty, it is due to ourselves, and to the cause and friends we represented, to let the position we took be known.

Affectionately yours, F. G. BROWN.

New Bedford (Mass.), Dec. 22, 1846.

We thank Bro. B. for the above note. It ought to be understood, that our beloved coadjutors fully discharged their duty in relation to this great question.

Questions.

Dear Bro. Himes:—I have a few questions I wish to ask the spiritualiser through the medium of your columns, and request some candid advocate of the doctrine would favor me with an answer.

1st. Did Joshua declare the truth to his brethren, when he had called the congregation together (as in Josh. 23), and said that not one good thing had failed which the Lord their God had promised them? Was all then fulfilled or not? If so, where is the promise of a future restoration? Promises of future good for future obedience will not answer the question.

2d. Were not the Jews, the land of Canaan, and the city of Jerusalem, typical of the heavenly Canaan, the new earth, and the New Jerusalem state? If so, how do you apply the promises to the natural descendants of Abraham?

3d. God promised a second restoration to Israel as a nation. Was the first from the Egyptian bondage, and the second from the Babylonian captivity, by Cyrus his anointed, in Isa. 45th, Ezra 1st, and Jer. 50: 33, and onward? If so, where is a third promise to be found, of a third literal, or national restoration, and a third re-building of their temple, and a restoration of their former sacrifices and worship?

4th. Were they not to be cut off from the land for ever, and utterly consumed? God promised to forget them, forsake them and the city, cast them out of his presence, bring an everlasting reproach on them, a perpetual shame, &c., as in Jer. 23d; and how say you they shall be restored to national privilege and honor literally?

5th. If their restoration is to take place at the commencement, or just before the thousand years, as you say of Christ's reign, how do you reconcile those parts where it is said the Beast is to prevail, and persecute the saints until he comes, and the growing of the tares and wheat together until the end?

AMOS SMITH.

LETTER FROM BRO. J. S. WHITE.

[We are satisfied that the following letter was written under a misapprehension of the case. As Bro. W. attaches some importance to it, we give it an insertion. We understand the prophetic periods as extending to the resurrection, and that we are continually to look for their termination.]

Bro. Himes:—I see in Bro. Apolonio's note on my letter, that he thinks I misunderstood him. I think not, and his note shows that I did fully understand him. His article No. IV., besides defining "the wise," was to show, first, that the periods in Daniel cannot be definitely understood; and, secondly, if they could be, it does not follow that the Lord will come when they end. He says: "But even if the year could be settled, it does not necessarily follow, that the events that were to transpire after the ending of the prophetic periods, should do so immediately, if we reason from analogy." He now says, "all the periods in Daniel, in themselves, are definite." I therefore now understand him, that we cannot know the year in which the periods will end; and if we could, it does not follow that the Lord will then come.—Query: Do the periods reach to the resurrection? and if they may not, how much short may they fall? This is what I meant by "indefiniteness."

In his article No. V., Bro. A. says:—"Daniel's visions were always plain,—the periods, only, contained in them being obscure." Again, in answer to my letter, he says, "the wise will understand that which was to be unsealed." Now, if nothing but the periods were obscure, and the wise are going to understand what was to be unsealed, pray, what was sealed? (Dan. 12:7-9.)

Bro. A. further says, "No man can show that nigh, even at the doors, does not mean a year, five years, ten, or twenty." I will not express my opinion of this assertion, except to say, that if I do not understand him, the scoffers of our hope will. Again he says: "Who are the wise? those that believed the Lord would come in '36 (John Wesley, for instance), or those who believe he will come in '47, or '68?" And again: "But it is idle to speak of knowing the exact time, when facts declare that no one possesses such knowledge." If I had seen this in some other paper which I could name, I should not have been surprised. Now, I have not said that any one does possess the knowledge of the year in which the Lord will come; and still I can

not say that no one does; for if any understand '47, or any other year, to be the time, there is no fact that can prove them wrong but the passing of the time. The "facts" to which reference is made, I suppose to be the passing of the times which have been looked to. These facts no more prove that the time will not be known, than they prove that the Lord will never come. If, because, no one has yet known, it therefore follows that no one will know, then, so far as reasoning is concerned, we may say, because he has not come, he never will. And such will be the practical deductions, by this wicked world, from such reasoning. Knowledge was to "increase," not so much, of course, upon that which was "always plain," as upon that which was "obscure." It was understood that a certain man once said, "If the Lord should come in '43, it would be no evidence the Millerites knew anything about it." But Bro. A. will not put such a construction upon the word "knowledge," I trust, should, he attach a note to this article.

The above, probably, would not have been written had not our brother supposed he was misunderstood. If he should still think so, after reading this, I would refer the reader to his articles. I have nothing more to say on the subject, at least, for the present.

Yours, as ever, J. S. WHITE.
Wrentham (Mass.), Dec. 18th.

LETTER FROM BRO. J. LENFEST TO THE NOVA SCOTIA BRETHREN.

Dear Brethren:—I am disappointed in not being able to visit you, as I anticipated doing, and can only say in relation to it, that "the heart of man deviseth his way, but God directeth his steps." All necessary preparations had been made for myself and companion to visit you; but after looking anxiously for nearly three weeks for a vessel in which to sail, and not finding any, we came to the conclusion, that it was not the will of our Master that we should see you at present—perhaps not until the saints, out of "every nation, kindred, tongue, and people," shall be gathered into his kingdom. The disappointment was great to us, as doubtless it will be to you. But let us trust in him who has said, that all things shall work together for good to them that love him. Having been disappointed in not being with you this winter, I shall, by the blessing of the Lord, labor in the States, wherever the door may open, and strive for a preparation for that kingdom where parting is never known; and if so happy as to arrive there, we hope to meet many of the Nova Scotia brethren and sisters, and together praise our King.

Your unworthy brother in the Lord,
J. LENFEST.
Wrentham (Mass.), Dec. 10, 1846.

Bro. J. PARSONS writes from Canton, Pa., Dec. 12, 1846:—

Dear Bro. Himes:—I removed, with my family, from Rochester to this place in the spring, as I proposed when I saw you. I have been absent about fourteen years, having previously labored here about eight years as a Baptist minister. I find here a few persons who sympathize with us in our views, having been awakened to the subject previous to '43, by the labors of Bro. I. R. Gates.—My labors, and the books you gave me, have been scattered to some extent. The meeting-houses and school-houses are open to me, and I find no opposition worth mentioning.

I am pleased with the "Herald." No temporal millennium—no return of the carnal Jews—the new earth the final inheritance of the saints—and the advent near, even at the door, are positions which have been, and still can be triumphantly maintained.

Obituary.

Died in Lowell, 14th inst., Bro. JOHN M. GALLISON, aged 49 years. Bro. G. was a believer in the immediate appearing of the Lord. The strength and purity of his faith was evidenced by a holy life. In every relation in life, his Christian course was consistent and decided. He has left a wife and seven children to mourn their loss; she of a kind, affectionate, and pious husband, and they of a tender, loving parent. But they sorrow not as others who have no hope. He rests; and when the trump of God shall sound, and the dead in Christ shall rise, he, with the innumerable company who will then have washed their robes and made them white in the blood of the Lamb, will enter, we doubt not, upon his eternal reward.

"Christian Herald" please copy.

JOHN HOWELL.

Miscellaneous.

THE FRENCH REPULSES IN TAHITI.

The "Singapore Journal," of October 7th, gives the details of sundry engagements between the French and the natives of Tahiti, in which the latter seem to have obtained some advantage. It will be recollected that the natives made an attack upon the French posts, in the month of March last, in consequence of hostilities carried on by the French against the people of Huahine. Towards the end of April, a strong force of French arrived, and placed the Governor in a position to enter upon a more active warfare than the defence of his capital. Early in May "the grand arm," (as it was pompously termed), numbering from 1000 to 1500 men, marched against the camp at Popenoo, supported on the coast by the steamer. The natives vacated their village, and retired to their pa among the mountains—carrying with them their families and valuable effects. The French troops followed them towards their retreat, and attacked the pa, but were soon repulsed with severe loss—having, according to report, 27 killed and 60 wounded. Repulsed from the magnificent natural fortress held by the natives, Governor Bruat and his troops returned to the beach, pillaged and destroyed the village, felled all the bread-fruit trees, coconut trees, orange trees, &c., and left a desert where they found a district of unparalleled fertility, comfort, and beauty.

Returning from Popenoo, where they spent ten days in desolating the land, the commissioner of the king of the French to the queen of Tahiti led his troops up the valley of Hautana; at their approach the people retired to their fastnesses in the interior, and were followed by the troops. After a heavy fire kept up for some time, the troops were again repulsed.

Recruited and refreshed with a few days' rest, the "protectors" of Tahiti once more marched from Papeite—a force of 1500 men was brought to bear upon the village of Buania; the natives here, as in the other camps, retired upon the approach of the troops.

The French attacked the strong part of the Patriots, but were once more sadly repulsed with severe loss. On this occasion, M. Brea, commander of the troops, received a mortal wound, and has since died. The number of killed and wounded in the ranks is great, but as the troops have not returned, the correct muster cannot be ascertained; 40 wounded have been brought to town, some of whom have since been buried. After the troops were repulsed from the pa, they commenced a grand attack, as usual, upon the bread-fruit and coconut trees, many thousand of which they levelled with the ground. They are now erecting a stone fort; after they have done which, they intend to return to town.

TAHITI.—London, Dec. 1.—A letter from Tahiti had brought late news to Sydney, of the proceedings of the French in that quarter of the world. The troops of the French protectorate, it appeared, had surprised several of the posts established by the patriots, but had severely suffered in the encounter! Trade and agriculture are stated to be altogether abandoned at Tahiti. The merchants are afraid to speculate, and no tillage was going forward. At Papeite fresh meat was selling at 1s. 6d. per pound; and in many of the towns the natives were dying in numbers from the effects of bad food. The ravages committed by the French troops are described as excessive. Thousands of the bread-fruit and other trees have been destroyed, with the view, so it is alleged, of starving them into submission. Most of the accounts agree in stating that the troops of the protectorate have sustained a signal defeat, and that the natives evince courage and daring worthy of a more equal conflict.

ENGLISH RATES OF POSTAGE.

The following gives the rate of English postage. It may be useful to some of our readers.

Inland Letters.—From and to any place in the United Kingdom, on any letter not exceeding 2 oz. 1d.; above 2 oz. and not exceeding 1 oz. 2d.; and 2d. for each ounce or fraction of an ounce above.

To and from the United States and Canada by Mail Packets.—On letters not exceeding 2 oz. 1s.; above 2 oz. and not exceeding 1 oz. 2s.; and 2s. for every ounce or part of an ounce above.

To and from Canada.—On letters to and from Canada, the postage is computed as above, but at 1s. 1d. instead of 1s.

By Merchant Ships.—On letters by merchant ships, the postage is computed as above, but at 6d. instead of 1s.

On newspapers, in all vessels, 2d. each. Pamphlets, and all printed documents other than newspapers, are charged the same as letters, but these are seldom taken from the Post-office.

The foreign rate is the same to or from any part of the United Kingdom.

Merchant ships are allowed to put up bags at their port of departure, for the receipt of letters and parcels, without the intervention of the Post-office.

Directions.—Letters and orders should be written upon thin paper, without superfluous blank sheets, and should be made into as few parcels as possible, so as to occasion the smallest number of parts of ounces. For instance, three sheets of thin paper will weigh under half an ounce, and in one parcel, will be charged but 1s., or 8d. each.

THE INDIAN'S BELIEF.

The aborigines of our country believe in a Great Spirit, or supreme Being, and that after death they would be rewarded with the enjoyment of their favorite pursuits in life. To this belief Pope alludes in the following beautiful lines:—

"Lo, the poor Indian, whose untutored mind
Sees God in clouds, or hears him in the wind:
His soul proud science never taught to stray
Far as the solar walk, or milky way:
Yet, simple nature to his hope has given,
Behind the cloud-topped hill, a humble heav'n.
Some safer world in depth of woods embraced
Some happier island in the wat'ry waste;
Where slaves once more their native land
Behold," [gold.]

No friends torment, no Christians thirst for
To be, contents his natural desire;
He asks no angel's wings, no seraph's fire;
But thinks, admitted to that equal sky,
His faithful dog shall bear him company."

CANONIZATION OF A NEW SAINT.

The new Pope is certainly a man of business, in his way. Among other acts recently performed in the exercise of his prerogatives, a letter from Rome, dated September 1st, mentions the canonization of a new saint.—Read the following extract from the letter:—

"The Sovereign Pontiff, on the 11th, in a general assembly at the Quirinal, heard the opinion of the cardinals forming the congregation of rites, as to the claims of the venerable servant of God, Sister Marguerite Marie Alacoque, nun of the Order of the Visitation, to canonization. The question to be decided was, whether they found in her the exercise of virtues to a sufficient degree for that high distinction. The Pope pronounced his final decision on Sunday, the 23d ult., the fete day of the holy founder of the Order of the Visitation. His holiness first heard mass, and then went to the convent of the Order, where he was received by the Cardinal Vicar Patrizi, and by Monsignore Araldi, superior of the community. After giving the persons present his blessing, he took his seat in the chair of state prepared for him, when Monsignore Fatati, secretary of the congregation of the rites, read the decree, solemnly declaring, 'that the venerable servant of God, Sister Marguerite Marie Alacoque, is in the heroic exercise of all the virtues, and that she may, in consequence, pass to the test of three miracles, necessary to obtain her beatification.' The venerable Marguerite Marie Alacoque is a French woman by birth, and it is to her that we owe the first idea of the fete of the Sacre Cœur."

It makes the heart sick to hear of such pagan rites being performed under the cloak of the religion of the Bible. Pius IX. is given over to a "strong delusion, to believe a lie," if he supposes he has authority to decree that a nun "is in the heroic exercise of all the virtues." What virtues? Of a heathen goddess! And what is meant by the "test of the three miracles?" Is the poor nun to perform three miracles, before she can obtain "beatification?" But we are ignorant of the secrets of the "mystery of iniquity." Perhaps it means something that we poor heretics could not understand, if we were informed.

Foreign News.

Ireland.—Whether we regard the political or social portion of Ireland, it is at the present moment a curious—an anomalous one. The events that have taken place since the sailing of the last packet will confirm our statement, and afford to the reflective mind food for meditation upon the present state and future prospects of this unfortunate country.

The famine—for with thousands of the Irish peasantry that is an unexaggerated reality—still rages. Nevertheless, the progress of destitution has been less rapid and destructive in its movements than previous accounts would have led us to expect. There were parties who thought it no sin to draw the most horrifying pictures of destitution which would ensue ere the close of Nov. They have been, and glad we are to record it, false prophets. Corn and provisions of all kinds are becoming more abundant, and greatly to the satisfaction of all parties, save one—the speculators and holders, who are likely to be the sufferers in the attempt to uphold the prices of food beyond their natural level.

The breach between Mr. O'Connell and the Young Ireland party has not yet been made up; nor is there any expectation that it will, seeing that the latter have commenced business on their own account. Mr. Smith O'Brien, as our readers are aware, is the leader of the secession. The columns of the "Nation" are at his service; and through the medium of that journal he is laying before the world his views upon all the great leading topics of the day. He is making an attempt to rouse the "landed proprietors" to a friendly union in behalf of a "susceptible population," by exciting their passions against the people of England.

The Repeal Association is getting on very slowly. The funds are reduced to a low figure; many of the clerks of the establishment paid off, and its chief about to retire to Darrymore. This does not tell well for the restoration of the Irish Parliament to College-green, under the auspices of Mr. O'Connell, notwithstanding his many protestations to the contrary.

The Orleans family are said to be much chagrined at the marriage of the Duke of Bordeaux with the sister of the Duke of Modena. A letter from Vienna confirms what was long believed, that Louis Philippe has been using all his influence at the courts of Europe to prevent his grand-nephew from marrying any of its princesses. "Prince Metternich, if he has not promoted the marriage, has, at least, suffered it to be accomplished, recommending that matters be managed with the utmost discretion."

The position of parties in Portugal is very critical. Rumors prevailed, a few days back, that the royal cause was considered so hopeless, that apartments had been provided in Windsor Castle for the fugitive Queen and her consort. At the last advices, however, the desertions from the popular cause were numerous and frequent; but as yet it seems to be uncertain whether the Queen can retain her throne. The people are strongly discontented, and labor under feelings very inimical to the existing order of things.

The recent intelligence from India shows that the efforts to retain Gholab Singh in possession of the territory which the British government had assigned to him are powerless. The far-famed Vale of Cashmere is to be the scene of contention, when the season permits; but although the power of Gholab may be restored, it seems clear that, unless we take the territory altogether under our own control, not only will he be "snubbed," but the British power will be treated with less than its customary respect.

Liverpool and other leading towns are busily engaged in getting up a strong agitation for the reduction of the duties on tea.

Russia.—An extraordinary Gazette announces that, on the 16th of Oct., the troops of Schamyl were completely defeated, with 800 men killed, 300 taken prisoners, and the loss of nearly all their artillery.

One of the Emperor's nieces has just died, at an early age.

At the eastern and southern extremities of this vast empire the cholera is said to exist.

Switzerland.—The detestable principles of communism are unhappily very prevalent in this country, and it is said that a party, which possesses some power, is determined to endeavor to enforce them on government, under pretence of the necessity of breaking down what they call the aristocracy of money. These men purpose nothing less than to make an universal distribution of all property, and it is needless to say that the very attempt to put their doctrines into practice will create anarchy and bloodshed.

Italy.—The expected ordonnance of the Pope, authorizing the formation of four lines of railway, has at length appeared, to the great satisfaction of the people. His Holiness has also authorized the citizens to form their own local guard—an immense concession. He is understood to be designing other measures of liberal reform. His popularity is immense.

Cape of Good Hope.—The last dates from Cape Town are to the 20th September. The

"South African Commercial Journal" states that, previous to the 5th of September, the chief Stock had surrendered; the two other leaders, Macomo and Unghala, had asked for peace; and that Krell had accepted the terms offered to him by the colonial authorities.—*Willmer's Times.*

Another Massacre of the Nestorians.

The N. Y. Courier contains some extracts of letters from Constantinople, published in the London papers, giving the particulars of another terrible massacre of the Nestorians by the Kurds. A letter from the correspondent of the London Chronicle, describing these atrocities, cannot be read without a feeling of horror. It states, under date of Nov. 9, that the Kurdish Chief, Bedir Kahn Bey, having collected a considerable body of men, divided them into several small bands, knowing that no resistance would be offered, and directed them to fall upon the Nestorian villages. Of the result of this expedition, the following details are given:—

"Thirty-six of these villages, at the least, have been thus made the scenes of the most harrowing wholesale murders. To speak of their having been sacked, plundered, and burnt to the ground, would be to draw attention to an incident of small importance in the face of the greater horrors which these bloody barbarians committed. Men, women, and children crying for mercy; the women and children, in the agonies of terror, were put to death by every species of torture cruelly could invent. Happy were those who were shot, or who fell by the sword, who had not their bowels ripped out of them while living, or who were not impaled amidst the shouts and laughter of the murderers."

"Two of the Bishops of the Nestorians, if not more, were impaled, and several of the priests. What impaling is, I suppose your readers to understand. But that was not the worst torture that was inflicted. Children were torn from their mothers' breasts, and in presence of their mothers, who were obliged, screaming, to look on, put in the most shocking manner to death. The mothers afterwards were sacrificed. The youths of both sexes underwent sacrifices which cannot be mentioned, before their throats, in disgust and society, were cut. The pen refuses to record more of these atrocities, though I might go on, and allude to abominations of cruelty, and worse than cruelty, which call for retribution as nearly equal to their bestial ruthlessness in severity as can be inflicted. *Three thousand of the Nestorians have perished in this massacre, on the lowest calculation!* The most extensive slaughter took place at a large village or township, called Bias, where Beder Khan Bey was himself present. Here the two Bishops were impaled, and from this place were sent the three hundred heads (picked) to the Pacha of Mossoul, with the insulting message, that if the Porte presumed to molest the sender, he would send to Constantinople, instead of Nestorian, Turkish heads enough to make a pyramid."

"Whilst these things were happening, a council, over which the Nestorian Patriarch, who has escaped from Mossoul, presided, was held at a town called, if I recollect aright, Artchy, one of the principal Nestorian settlements. Here it was determined that, as resistance was vain, the whole people of the Nestorians should emigrate, without an hour's delay, into Persia, where a numerous body of their countrymen are settled on the banks of the Oroomiah. The execution of this design was, however, difficult, perilous and disastrous. The fugitives were obliged to leave behind them all their property; most of them crossed the mountains in straggling, frightened, wretched bands. But one corps of emigrants, stronger than the others, commanded, I am told, by the Patriarch, was attacked on their passage by the soldiers of Beder Khan Bey. After an obstinate conflict, in which many fell on both sides, the Nestorians gained the victory."

"But the whole mountain district of Kurdistan, on the Turkish side, is at this moment filled with houseless, famished wanderers, hiding themselves in dens and caves, under all the worst circumstances and guises of misery, from their pursuers. Beder Khan Bey swore, before he started on his expedition, with all the solemnities of his creed, before two Imams, that he would exterminate the whole Nestorian people; and all of them who have not strength enough to reach Persia, will certainly experience the full realization of his oath."

THE ADVENT HERALD.

"THE LORD IS AT HAND."

BOSTON, DECEMBER 30, 1846.

TO CORRESPONDENTS.—"Maria Louisa."—Your verses have some merit. They however lack some of the qualities which we always require poetry to possess for publication. We think you ought to persevere. More practice may improve in those respects.

L. R. S.—Your view of the "Human Mind" is, perhaps, the only view which could be taken of it, independent of the light shed on it by Inspiration. We are, however, satisfied that the Bible gives no support to the material view. You refer to Prof. Bush's Psychological work. That work was written to disprove the position which you advocate. To publish your article, we should have to quote largely from that work, and show that it does not sustain your conclusion.

MEMORIA TECHNICA; or the Art of Abbreviating those Studies which give the greatest labor to the Memory; including Numbers in Historical Dates, Geography, Astronomy, Gravities, &c. Also Rules for Memorizing Technicalities, Nomenclatures, Proper Names, Prices, Poetry, and Topics in General, embracing all the available Rules found in Mnemonics, or Mnemotechny, of Ancient and Modern Times. To which is added a Perpetual Almanac for two thousand years of past time, and time to come. Adapted to the use of Schools. By Lorenzo D. Johnson. Boston: Published by Gould, Kendall & Lincoln.

The design of the above is well expressed in the title-page, which is to aid the memory by association. The new Science of Mnemonics is engaging the attention of many; but of its utility, we are not able to speak practically. Aside from the aid to the memory, the book contains much useful information.

THE "ANGLO SACSUN."—We have received the first No. of a weekly newspaper with the above title, devoted to the diffusion of "Nole and Nuz," through the medium of "Fonotipi," or the "true system of spelling words: that is, just as the air pronounces." It is edited and published by Andrews & Boyle, at 339 Washington-street, Boston, at \$2 per year.

We wish the publishers success in their undertaking. The great discrepancy between the sounds of the letters in a word and its pronunciation, are often a great hindrance in the study of our language. The Science of Fonography and Fonotipi is at present receiving much attention, and will doubtless be fully elucidated in the "Anglo Sacsun." Teachers, and all interested in education, will do well to learn its merits.

THE BOSTON ALMANAC, for the year 1847. By S. N. Dickinson. Boston: Published by J. B. Mussey, No. 29 Cornhill, and Thos. Groom, 82 State-street.

This valuable annual has again made its appearance. It is so well known, that we need say nothing in its praise. As usual, it contains a map of the city, a business directory, maps of all the rail-roads, and towns adjoining them, in the State, sketches of all the prominent places on the rail-road routes, &c., with much other valuable information. It is a great help to all strangers visiting the city.

MEMOIRS OF THE DEVIL.—We have received a copy of a pamphlet, from an anonymous source, with the above title. We conclude it was sent by one of his children.

Bro. Himes returned from the South on Tuesday last. He gave three addresses in Baltimore, seven in Philadelphia, one in Norristown, and one in Camden, N. J. The congregations were generally full, and at the Museum, in Philadelphia, very large. A new interest seems to be manifest among our friends in that quarter.

Bro. Himes cannot possibly be at Buffalo the first Sabbath in January, as requested. He will visit them soon as practicable.

THE WEST INDIES.—We have received a letter from Bro. L. D. MANSFIELD, who is now in Antigua, which will be published in our next.

We would call the attention of our readers to a notice in another column of a book by Bro. PEARLE. It is a well-selected book for Sabbath Schools, or family reading. They can be obtained by writing to Bro. P. at Albany, N. Y., or at this office.

Bro. J. S. Randlett, of Etta, Me., writes for Bro. T. Smith, or some other brother, to visit that region.

We have a letter from England for Bro. HEBER. We will send it to his address, as he shall direct.

DELINQUENTS.

(Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.)

The P. M. of Shawville, Broome Co., N. Y., informs us that the paper sent to WILLIAM JAKUSH is not taken from the Office. He owes \$2.30.

The P. M. of Lockport, N. Y., writes that JOHN S. CAMPBELL, and JAMES WILLIAMS, of that place, do not take their papers from the Office. The former is indebted for the "Herald" \$4.28, and the latter \$4.32.

The P. M. of Norton, Summit Co., O., writes, that MATHEW TOWSELEY refuses to take his paper from the Office. He owes \$6.

BUSINESS NOTES.

A. Clapp—J. Arthur, \$2 paid according to our account, only to the end of v. 9, but have marked it to end of v. 12.—think he must be under some mistake.
I. R. Gates—We sent a machine on Monday the 21st, by Express, to J. S. Hays, Dover, N. H., for Joshua Roberts, of Salford Corner, as you directed.
J. M. Orrock—We mailed you a Geography on Monday the 21st. There is \$7 1-2 due you, more due on it. Bro. Hutchinson's address is 31 Bucklebury, London, Eng.
J. Marsh, \$7.50 received on account.
Win. Koile, \$1.—We have sent you a Geography, No. 3 of the "Shield," and a few other pamphlets.

ENGLISH MISSION.

(Receipts for English Mission.—Continued from our last.)
Received since our last—S. Bradford. - 3 00—3 00

Amount of expenditures over receipts, for which this office is responsible - 231 17

CONFERENCES.

If God permit, a Conference will be held at Grantham, N. H., commencing Friday, Jan. 1st, and continue over the Sabbath.

If God permit, a conference will be held in Claremont, N. H., commencing on the second Friday in January, at 2 o'clock p. m., and continue over the Sabbath. The brethren request Bro. L. H. Shipman to attend with me. EDWIN BURNHAM.

Providence permitting, a Conference will be held at the Union House, in Lee, commencing Jan. 25, and will continue over the Sabbath. Bro. Brown, Himes, and all others that can, are invited to attend. I. R. GATES.

APPOINTMENTS.

Providence permitting, Bro. I. R. Gates will hold Conferences in the following places:—
Johnson, Vt., Dec. 29 and 30, at 1 p. m.
Lowell, Vt., Jan. 1, at 10 a. m.

Troy, Vt., Jan. 7, at 10 a. m.
Derby Line, Vt., Jan. 16 and 17, at 10 a. m.
Hartley, C. E., Jan. 21, at 10 a. m.
Sheffield, C. E., Jan. 28, at 10 a. m.
Richford, Vt., Feb. 4, at 10 a. m.

The Lord willing, Bro. Himes will preach in Hartford, Ct., the first Sunday in January.

NOTICES.

"ANALYSIS OF GEOGRAPHY."—By S. BLISS. This is a work prepared some years since, and is on a new plan, from which its author used to teach. It will be of interest to families as well as schools. Price, 62 1-2 cts., or \$6 per doz.

Some are bound in paper covers, to be sent by mail. Postage (to any part of the Union), 12 1-2 cts.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. This book should be in the hands of every Adventist who does not understand the original Greek. Price 37 1-2 cts. retail, 33 1-3 wholesale.

CRUEN'S CONCORDANCE.—We have on hand a neat edition of this valuable work, bound in sheep, to correspond with the "Harp," and one in boards; the former at \$1.50, and the latter at \$1.25.

TWO HUNDRED STORIES FOR CHILDREN. Selected by T. M. Preble.—This is a small bound volume, containing profitable and instructive stories for children, of which we have just received 50 copies. For sale at 37 1-2 cts.

We have a few sets of the "European Advent Herald" (four Nos.), which we can spare. Price, 25 cts.

NEFF'S MAGNETIC INSTRUMENTS for sale at this office. Price (CASH), \$12; do. with Book of Directions, \$12.50.

MEETINGS IN BOSTON at the "Central Saloon," New 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

MEETINGS IN NEW YORK are held three times on Lord's day in Congress Hall, in Hester-street, one door from the Bowery, and on Tuesday and Friday evenings in the vestry of the German Reformed church in Forsyth-street.

Meetings are also held regularly three times every Sunday corner of Hudson and Christopher-streets.

MEETINGS IN BROOKLYN, N. Y., are held in Washington Hall, corner of Adams and Tillary-streets, three times every Sunday, and also on Monday and Thursday evening. A Sunday-school is held in the same place each Lord's day afternoon.

ELM STREET COTTAGE SCHOOL.—(For Young Ladies.)—The Winter term of this School commences Dec. 8th, to continue 12 weeks.

TUITION, including instruction in the English branches, the Latin and French languages, and Drawing, 35 00
Music, including use of Piano, - - - 6 00
Terms for board, washing, and tuition, per gr. 32 00
A few young ladies can be accommodated in the family of the Teacher. SARAH H. BROWN, Teacher, 109 Elm-street, New Bedford, Mass.

TYPE FOR SALE.—We have for sale two fourths of second hand Long Primer type, used in the "Herald" of vol. 10, which we will sell cheap for cash. They would be an acquisition to a country printing office. One contains about 230 lbs., and the other about 100 lbs.

Receipts for Week ending Dec. 15.

We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

J. D. M'Curly, 257—\$2.50. Wm. Atkinson, 320—75 cts. R. Hall, 307—50 cts. J. F. Huber, 316; M. Fall, 316; S. Spooner, v 12; J. Rich, 318; S. Hurlbert, v 11; S. Shearman, v 12; N. H. Stowe, v 13; J. B. Knight, v 12 (and \$1 for charts); H. Morse, v 12; J. Damon, v 12; N. Langley, 295; B. Jones, 321; Mrs. D. Hunt, 302; Mrs. A. Bartlett, 320; A. Pratt, Esq., 329; G. Blake, 313; A. Bliss, v 12; C. Clark, 287; E. Martin, v 12; L. Whitlock, v 13; J. Canox, 279; J. B. Larrabee, 314; J. Cummings; T. Richards, 339; J. Kimball, 329; J. Lyon, 320; J. Blake, 305; J. Lougee, Jr., v 10 (\$2 due at end of this volume); L. Mody, 315; H. Clogh, v 12; L. Nichols, 295; J. Perington, v 13; L. Phelps, 320; H. Morse, 234; E. Billings—each \$1.—D. Goodenough, v 12; J. S. Randlett, v 12; S. Gates, v 8; N. Kidder, v 12; J. Libbey, 332; V. Blake, v 13; T. Atkinson, 291; J. Burleigh, v 13; M. W. Larrimore, v 12—each \$2.—B. Plummer, v 15; C. Stoddard, 277—each \$3.—N. A. Hickcock, on account; J. P. Ross, 334; A. Friend—each \$5.



"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

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"Ye shall be as Gods."

"I have said, Ye are gods; and all of you are children of the Most High. But ye shall die like men, and fall like one of the princes. Arise, O God, judge the earth; for thou shalt inherit all nations."—Ps. 82:6-8.

How sweet to reflect on joys which await us,
In that blessed region where sin is not known;
When angelic legends with joy will greet us,
And those loud "In Christ" will be gathered in one.

Then will that promise of God be accomplished,
"Ye surely are gods, though ye shall die like men,"
For Abram's seed will by death be relinquished,
And into existence will all come again.

They will come again, both immortal and fair,
When raised by the Spirit, and are like "the wind;"
They "mount up" to Jesus, who is in the air,
And leave this vain world, with the wicked, behind.

The earth, with its works, will be deluged with fire,
And after renewed as the saints' blest abode;
With Christ they will reign, as it is their desire,
In Zion's fair city—the kingdom of God.

But how shall we reign in such heavenly glory,
Since all men have sinned and the Savior denied?
The way is made plain, and simple the story—
Repent, and believe in Christ Jesus who died.

Thus will the deceiver's great promise be still
Accomplished, through Jesus, to all who believe,
They "will be as gods," and do "know good and ill,"
Through that blessed medium, God's word which we have.

Then let us go forward in that "narrow way,"
Rejoicing in hope of fast coming day. J. V. H.

Discourse.

[The following Sermon was preached by Rev. F. G. BROWN, on board the "Great Western," Lords-day, Nov. 8th, a copy of which, at the time, we requested for publication, thinking that its perusal by our readers would be appropriate just at the conclusion of another year.]

Job 9:25, 26.—"Now my days are swifter than a post: they flee away, they see no good. They are passed away as the swift ships."

One characteristic in the preaching of our Lord was, that of seizing upon ordinary circumstances for the purpose of impressing some moral lesson upon his hearers. As one of his humble pupils, I shall be safe in an effort to imitate him in this respect, by giving expression to a few moral reflections which may suggest themselves from the peculiarity of our present circumstances.

1. We are all on a voyage. Most of us have passed over continents and rivers, and are now far advanced upon the mighty waste of waters. We may end the present voyage together; but when this may occur, still, with many of us, our journey will not be at an end; with some a longer, with others, a shorter time will elapse before we can rest from our wanderings. So with life, together, for a season, we may be each other's companions, and participate in each other's joys and sorrows; but the parting moment comes, our ways diverge, and perhaps the course, or the terminating period of our pilgrimage is known only to a solita-

ry few. This voyage will soon end; the mightiest agents of nature and of man are actively engaged in driving us forward to our destined haven. See yonder ship, how buoyantly and proudly it treads the wave, and how grateful to the eye of one who in vain seeks for some object with which to be reminded that he is yet within the regions of the living; but how soon the noble stranger hurries from our delighted gaze, and is beyond the ken of the best vision. So swift are the days of us all. But the voyage of eternity, how interminable! this is before us, and here we must necessarily be fellow travellers. In this voyage there is no putting back—the ship has pushed from her moorings—the sails are all spread, and there is an invisible power behind, wafting us forward to our destined, though to us all as yet, unvisited port. Not a step can be retraced; every breath that fills the canvass accelerates our passage, and gives us an impetus forward for weal or for woe, that no power, human or divine, can materially change. Then no other voyage, however fraught with interest or pleasure, can equal in importance the great voyage of eternity!

2. We are differently affected by the present voyage. Some of us are inured to the hardships and peculiar fortunes of the sea; but even in the case of such there is that which renders our condition not altogether dissimilar—care, anxiety, watchings, labors, are their portion. Others are bowed with sickness: the winds and the waves are both their friend and their foe. So that to them a floating palace becomes also a wearisome prison-house. Others are able to stem the tide, and to gather strength from every passing hour. And so is it in human life; the condition of men is, at least, externally marked with great contrasts—weakness and strength, sickness and health, poverty and affluence, care and quietude, fear and courage. The world is made up of banes and antidotes, of calms and gales, of sunshines and clouds, strangely intermingled; the aliment of the one is sometimes the poison of the other; the adverse winds which beat us back from the long desired haven, is the propitious breeze which swells the canvass of many a stranger, whose home is in a direction the opposite of our own. The smiles of fortune exalt some, while others receive them with equanimity and composure. The same Providence frowns to dispirit one, and to leave another, either stoical, or like the child of God, beautifully resigned. But our varied conditions, generally originating in a wise and benevolent author and disposer of all things, must, of course, be for man's highest good. A little reflection shows us even their present utility: but the future, we have reason to believe, will shed greater light upon them still: their moral discipline upon the subjects of them may be expected, under God, to secure our highest everlasting felicity. It remains to be seen that even the introduc-

tion of sin itself into our world may not have been for the real good of man, and the glory of God.

3. In the prosecution of this voyage, we are all exposed to danger. Never, perhaps, have we for the same length of time, so fully realized our frailty: nor been more impressed with the inconceivable greatness and power of the Creator over that of the creature. Listen to his power in the wild roar of the ocean; then look above, the same Almighty hand also made and rolls those myriads of worlds in their orbits: he taketh up the isles as a very little thing: behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance. We are thrilled with the thought, as though it had never before entered our minds, that we are altogether in his hands, and with infinite ease He can, in a moment of time, make this dark abyss a common grave for us all. The sea itself knows no friendships: no bribes can purchase its particular favor, no sacrifice can appease its rising rage. What an enemy is around us, he slumbers not, nor sleeps: he has followed us with a step that knows not how to falter, from the first moment we entered his wide domains; nor will he slacken his pace in our pursuit while we continue to trespass upon his territory. Who dares to lift a foot upon his trackless path, or lay a finger upon his hoary locks! None may number the victims of his rage, nor estimate the floods of sorrow which he has rolled into the bosoms of multitudes far beyond his own boundaries. For ought we can tell, this moment we are riding over the gloomy cells where bleach the bones of scores of his captives. How slight an accident might give him a victory over us! from a quarter where least suspected, our common foe might easily invade and overwhelm us. Who knows the perils of the deep! The loss of seven hundred and fifty sails, in a single year by Great Britain alone, will aid us somewhat in forming an estimate of these dangers. Improvements in the art of ship building, and in the science of navigation, seem to afford but poor protection against a time distinguished for the "sea and the waves roaring." And who can say, with a fair breeze, a vigilant crew, an unerring compass, a faithful rudder, a ponderous and regularly-moving engine, and a ship of iron bulwarks, that his security is complete? There are dangers on our voyage against which no provision can be made, and they may lurk in our way when most we fancy security. Nautical skill and bravery must then resign the helm, and bow to the solemn decree. But a few days have elapsed since two hundred glad hearts, who occupied our present places, were filled with apprehension and terror. On this very spot, on this very day, and at this very hour, when we are quietly congregated for the worship of our Maker, their hearts were torn with agony: then pride and rank forgot themselves, and seated themselves by the side of obscuri-

ty: infidelity was dumb, and carelessness awoke from her long dream to deep concern. Some are here to day who mingled as actors in that terrible tragedy: may the Spirit of God follow them, and all that now widely scattered company, and impress them savingly with the wise lesson which their protractedly perilous situation was calculated to teach. Others are here who have just escaped from a position, though perhaps not so hazardous, yet one of peril. To the interposition of a divine hand in their hour of extremity are they indebted for a place among us on this occasion.* Indeed, my friends, who of us but has escaped more or less danger since we left the bosom of our families, or the scenes of our business: I will not be more particular; let each thoughtful mind dwell upon the suggestion: and ready to his duty.

But are dangers confined to the sea? Nay, verily: there is no place within the limits of time where we can say here we are beyond the reach of danger. The God of the sea, is the God of the dry land: his power may everywhere fearfully impress us; his agents fly through the darkness of midnight, nor do they repose at noon-day: they are without—who can count them? they are within—perhaps unseen, and unknown; and to avoid their seizure ultimately, is wholly beyond the vigilance, shrewdness, and power of any of us. But physical dangers and disasters, how utterly beneath our dread or alarm when compared with those which may affect our spiritual being. The consequences of the former are only temporary: but those of the latter may be unending: a false step by which detriment may be incurred to our bodies, or worldly good, may be healed, and our condition be partially amended; but a false judgment, a little carelessness, or recklessness, of a spiritual nature, and how great may be the ruin! Temporal dangers and calamities may follow the poor man through a long life, and this perhaps not as the result of a lack of prudence or foresight on his part, without ever darkening or diminishing his future prospects and blessedness; yes, these may even work out for him a far more exceeding and eternal weight of glory. —But in the spiritual world, calamities are always more or less fatal; true, He against whom we sin may pardon: but all law, physical, mental, and moral, has ever shown its reluctance to show mercy; manhood, and even old age, continues to wear the stripes with which she visits the indiscretions and sins of youth. Would that the caution and wisdom of mankind were equally as manifest in avoiding spiritual as physical perils and evils. For the safety of our mere animal existences, how countless are our provisions and helps! how narrowly we scrutinize the conveyance, or vessel, which is to bear us forward on our journey! but, alas! how

* A portion of the passengers on board the "Great Britain" when she was stranded on the coast of Ireland.

heedless respecting the durability and capacity of the means we employ to waft us to the shore of time, and even to the gulf of eternity!—How many our inquiries as to the qualifications of the Captain, who is for a few brief days or hours to guide us over a narrow sea, while we foolishly neglect to provide ourselves with the great Captain of our salvation, who alone is capable of piloting us over life's tempestuous sea into the harbor of everlasting blessedness, though we cannot be ignorant of the solemn fact, that in every step of our way there is a snare, a pitfall, a lee-shore, quicksands, and implacable and mighty foes to decoy, cheat, and ruin us forever. But to these we are practically blind, and with no defence, rush onward, as though our way were strewn with flowers, and every object were our friend. Perhaps the coils of some enemy are already thrown around us: a few more folds, forsooth, and our destiny may be eternally sealed! Oh, there is a hell of woe before us all, though multitudes are heedlessly rushing into it. Dear friends, let us each turn from the Broadway of danger and of death, and thus secure for ourselves safety, peace, and everlasting life. The dangers from which we should instinctively shudder to expose ourselves, or hardly to contemplate on our present voyage, let us as wisely avoid in pursuing the voyage to eternity. Let a conviction of the perils that everywhere await us not unduly intimidate us. "The Lord is mightier than the waves of the sea," and though his "way is in the sea," and his "paths in the great waters," yet is He "the confidence of all the ends of the earth, and of them that are afar off upon the sea." If we take Him for our guide, we have an unerring guide, a great guide, a precious guide: on his course there is no lee-shore, nor rocks, nor absence of lights: his own Almighty hand has ploughed out the channels through which He will conduct us, and reared each kind beacon upon the coast. With Him, then, as our Commander, we will face every danger, and brave every storm.

4. In our present voyage, we all have an end in view: some of us are in search of health, some of pleasure, some of business, and some are returning, after a long absence in foreign climes, to the bosom of our families, and the re-enjoyment of the sweets of friendship. Each, it is to be supposed, have calmly and wisely considered the worth of the object had in view, and of course sufficiently appreciate the importance of the present journey.—We seek for the accomplishment of our ends, at a greater or less cost; we make the sacrifice of money and of the ordinary fatigues and deprivations incident upon travelling and absence from home, in hope of a good which will more than balance that with which we part: we certainly do not mean to pay more for all than is fairly justified by the nature of the objects sought: we intend to act wisely and advantageously. My fellow passengers, suffer me to allude again to that voyage in which you embarked long before you could reason or plan for your present earthly condition. Is the first voyage any less real than that in which you are now engaged, or is indeed the one merely imaginary, while the other is of pleasing or of stern reality? Your indulgent Creator has manifested a regard for the prompt and complete execution of both journeys: He has not made every provision for the one, while He has neglected that of the other. See, your temporal circumstances are not those of physical want; and in this God is allowing you the time and strength necessary to the completion of your spiritual voyage. You have minds that can estimate the relative value of good, and the relative worthlessness of evil. Before your eyes

is open the revealed will of God; in your breasts conscience has erected her throne, and is constantly passing her judgment upon the holiness, justness, and goodness of that law: you have hearts that may feel the force of its divine persuasives to love and obey your God: to your doors and to your fire-sides, your altars and your temples, come the teachers of our holy religion, to point out to you your perils and your sins—your only protection against danger, the gracious remedy by Jesus Christ for your every moral malady, and to portray before you the present and final misery of a sinful and unrepented life, and the happiness and future glory of a life of penitence, faith, and obedience. So that not one of us ought to be ignorant of the way in which we are journeying, and of the final results of all. Not one of us doubts but that our course is to the harbor of New-York, and every day finds us consulting the chart, and putting our fingers upon the very spot where we are on the great sea. And yet it is to be feared that some of us are ignorant of our eternal course, and are unconcerned whether we eventually anchor on this or that shore. What astonishing lack of wisdom and self-interest! O, friends! to the great chart of God! study with solemn concern the wonderful sheet: you have an interest in it which eternity alone can fathom.

The journey of life and the course of time may be just over. True, we do not see the shore: all appears to us just as it did yesterday, and the day before, and the day before that, and so it will continue until a few hours before we greet the pilot, or before the arrival of our noble ship to her place of anchorage. We have kept our latitude and longitude; each morning and noon the quadrant has been turned to the sun; the compass has pointed us westward, and onward has been our way. How wonderful those little agents for navigating the wide waters; they tell us no falsehood. How much is all this like life. You know how many "days out" you have been: you have monitors which tell you the course you have been running: you may be off the coast of death, or of eternity, even now, though no signs to this effect meet your view. Are you prepared for the result? Have we had any end thus far in living? If not, why have we so wasted our precious time, and squandered the provisions of our great voyage? Supposing we had acted as unwisely in relation to our temporal affairs; our lives would be to-day a blank, or a catalogue of crimes. Supposing the world acted without aim or purpose: Oh, what a confused, miserable, and wretched picture would society present! Reason and experience prove the utility of every man having, be his circumstances what they may, some laudable end in view, and of adapting his privileges and powers to the highest possible purpose within the circuit of his reach. My friends, who shall tell the disorder, pain, and wretchedness which result from an almost total neglect of a similar end in that long voyage of eternity, which is before us. Let us pause: are our energies, and hopes, and aspirations concentrated towards the possession of a mere *earthly* end? Are we swiftly pursuing our race, whirled around with the resistless revolutions of time, with no object before us with which to quicken our flight, nerve our zeal, and give holy passion to our souls, save the gratification of the passing moment? Shall death end all of time, and life, that to us can be desirable? Shall the dark, silent grave close up all our plans, and bury all our wishes? Better, then, that we renounce the name of man, and number ourselves with the brutes that perish!—May God impress us with the wisdom of living for nobler ends than can possibly

be secured by us under the most favorable of worldly circumstances, and teach us the folly of spending our energies, exposing our lives, and frequently nurturing in our bosoms corroding care, and those bitter disappointments which are incident to our present state, while the world and the life which are to come, awaken within us no fire, stimulate us to no self-denial, and lead us cheerfully to encounter no toil and hardship. O, ye who worthily seek for business, go work in the vineyard of Christ, and he will give you your wages; ye who are in the pursuit of worldly gain, come, seek for durable riches, a safe treasure in heaven: ye who seek for health, come, find it in Him who is the way, the truth, and the life: ye who thirst for knowledge, the fear of the Lord is the beginning of wisdom: ye who pant and struggle for fame, the honor which cometh from God is the only fame which can be permanent: ye who seek for friends, there is a friendship to be found in Him who sticketh closer than a brother; He has given you the most touching and overwhelming proofs of his favor and love: ye who are troubled and care-worn, in vain do you seek for rest in other climes, come seek it in Him who will follow you with his inviting voice wherever you go, saying, "Come unto me all that are weary and heavy laden, and I will give you rest." He points you, he calls you to-day to the end of all living—to glorify God and enjoy Him forever.

5. We are all interested in the termination of our present voyage. Everything which propels or retards our gallant ship is quickly noticed, and has upon our minds its corresponding effects of pleasure or of sorrow; our board is spread with every luxury, and our companions are amiable, but still none of us would be satisfied to spend our lives here; we desire the voyage to be concluded; and we are constantly jotting off the way on our charts, and longing for the last day and hour to end. And so, in some respects, is it in human life: we are throwing the log at our stern; the sands of the hour-glass are hastily falling, and very soon life is all out: the finger of time is carefully and unerringly inscribing upon our frail barques themselves the distance we have run, and telling us eloquently, though silently, of what remains to be accomplished. What heart so callous to divine impressions but that will now join in ejaculating the prayer of inspiration—"So teach us to number our days, that we may apply our hearts unto wisdom."

But my respected hearers, I would not have you feel that we should contemplate the close of our long voyage with no other feelings than those which savor of melancholy. True, there is in it that which should induce serious and solemn thought, and especially so if its conclusion is likely to be unfavorable and disastrous: if we are going from the enjoyment of divine bounty and goodness, to reap, as the legitimate fruits of our sins, the justly deserved wrath of an aggrieved and insulted God. But if, on the other hand, we are the children of God, the grave may have no repulsions for us; it is not possible for it essentially to injure us: the close of our present state has embosomed within it our fondest hopes and richest good: the flight of time, so far from lessening and removing, only serves to multiply, and bring our pleasures nearer home: here we toil, but there we rest: here we are heirs, there we are inheritors; here we are in subjection, there we wear the unfading crown; in a word, here our thirstings are unslaked, there shall we be satisfied when we awake in His likeness. Is it right, then, to desire the moments to fly, and to end the monotony, the weariness, the tossings to and fro, the cares and toils of our pres-

ent journey, and may we not be allowed to look forward with yet more pleasing anticipations, to the redeeming hour which shall end the varied scenes of this life, and introduce us to one of substantial good? Oh, this is a sweet privilege!—Yonder our departed friends stand ready to welcome us, for their own happiness without us is incomplete: there the holy and kind messengers who wait on our good, ministering to those who are "heirs of salvation," are longing to share with us in those rich drafts of delight where "is fulness of joy, and pleasures for evermore." If ours be the feelings of the apostle Paul, no consideration but that of service to the cause of Christ should bid us wish to tarry here—"to depart and be with Christ which is far better."

Finally, we are not solely interested in this our voyage. Though thousands of miles from a familiar face, or a beloved friend, there are scores and hundreds of hearty good wishes following us—many a warm heart beats with the purest devotion for us—some of us, at least, are even embalmed in the prayers of saints on both sides of the rolling Atlantic: hark! at this holy hour perhaps they list our unworthy names as they bend the knee in their consecrated closets. Yes, their kind spirits are in our midst, nor will they desert us while life shall last. How many good wishes have we always had: who of us so friendless as not to enjoy the solicitude and interest of some fellow being, into whose cup of life we shall pour happiness by our virtues or success, or pain and sorrow by our crimes or ill fortune. Nor are such alone the full complement of our friends: there are others of whom perhaps we are less conscious, though they are none the less our friends: as certainly as we have friends to grieve for our temporal stupidity and carelessness, so sure also is it that we may cause many a heart to ache or to rejoice, by our neglect or attention to our eternal interests—by our folly which shall sink us to hell, or by our wisdom which shall raise us to heaven. Let then the interesting and cheering thought be ever with us, that anxieties and prayers are ever following us, by hearts and voices dear to us, either by the ties of relationship, acquaintance, or Christian obligation, that we may reach the great haven of blessedness into which all the truly penitent and obedient shall at last be wafted.

We are mostly returning home, perhaps with bodies and minds improved by the absence: or we are going from home, and are looking forward to other days to resume the sweet blessings now for a season left behind. Oh, shall we be so happy as to reach our long home in peace, bringing blessings for ourselves, and for the glad throng with whom we may then mingle? God in mercy grant it. We have met as strangers, of different ages and conditions, and from various portions of the earth: our secret thoughts and purposes are locked up each in his own bosom; we alone as individuals are in possession of a knowledge of our own characters: no human power can unlock the mysterious cell, or faithfully delineate what we have been, and what we now are. Let these thoughts serve to refresh our memories with the solemn truth, that we are fast going to the judgment seat of Christ—that trying day is indeed just before us. We are destined then to meet again: this we cannot avoid, however distant may hereafter be our places of abode from each other. "Marvel not at this; the hour cometh when all that are in their graves shall hear his voice, and shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation:" from every mountain, and valley, and den, and cave, both the quick and the dead shall be gathered,

by the searching angels of the Almighty: "though hid from his sight in the bottom of the sea," the sea shall give up its dead, and death and hell shall give up the dead that are in them, to stand before Him who has made all tongues, and who knows all languages, who will tear every veil from every heart, and judge every man, not by what has been his former rank and condition, but according to the deeds which have been done in the body, whether they have been good, or whether they have been evil, saying to all his enemies indiscriminately, "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels;" and to his righteous ones, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." It is my prayer to God, that at those great assizes we may then all meet, with natures washed by the blood of Christ from every sinful stain, to enjoy Paradise regained, where there shall be "no more sea," where creation shall groan no more, where hopes and fears shall forever die, and partings shall be exchanged for a union and communion with the wise and good of every age, and of every clime. Amen.

The Great Fire.

Some Account of the Great and Terrible Fire which raged in London in the Month of September, 1666.

(Concluded.)

But the evening draws on, and now the fire is more visible and dreadful: the smoke that arose from the burning part seemed like so much flame, in the night, which being blown upon the other parts by the wind, the whole city, at some distance, seemed to be on fire. Now hopes begin to sink, and a general consternation seized upon the spirits of the people: little sleep is taken in London this night; some are at work to quench the fire, others endeavor to stop its course by pulling down houses; but all to no purpose: if it be a little allayed, or put to a stand in some places, it quickly recruits and recovers its force; it leaps, and mounts, and makes the more furious onset, drives back all opposers, snatches the weapons out of their hands, seizes upon the water-houses and engines, and makes them unfit for service.

Sunday night the fire had got as far as Garlick-hithe, in Thames Street, and had crept up into Cannon Street, and levelled it with the ground, and still is making forward by the water side, and upward, to the brow of the hill on which the city was built.

On Monday Gracechurch Street is all in flames, with Lombard Street on the left, and part of Fenchurch Street on the right, the fire working (though not so fast) against the wind that way; before it were pleasant and stately houses; behind it, ruinous and desolate heaps.

Now the flames break in upon Cornhill, that large and spacious street, and quickly cross the way by the train of wood, that lay in the streets untaken away, which had been pulled down from houses to prevent its spreading, and so they lick the whole streets as they go; they mount up to the tops of the highest houses, they descend down to the bottom of the lowest cellars; they march along both sides of the way, with such a roaring noise as was never heard in the city of London; no stately buildings so great as to resist their fury; the Royal Exchange itself, the glory of the merchants, is now invaded.

September the 3d, the Exchange was burnt, and in three days almost all the city within the walls: the people having none to conduct them right, could do nothing to resist it, but stand and see their houses burn without remedy; the engines being presently out of order and useless!

New the hope of London is gone; their heart is sunk; now there is a general remove in the city, and that in a greater hurry than before the plague: their goods being in greater danger by the fire, than their persons were by the pestilence. Scarcely are some returned, but they must remove again; and not as before, now without any more hopes of ever returning and living in those houses any more. The streets were crowded with people and carts, to carry what goods they could get out: they who were most active, and had most money to pay carriage at exorbitant prices, saved much; the rest lost almost all. Carts, drays, coaches, and horses, as many as could have entrance into the city, were laden, and any money is given for help; five, ten, twenty, thirty, pounds for a cart, to bear forth to the fields some choice things which were ready to be consumed; and some of the countrymen had the conscience to accept the prices which the citizens did offer in their extremity. Now casks of wine and oil, and other commodities, tumbled along, and the owners shove as much as they can toward the gates: every one becomes a porter to himself, and scarcely a back, either of man or woman, but had a burden on it in the streets. It was very melancholy to see such throngs of poor citizens coming in and going forth from the unburnt parts, heavy laden with pieces of their goods.

The fire having wrought backward strangely against the wind to Billingsgate, &c., along Thames Street eastward, runs up to Tower Street, maketh farther progress in Fenchurch Street; and having spread its rage beyond Queenhithe in Thames Street, westward, mounts up from the water-side through Dowgate, and Old Fish Street, into Watling Street; but the greater fury was in the broader streets; in the midst of the night it came into Cornhill, and laid it in the dust, and running along by the Stocks, there meets with another fire which came down from Threadneedle Street, a little farther with another which came up Walbrook: a little farther with another which comes up Bucklersbury; and all these four meeting together, break into one of the corners of Cheapside, with such a dazzling glare, burning heat, and roaring noise, by the falling of so many houses together, that was very amazing! and though it was somewhat stopped in its swift course at Mercer's chapel, yet with force in a while it burns through it, and then with great rage proceedeth forward in Cheap-side.

On Tuesday the fire was burning up the very bowels of London; Cheapside is all on fire in a few hours time; many fires meeting there as in the centre, from Soper-lane, Bow-lane, Bread Street, Friday Street, and Old Change, the fire comes up almost together, and breaks furiously into the broad street, and most of that side the way was together in flames; a dreadful spectacle! and then, partly by the fire which came down from Mercer's chapel, partly by the fall of the houses across the way, the other side is quickly kindled, and doth not stand long after it.

Now the fire gets into Black-Friars, and so continues its course by the water, and makes up toward St. Paul's Church on that side, and Cheapside fire besets the great building on this side, and the church, though all of stone outward, though naked of houses about it, and though so high above all buildings in the city, yet within a while doth yield to the violent assaults of the all-conquering flames, and strangely takes fire at the top; now the lead melts and runs down, as if it had been snow before the sun, and the great beams and massy stones, with a hideous noise, fall on the pavement, and break through into Faith Church under-

neath; and great flakes of stone, scale and peel off strangely from the side of the walls: the conqueror having got this high fort, darts its flames round about, now Paternoster Row, Newgate Street, the Old Bailey, and Ludgate Hill, have submitted themselves to the devouring fire, which with wonderful speed, rushed down the hill, into Fleet Street. Now Cheapside fire marcheth alone Ironmonger Lane, Old Jury, Laurence Lane, Milk Street, Wood Street, Gutter Lane, Foster Lane; now it comes along Lothbury, Cateaton Street, &c. From Newgate Street it assails Christ Church, conquers that great building, and burns through St. Martin's-le-Grand, toward Aldersgate; and all so furiously as it would not leave a house standing.

On Wednesday, when the people expected the suburbs would be burnt as well as the city, and with speed were preparing their flight, as well as they could with their luggage, into the countries and neighboring villages, the wind is hushed, the commission of the fire is withdrawing, and it burns so gently, even when it meets no opposition, that it was not hard to be quenched in many places with a few hands; the citizens began to gather a little encouragement in their endeavors to quench the fire. A check it had at Leadenhall by that great building; it had a stop in Bishopsgate Street, Fenchurch Street, Lime Street, Mark Lane, and toward the Tower; one means (under God) was the blowing up houses with gunpowder. It is stayed in Lothbury, Broad Street, and Coleman Street; toward the gates it burnt, but not with any great violence; at the Temple also it staid, and in Holborn, where it had got no great footing; and when once the fire was got under, it was kept under; and on Thursday the flames were extinguished.

The whole damage sustained by the fire is almost inconceivable and incredible; but the following method of computation hath been taken, to form some sort of gross estimate; and at the time was accounted very moderate:—

Thirteen thousand two hundred houses, one with another at £25 rent, at the low rate of 12 yrs. purchase	£ 8,960,000
87 parish churches, at £8000 each	696,000
6 consecrated chapels, at £2000 each	12,000
The Royal Exchange	50,000
The Custom-house	10,000
Fifty-two Halls of Companies, most of which were magnificent structures, and palaces, at £15,000 each	78,000
Three city gates, at £3000 each	9,000
Jail of Newgate	15,000
Four stone bridges	6,000
Session-house	7,000
Guildhall, with the Courts and Offices belonging to it	40,000
Blackwell-hall	3,000
Bridewell	5,000
Poultry-compter	5,000
Woodstreet-compter	3,000
Toward re-building St. Paul's Church, which at that time was a new building, the stone-work being almost finished	2,000,000
Wares, household-stuff, monies, and moveable goods lost and spoiled	2,000,000
Hire of porters, carts, waggons, barges, boats, &c., for removing wares, household-stuff, &c., during the fire, and some small time after	200,000
Printed books and paper in shops and warehouses	150,000
Wine, tobacco, sugar, plumbs, &c., of which the city was at that time very full	1,500,000
Cutting a navigable river to Holborn-bridge	27,000
The Monument	14,500
	£10,730,500

The Servants Waiting.

BY THE REV. W. DALTON, M. A.

(Continued from our last.)

I. When we speak of Christ's absence, we can only refer to it in a bodily sense, since all who hold the true and orthodox view of Christ's essential Deity must confess, and that with joy, that where two or three are met together in his name, there

he is in the midst of them. As God, he is everywhere present, he is about our bed and our table, with us in light and in darkness, and to take wings and escape from that awful presence is an impossibility. But the Scriptures speak of God's dwelling with man in a peculiar way, and, therefore, gave intimation of it from the beginning. When we read, that "the seed of the woman" was to bruise the serpent's head, we are also taught to expect that this deliverer was to be something more than human. When we hear of the great Prophet which Jehovah was to raise up like unto Moses, we have frequent intimations that he was to be listened to with reverence that man could scarcely claim: and so throughout the early prophecies concerning the Messiah, there are many hints, that whilst he was raised up from the human family, he was to possess properties of a higher kind than any created being ever enjoyed.—Whether we should have seen all this in the angel that went before Israel in the wilderness, or in the captain of the host of the Lord who appeared to Joshua, without the light of the New Testament, may be doubted, and yet, as the discoveries of prophecy advanced, the names given to this great deliverer, and the work which he was yet to execute, seem to point him out as the Holy One of Israel. "Unto us a child is born, unto us a son is given, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace," (Isa. 9: 6),—a text which has been subjected to the most captious criticism, and yet, with all, the truth comes forth, that Messiah was to unite in himself the reality of our nature with all the essence of Deity, thereby showing that he, and he only, could be designated *Immanuel*,—God with us. And this name, so glorious in itself, and so full of meaning, is elucidated to us by the New Testament light: it is there we read, that the very Word who was with God, and was God, took hold of our nature and joined it to his own in one person, so that now it could be said, "the Word" was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." (John 1:14.) Need I say, that all the inspired apostles enunciated the same momentous truth as the very key-stone of Christianity, and that, therefore, the sum and substance of their testimony was comprehended in St. Paul's short, but all-important declaration, "Great is the mystery of godliness, God was manifest in the flesh."

So far, it may be said, all orthodox Christians are agreed, since all admit, at least in terms, the great doctrine of Christ's incarnation; and yet it may be much questioned whether the views of many are full and consistent on this subject. It is one thing merely to hold a dogma correctly in our confession of faith without further application, and another to see its suitability to our wants and its harmony with the whole range of revelation. Thus, as touching the person of Christ, what vague views must men have of it, when the question has been mooted, whether the Lord carried our nature into heaven, and whether the Divine Persons of the Trinity will continue throughout eternity? Or, again, when men inquire, Why make so much of *bodily presence* of the Lord and of his literal coming? may we not be satisfied that we have his presence *always* with us, and, if he is pleased to give us the largest measure of his Spirit, would not this world partake of millennial blessedness, and, therefore, need we crave anything more?

All this proclaims a sad confusion of thought,—a mingling up of things totally distinct,—a losing sight of the full and final intentions of God in sending "his

Son in the likeness of sinful flesh." It was not only for our actual redemption that the incarnation was necessary,—so that, without shedding of blood, there could be no remission of sins; but in all that appertains to the display of God's glory,—the recovery of man to his once glorious position, and the ultimate blessedness for which this world is destined,—all are intimately linked with the person of Christ.

Let us only observe the pains which our Lord took to give his apostles correct views of his intended absence, when he was about to close his short but expressive ministry by the mysterious sufferings of the cross. Lest they should suppose that he had really forsaken them, when he ascended up on high, we find him leaving the gracious promise, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;" and then he adds, "I will not leave you comfortless: I will come to you." (John 14:16, 18.) Thus intimating, that the fulness of spiritual joy should be retained to them, and that his presence should still remain with them,—so far as that expression means,—*the manifestation of God to the soul.* But did the Savior permit them to forget his bodily presence?—did he convey the thought, that his actual return was of no moment, because they had the Comforter's indwelling power? On the contrary, he always pointed them to his personal coming as the great hope of a suffering Church,—as the cheering expectation to which they were to cling in buffeting "with the waves of this troublesome world." "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again and your heart shall rejoice, and your joy no man taketh from you." (John 16:20, 22.) And the same truth is held out in several of our Lord's parables, whether he dwells on the wise virgins, with well-trimmed lamps, waiting for the Bridegroom's arrival, or considers the awful separation which the great Master of the field will make between the tares and the wheat in the day of his coming, or, as in our parable, contemplates the servants endowed with several responsibilities, which they are to occupy until the arrival of the great Master of the household from his distant, but most momentous journey. In all these passages of Scripture, and many more that might be cited from our Lord's discourses and the apostolic writings, the Church, so far from being taught that she has done with the Savior's humanity, is ever more led on to the great ultimatum of all,—the return of that very Savior who was once extended on the cross and was laid in the grave,—the manifestation of the God-man in all that glory which shall be given to him and his beloved Church as the fruit of his obedience and sufferings at his first coming.—(To be continued.)

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, JANUARY 6, 1847.

The Departed Year.

In a mere worldly point of view, the passing away of one year, and the ushering in of another, cannot fail to call up melancholy, as well as pleasurable sensations. In looking back over the year that is gone, and recall-

ing all the disappointed hopes, and frustrated expectations, a melancholy feeling cannot but arise. But we can also look back and recall many pleasant hours, and happy seasons, the recollection of which communicates like mental enjoyments. In looking forward to the scenes of the opening year, hope and fear both stand at its entrance, and each serves to impress the mind with its own peculiar emotions. As therefore we pass these way-marks, when naturally we stop to survey the past, and anticipate the future, conflicting emotions will occupy our minds. Mingled emotions for the past and future, strive for the mastery. Memory and hope together strive, and the countenance assumes a pleased or saddened expression, as each alternates.

The Christian has similar, and yet, different emotions. While in this state, we cannot divest ourselves of human feelings—loss of friends, and the ills of life, sensibly affect us. Yet there is a consolation, a balm for wounded hearts that the world knows not of. The past recalls joyful and sorrowful thoughts; and the future is not unattended with clouds and sunshine. Yet there is a bright and glorious vision presented before him, which no worldly consideration can dim; which no recollection or anticipation can dampen.—His vision is not limited by the grave. Its damp and gloomy chambers are not the terminus of his hopes. He looks beyond the closing of his portals, to their opening again on that bright morn, for the dawning of which all creation groans. All the sad-dening recollections of departed friends but make that dawn brighter; for the grave will then give up its dead, and the forms of those who, with weeping, have been laid away, will then come up clothed upon with immortality, crowned with eternal life. Our disappointments here serve only to make us desire the hastening on of that wished-for day. We shall then wish for no rolling back of the wheels of time, that we may mingle again in sublunary affairs. Memory will cause no longing looks to the things which shall be no more remembered, or come into mind. The disappointments of the past will then cast no shadows over the future. The joys of the past will be as nothing. The future will be shrouded by no fears. Hope and anticipation will be no expression of the reality. It will be one ever present *now*, unending perfect joy.

Each departing year brings us nearer and nearer the goal, and leaves one less intervening between us and the desired haven of all our hopes. We may be disappointed again as heretofore. We will still, however, live on in hope. To this year (1847) the eyes of many have been turned, as the year which shall witness great events—events no less momentous than those which shall be the crowning consummation of all prophetic declarations. The names of Wilson, and Campbell, and Shimeall, and Brownlee, in our own country,—men who would scorn to be identified with us,—and Pym, and many other writers in the Old World, who have written on prophecy, and who never anticipated any earlier period for the termination of the prophetic periods, have all designated this year as the time indicated by prophecy for their consummation. This is also the last year, in the circle of a few years, to which discrepant dates have pointed. While, therefore, we have no other time than to-day, and to-day, and to-day, until the end, yet there is a peculiar interest clustering about this present year, which renders it one of fond anticipation, and which we trust will not be dissipated, unless the passing of the year itself shall disappoint our hopes. That this year will pass, we have no evidence. That the

Lord may come at any time, we have overwhelming evidence. That it cannot be long delayed, we have conclusive proof. If we are Christians, the thoughts of Christ's coming will be joyous to us, and not grievous. We argue, then, that with the evidence we have, and with the hopes the evidence of the near Advent excites, we cannot look to the present year with other than the fondest expectations. We will not look for disappointment, till disappointment comes. We will hope on, and hope ever, knowing that He that cometh, will come, and will not tarry. The coming of Christ would be the happiest event for the Christian that could transpire. This is what the great body of our readers hope and wish. In view, then, of the happiness which this event shall add to the year of its occurrence, we wish all our readers a happy New Year.

State of the Dead, &c.

REPLY TO "QUESTIONS ANSWERED," BY ELDER IRA BOWLES.

(Concluded.)

How strange it is that rational men should try to prove a conscious state of the dead! when at the same time it is a known fact, that the living are at times totally unconscious, both of things in this world, and in the world to come. [Note 11.]

I am aware that many have stumbled at the phrase, "In the day thou eatest thereof, thou shalt surely die." God, in the connection of this text, plainly shows, that he did not mean that Adam should die in the same day of twenty-four hours that he should partake of the forbidden fruit, but would forfeit his right to the tree of life, and expose himself to death: and so he did, and died within the limit of one of God's days of reckoning time, according to the Scriptures, which is one thousand years. And none of his posterity have lived out one of these days. When we take this view of the subject, the word of God harmonizes, and all is plain.—While, on the other hand, we make God's word clash, and the subject is dark and mysterious. [Note 12.]

I will now notice the resurrection from the death pronounced upon man in consequence of sin. 1 Cor. 15:22—"For as in Adam all die, even so in Christ shall all be made alive." Mark this: he does not say all die in Adam, nor does he intimate any such thing; but says, "As in Adam all die." When men die, it is then they die in Adam. For this reason Adam brought death into the world. Paul says, "By the disobedience of one, sin entered into the world, and death by sin, so death has been passed upon all men, for that all have sinned." We see that all are not yet dead, but the sentence of death is pronounced upon all. All are exposed to death. But notwithstanding this, the apostle says, "Behold I show you a mystery: we shall not all sleep." That is, we shall not all die, but will be changed at the last trump. Christ said, "They that are in their graves shall hear his voice, and come forth: some to life, and some to damnation." This is the resurrection from the death which all die in Adam; and in the sense all die in Adam, even so in Christ shall all be made alive. That is, raised from the dust, and brought into existence, and a conscious state of being,—the righteous to die no more, but the wicked to have a part in the second death, which is damnation, and all the damnation that there is in the Bible. Now just so sure as God's word is true, I have shown correctly what the first death is. And this explains the second, and makes it plain. And just so sure as the righteous are to have eternal life and conscious being, the wicked in the second death cease to exist in a conscious state of being, and be as they were before they had any being in God's universe. [Note 13.]

The doctrine of the conscious state of the dead from death to the resurrection, and the eternal conscious state of the wicked in torment, I look upon to be a spurious doctrine, and one that is attended with as great evils as almost any other in the world. It came from the regions of darkness. It was invented by heathen philosophers, then introduced into the Papish church, on which they have made great speculations for a long period of time: the pope and the priests keeping the common people in ignorance, and making them believe that when their friends

died they went to purgatory, and if they would pay them a certain sum, they would pray them out of that place of torment.—Thus they encouraged the poor and ignorant to labor to earn money to relieve their unhappy friends. And I would as quick believe that the pope, or priests, or any other man, could pray a man out of that place, as I would that he was in such a place, while he was dead. This corrupt sentiment still holds its proper features in that church. This is not all. It is found more or less among all the sects of the present day, even among the Advent people. It is also the main pillar and corner-stone on which the Universalists build their faith. [Note 14.] While men have pondered over the subject of an endless, burning hell, they have been lost in amazement, how such a thing can be. And no wonder. It is beyond all human conception, how a God of mercy and equality can take out of a man a living soul, as some tell us, and put it into a place called hell, and there torment him for thousands of years, then call him out of that place and add to him another body, then sentence him back to the same place, there to dwell eternally in torment.—This sentiment has driven some to the necessity of denying the resurrection. And no wonder. For it destroys all the glory of a resurrection. [Note 15.] If the saints at death go to God, where there is fulness of joy, and pleasures for evermore, I cannot see the benefit of a resurrection. But some say that they do not go to God when they die, but they go to paradise, or the world of spirits. And some say that they go to Abraham's bosom. And some say that they go to God. Thus we see how men differ when they depart from God's plain word. His word says that they all go to one place, and that is the grave, there, to remain until the trump of God shall sound and awake them. [Note 16.]

I will close, by saying, that time and space would fail to reply to all your answers at this time. So far as I have written upon this subject, I have done it under a sense of duty to God and my brethren, expecting soon, very soon, to give an account at the judgment seat of Christ for this, and all my doings.—And should you, or any other person reply to this, I hope you or him will not refer to uninspired men as evidence in this case.—May God help us all to give the more earnest heed to the sure word of prophecy, until the day dawn, and the day star arise in our hearts.

I now wish you to give this article a place in your paper. I think you will: and should you publish it, I wish you to publish the whole without any extract. I have patronized your paper from the commencement of it until now, and if its columns are not open to receive an article from my hand, I must seek to find and patronize one whose columns are open to receive an article containing my faith on this subject. If you think you will not publish this, I wish you to mail it and send it back as soon as convenient.

Yours with respect, IRA BOWLES.
Whitefield (N. H.), Nov. 1846.

Note 11.—The fact that we are at times unconscious in this state, only proves that we may be in *this* state. To argue from it that we shall be in *another* state, is a *non sequitur*. It is reasoning from unlike to unlike.

Note 12.—We have already remarked on this point in this article.

Note 13.—It makes no difference if it does not read they *did* die in Adam. It is none the less positive that "in Adam all die."—That men die in Adam when the spirit leaves the body, is a perfect assumption—we think not sustained by the word of God.—Neither does it read that the *sentence* of death has passed on all; but it says expressly, that "DEATH HAS passed on all." Why!—Because all have sinned. The infant who dies in infancy has only sinned in Adam: it then cannot die for its own sin. It dies for Adam's sin. As death has passed on all, because they have all sinned, and as the infant only sinned in Adam, it proves that the death in Adam is not the dissolution of the body.

Our brother asserts that we are not yet dead. Pauls says, (Col. 3:3,) "Ye are dead, and your life is hid with Christ in God."—The wicked he also pronounces "dead in trespasses and sins." It seems, then, that

not only all died in Adam, but all are now dead; but notwithstanding we are now dead, yet we shall not all sleep: it is a different death that we die in him. And the life that is hid with Christ, is the life we are to receive when Christ shall come to raise us from the death we died in Adam.

If the wicked cease to exist at the second death, how is it that they will go away into everlasting punishment? If their punishment is not for everlasting, then it will be a limited punishment.

Note 14.—We have already shown that the doctrine we advocate was the prevailing opinion of the Jewish and Christian churches in all ages, and it cannot be shown, that, giving all the words of all the Scriptures the signification which the genius of the language required,—the students of the Bible in those ages, living so near the fountain of light, ever found the opposite doctrine between the lids of the Bible. The Papists' view of purgatory is an entirely opposite view from the one we advocate, of which fact we presume our brother is not ignorant. But even if they had the truth on this point, it would be no reason why we should reject it, if the Bible taught it.

Note 15.—Because men have denied the Bible rather than believe a hated truth, is no reason why we should reject its teachings. Because some dislike what it says respecting the punishment of the wicked, is no reason to justify us in putting the living to sleep by preaching to them, that if they continue in their sins, they, some time or other, will find a state of eternal unconscious rest. *There is no peace to the wicked, saith my God.*

Note 16.—We presume our readers know what the conscious state Adventists believe in, respecting the intermediate state,—that the righteous do not receive their reward till the resurrection—that although it is gain to die, yet that there it is an hundred-fold greater gain to be attained in the resurrection. It is a gain to become a Christian, and have a hope of salvation. It is a greater gain to depart hence, to be with Christ, and know that having been faithful unto death, nothing can prevent our receiving the crown of life: but the reward comes, when, with all the redeemed, we rise from the tomb, and the spirit clothed upon shall dwell in Eden evermore.

NEW WORK

"The Second Advent Introductory to the World's Jubilee," a letter to the Rev. Dr. Raffles, on the subject of his "Jubilee Hymn," by a Protestant Nonconformist Layman.

This Letter to Dr. Raffles, of England, was called forth by a Hymn, entitled, "The World's Jubilee," from his pen. The letter is from an anonymous correspondent, but is none the less valuable on that account. It is evidently from the pen of one thoroughly conversant with the Scriptures, and deeply imbued with the blessed hope of the speedy Advent. We would commend its perusal to all candid believers who seek for truth. Although it contains but little that is actually new, yet it presents, in a plain and easy style, the Scriptural arguments of our hope,—arguments which cannot be easily gainsayed, or set aside.

There is a painful indifference manifested by professed Christians towards the study of the Prophetic Scriptures. The theory of a Millennium before the Resurrection, is everywhere referred to as a well-established prophecy; and there is a manifest dislike to an examination of the prophecies on which that belief is founded. If such an expectation is warranted by the Bible, the evidence of it should be clearly unfolded, so that all who profess the name of Christ may work in accordance with that expectation. If the validity of such a belief is seriously doubted, as it is, the nature of those doubts should be carefully examined, and either their soundness admitted, or their unsoundness exposed. This we have a right to demand. We believe the expectation of a large portion of the Church, of a Millennium before the personal coming of Christ, is not only not warranted by the letter of Scripture, but is in direct conflict with it. Some of the reasons for this belief are presented in a candid manner in the above named work. We bespeak for it an attentive perusal; and we ask those who dissent from the reasoning, to point out its fallacy.

For sale at this office at \$2 per 100; 2s. per doz.; or 4 cts. single.

Correspondence of the English Mission.

NUMBER XXVI.

Sheffield.—Leeds.—The Methodists and the Advent.—"Wesley's Ghost and Whitefield's Apparition"—Scotland.—Scenery.—Dialect and Costume of the People.—The Cause at Hawick.—Selkirk.—Origin of its Name.—A whole Church looking for the Lord.—Galashiels.—Hospitable Entertainment.—Contention for the Doctrines of Grace.

BELFAST (Ireland), Oct. 26, 1846.

At Sheffield we made no effort in the way of preaching, though we left a few papers for distribution. Two years since, when several lectures were given here, much disturbance attended them; but lately there has been manifest quite a disposition to hear. Mr. Wellesley, the favorite nephew of the Duke of Wellington, and a member of the Plymouth Brethren, has until lately resided here; he is a believer and preacher of the Advent night. Mr. Trotter had visited the place but a short time previous, and preached two discourses, and the house, which will seat about two hundred and fifty, was thronged. Every time a lecturer goes there who is known to preach on the subject of the Advent, an uneasiness is manifested, and the people seem to say there must be something in these things. Some of the local preachers in the Wesleyan Methodist Connexion in the vicinity have embraced the doctrine, and preach it. The Advent is considered the life and the test of spiritual life. The brethren are building a chapel in which to worship; they mostly sympathize with the Plymouth Brethren, who are very exclusive, or perhaps we might have got a hearty request to tarry and speak the word.

At Leeds there is a small company of excellent brethren, who gave us a most warm reception; among them is a Bro. Shaw, who was formerly a Primitive Methodist preacher in Philadelphia, but who on embracing the Advent doctrine, returned to his own country, to seek the salvation of those of his own family and nation; he was rejoiced to see me, and to hear from his old friends in P. Bro. George A. Plummer hospitably entertained us, and expressed himself as highly honored in doing so for one who had been sent to them by the American brethren, who had so many times before laid them under the highest obligations. It was for sometime doubtful whether a place in town could be procured for preaching on the coming Lord's day; but on application, the pastor of the Christian Temperance Church kindly tendered us his pulpit for the afternoon and evening of the day. We had a good time in unfolding and defending the truth, and in gaining the fixed attention of a good congregation; had time allowed, it would have been pleasant to have complied with the request of a number of intelligent friends, and delivered a series of discourses in the Music Rooms; it was believed that a deep interest would have attended and followed the effort. The pastor of the above named church is a most excellent man, free from bigotry and sectarian trammels, and independent to preach just what he believes the Bible to teach; he has given the prophecies some investigation, agrees with us in some important points, and gave us to understand that he should resume his researches. Brother Thomas Smith, formerly a local preacher, has written, and continues to preach on the blessed hope. Several local preachers have been silenced by their superiors, for opening their mouths on the subject.

It is common for the Methodists in this vicinity to say, in a solemn under tone, of one of their number, who becomes interested in this or any great moral and religious subject—"Brother or sister—has backslidden?" This reminds us of a case at home, in which a pastor presented a tract on backsliding to a member of his church who had begun to look for the Lord! We would not say it harshly, but it is the truth, that no sect in England are so opposed to the Advent doctrine as the Methodists: would that were all, but none seem more ambitious of notice and influence; nothing less than a place by the side of her sister, of the Established Church, will ever satisfy her aspirations. There is, however, here and there a redeeming exception to the first remark. In the annual address of the Conference to the Methodist Societies of Great Britain, held in Bristol last summer, the following sentence is worthy of record:—"Let us think of our Lord's

coming, and view the attractive subject of Christian union in the light of that day. Brethren, give the right hand of fellowship to all that look for him and love his appearing." Be assured, that these are His disciples * * * And now, little children, abide in him, that when he shall appear, ye also may appear with him in glory." Contrast the above with what appeared about the same time in the "Christian Witness," conducted by Dr. Campbell:—"Millennarianism is a malady for which there is no cure but time and death. To oppose, is to patronize; let it alone. From men who expect the world to close in a few months, society has little either to hope or fear." In this latter quotation, the Methodists would more readily sympathize than in that of the former. The loss of their original simplicity and piety, easily accounts for their opposition to the great doctrines which were so precious to Wesley, Fletcher, and others, and that of the Advent among the rest.

Two most biting tracts have lately been published by some individuals of their own number, who are familiar with the times in which those holy men lived, and who have moral perception enough to discover a wide departure from them by their respective disciples. The title of one of these tracts, as it appears over a very significant frontispiece, is, "Wesley's Ghost, and Whitefield's Apparition, by Scrutator." That of the other is, "Wesley's Ghost, by Vetus." Suspicion rests upon Rev. Dr. B.—t as the author of one of them—a warm-hearted, conscientious, God-fearing man. Keener reproofs than those few men would dare utter. As some of them ought to be heard in America, they must be republished. The poorest preaching we have heard in England has been from the desks of this denomination: we heard one discourse at the great Brunswick Chapel, in Leeds, on the morning of our visit there; the subject was holiness: to any other people than the Methodists, it might have been well enough; but to those to whom it was presumable this subject was familiar; a discourse so common-place was too bad—it lacked almost the first new idea. And yet there was present a mass of mind—a great congregation: the speaker was a very genteel, and well spoken man, and the great organ, with its boxed four hired singers, muttered forth heavy notes; but O! how different was all from what is to be seen and heard in sanctuaries where pretensions can be better sustained! We once heard the celebrated Dr. N— in London, on a special occasion, and there was the same destitution of thought in his effort.

Scotland is reached via Liverpool, by steamboat; a sail and ride of about twelve or fifteen hours brings the passenger to the city of Carlisle, bordering upon Scotland. In this city is a castle, in which Mary Queen of Scots was once imprisoned; it is now used for barracks, having at present about 100 soldiers in it. Proceeding on from Carlisle ten miles, and just upon the boundary line of England and Scotland, is the elegant residence of Sir James Graham. Few things can exceed in loveliness the choice sequestered spots which these noble baronets and lords generally select for their residences, and the elegant palaces which they rear upon them. In scenery, Scotland is unlike England; on the whole, it is, perhaps, less beautiful, but more diversified with hills, and mountains, water-falls, &c.; in a word, it bears a strong resemblance to New England, with the exception of the absence of our dense forests. There are a few things to remind one that he is neither in New England or Old England. The dialect of the lower classes is almost unintelligible. The plaids which the men throw over their shoulders remind one of the costume in which he has often seen Walter Scott, or Robert Bruce, represented.

The first town at which Bro. Brown alighted for the purpose of making a short tarry, was that of Hawick, where Bro. Hutchinson had been before him. One of the principal brethren here is Bro. Lee, who was once an infidel, and resided for two or three years in the United States. His attention was first turned to the Advent doctrine by means of Bro. Tanner. There is a noble little company of brethren and sisters here; they

are not disconnected from the churches, but feel it their privilege, however, to open a place for public worship whenever a lecturing brother comes along. Our intention to preach on Lord's day was announced by the drum-man on Saturday afternoon. The day was rather unpleasant, but our place of meeting was filled with a most interesting audience; and in the evening many were unable even to approach the door, for the crowd, while for over two hours we poured forth the truth with unusual ease, and with a blessing to our own soul, such as we have not always enjoyed. Though many were obliged to stand during the whole service, there was not the least uneasiness manifested by any.

Selkirk is twelve miles from Hawick; the origin of its name is taken from the fact, that some time during the dark ages, the church was sold, and the minister dismissed. Here are the hills on which the fate of Scotland was decided. We gave but a single lecture here, and that in the Congregational Chapel, the minister of which, and nearly all his people, are interested with us in the Lord's coming. A brother was present from the neighboring town of Galashiels, and at his request we agreed to speak on the following evening there. As no Advent preaching had ever been enjoyed in Galashiels, the large Assembly rooms, in which we spoke, were crowded to overflowing with a wondering multitude, who listened attentively, and treated us kindly. We gave two discourses only, for want of time.—Several ministers of the place were among the audience. As we had occasion to dwell briefly upon Rev. 20th, we afterwards perceived that the main objections entertained by many Christians in Scotland to the Lord's speedy coming are drawn from that chapter. The minister of the Scottish National Church favored me with a call, and requested the "European Herald" to be sent regularly to him. He preaches the triumph of the Papacy and Infidelity.—The editor of the "Border Watch" was also a hearer, and is a sincere friend to the advent of the Coming One. He kindly invited me to tea with him, and gave me a very flattering notice in his paper. A more intelligent and gentlemanly man, and a purer specimen of the Christian, one rarely meets with. Though I was an entire stranger in the place, yet, by the favor of an introduction from a gentleman in Selkirk town merchant in Galashiels, I was generally entertained during the time I was in Galashiels, and pennies enough were dropped into the plate at the door of the Assembly rooms to pay all expenses; and to help us forward on our journey. The Scotch are a kind, generous race of people. I admired their simplicity, sincerity, and honesty, and felt very much at home in being among them, and holding forth the word of life. It had been hinted that it would be a vain effort to undertake to convert the Scotch to the Advent doctrine: so that we expected to meet a whole flood of skeptical objections to our views: but not so did we find it: their ears and hearts were open at once to hear and to receive the truth.—The Bible is the first book put into the hands of a Scotchman; and it is not to lay on the shelf, or table; idle; he reads it often, studies it, carries it with him, and always has it in the house of God, and has his eyes upon it there. It has always been supposed that the people of Scotland are naturally a religious people: this they say themselves is hardly so. It has been estimated that not one third of the so-called evangelical portion of the ministry preach salvation by faith in Christ. Hence, those who are sensible of this fact, desire the doctrines of grace to be made prominent in all preaching; or at least, an allusion to be made at the close of the discourse as to the way and method of salvation. The preaching of Christ's soon coming would, in their estimation, be incomplete without this appendage. An excellent hint this for us, and all our brethren; it is a perfectly just objection to the Advent doctrine, if it leaves out the cross: others err in not associating the crown with the cross, or in giving entire prominence to the sufferings of Christ, while they utter hardly a word about the glory which is to be revealed. Christ is equally honored in being held up as Savior and King.—The soul needs the food which is drawn from Calvary; the dying sinner, needs it too: without it, the Christian will die, and the sinner never see life. Should time continue, we shall have no prosperity if we forget the foundation truth of Christianity.

Correspondence.

"Mesmer and Swedenborg."

Prof. B. never did, and never can prove, that Swedenborg ever spoke, or wrote about what is now called "clairvoyance," or the "mesmeric phenomena." I know, indeed, that Swedenborg wrote about various themes, mostly imaginary; and his language Prof. B. now applies to the "mesmeric phenomena." With just as much propriety, I could show that Virgil and Homer described the "phenomena" I have so often produced in my lectures. Prof. B. also assumes that Swedenborg's visions were infinitely above the "ordinary mesmeric phenomena." But I have proved, over and over again, in my public lectures in New York, recently, that in one sense, at least, Swedenborg's so-called "revelations" were, so to speak, infinitely below the ordinary "mesmeric phenomena." There is no proof, save in his own testimony, that Swedenborg ever did really see what he says he did in heaven and hell! But, there is abundant proof, that ordinary clairvoyants do often perceive, and accurately describe, things which it has been proved, on the spot, they never saw with the natural eye; and of this fact Prof. Bush's book affords the most ample evidence; and had he produced one thousandth part as much evidence to prove the truth of Swedenborgianism, as he has to demonstrate the truth of the "ordinary mesmeric phenomena," he would have made out a much better case than we can now give him credit for doing in this book.

However, after all, it is singular enough to find, how unwilling Prof. Bush is to have others interpret, or produce, the "mesmeric phenomena" for themselves, unless they will consent for him to press them into the support of Swedenborgianism. "If Mesmerism is true, Swedenborg is true," says Prof. Bush. And why, then, should not Prof. B. rejoice to have La Roy Sunderland prove Mesmerism true? Why did Prof. B. come out in the New York "Tribune" of Nov. 14, 1846, and charge me with producing "a downright lampoon upon all the higher and more important phenomena of Mesmerism?" Nay, the experiments produced in my lectures,—acknowledged on all hands to be more extraordinary than any ever produced by any other person in this city, or anywhere else, and experiments more directly calculated to prove Swedenborgianism true (if that were their legitimate tendency) than any of which Prof. B. gives an account in his book,—and yet these "mesmeric phenomena" Prof. B. pronounces "pitiable extravaganzas!" And when, by an other writer, in the "Tribune" of Nov. 19, 1846, I am slandered, misrepresented, and charged with deception, and assuming "power to work miracles," (while my object is to prove "Mesmerism true,") Prof. Bush comes out in the "Tribune" of Nov. 21, and says he did not write that article in the "Tribune" of Nov. 19, "though," says he, "I WAS GLAD TO SEE IT!!" And he called on my audience to hold me to a "pledge," which I never made! The "pledge" I did make I did redeem, for, at the close of my course of lectures in Lyceum Hall, New York, Nov. 21, 1846, a large and intelligent audience being present, the following resolution was put, and free discussion allowed upon it,—after which it was adopted (almost unanimously), only a very few voting in the negative:—

"Resolved, As the sense of this meeting, that the following pledge, made by Mr. La Roy Sunderland, viz., that he would 'prove that Prof. Bush's assumptions with regard to his "so-called" "revelations" of Swedenborg and "young Davis," are not susceptible of demonstration—that there is nothing "supernatural" in them; but that Prof. B. is himself deceived, and likely to deceive others in the use he is making of them," has been fully sustained."

And in the opinions I have expressed about Swedenborg and Prof. B., I doubt not but a vast majority will agree, of all who know anything upon the subject. Prof. B. charges me with having misrepresented "Swedenborg's extatic state;" but I have shown, that I did not misrepresent it; but I have, moreover, proved, that Prof. B. himself did not understand Swedenborg's "extatic state;" or, if he did, he has misrepresented it. And here I will prove it again. For example:—

In the "Arcana Celestia," (1882-1885,) Swedenborg describes his states, when he had his "visions,"—when he was "in ecstacy," or "out of the body;" and, being "carried by the spirit to an other place." In

regard to both of these "extraordinary" states, Swedenborg says he was "let into them" "three or four times;" but when in them, "he was reduced to a certain state, WHICH IS MEDIATE, BETWEEN SLEEPING AND WAKING," but one in which he "DID NOT KNOW WHETHER HE WAS, FULLY, AWAKE OR NOT." Now, this account which Swedenborg gives of himself, Prof. Bush flatly contradicts, in the first chapter of his book, pp. 23-24, where he says, speaking of Swedenborg's state:—"His was not a state of sleep—nor was it marked by the least absence of recollection upon coming out of it, if, indeed, there was any such thing as coming out of it. He was in the perfect possession of his consciousness during the whole time."

Now, whom shall we believe, Swedenborg or Prof. Bush? And to put this matter beyond all doubt, I will here give Swedenborg's own language, from which it will be seen—

1. That his "ordinary" intercourse, so called, with spirits, was not his extatic, or somnambulant state.

2. There were two kinds of his extatic state in which he had "visions," into one of these he was "let three or four times;" and into the other he says he was let "twice or three times."

3. In each of his so-called extatic states, he was not wholly conscious—he was "reduced into a certain state between sleeping and waking," in which he "did not know whether he was in the body or out of the body." They were states, in which he was "not aware but that he was fully awake."—It was a state of ignorance, one in which he did not know "whence or whither" he went—one in which he "did not know whether he was awake or sleep;"—or, "whether he was in the body or out of the body."

4. Into the above states, Swedenborg says he was let some six times, and consequently he "came out of them."

In each of the foregoing particulars, Prof. Bush contradicts and misrepresents Swedenborg, as I will now prove by no less a witness than the Baron himself. Hear him:—

"Where two kinds of visions, differing from those which are ordinarily experienced, and which I was let into only that I might know the nature of them, and what is meant by its being said in the word, that they were taken out of the body, and that they were carried by the spirit into another place. As to the first, viz., the being taken out of the body, the case is this: a man is reduced into a certain state, which is mediate between sleeping and waking; when he is in this state, he CANNOT KNOW but that he is wholly awake, all his senses being as much awake as in the most perfect state of bodily wakefulness, not only those of sight and hearing, but what is wonderful, that of touch also, which is then more exquisite than it is possible for it to be in bodily wakefulness. In this state also spirits and angels are seen to the life, and are also heard, and, what is wonderful, are touched, scarce anything of the body then intervening. This is the state described as being 'taken out of the body,' and in which they know not whether they are in the body or out of the body. I have only been let into this state three or four times, just in order that I might know the nature of it, and that spirits and angels enjoy every sense, even touch, in a more perfect and exquisite degree than that of the body. As to the other kind, viz., the being carried by the spirit to another place, the nature of this also was shown me, by lively experience, but only twice or three times. I will merely relate the experience. Walking through the streets of a city, and through the country, and being at the same time in discourse with spirits, I was not aware but that I was equally awake, and seeing as at other times, consequently walking without mistaking my way. In the meantime I was in vision, seeing groves, rivers, palaces, houses, men, and other objects; but after walking thus for some hours, on a sudden I was in bodily vision, and observed that I was in another place. Being greatly amazed at this, I perceived that I had been in such a state as they were, of whom it is said, that they were carried by the spirit to another place. It is so said, because, during the continuance of this state, there is no reflection on the length of the way, were it even many miles; nor on the lapse of time, were it many hours or days; nor is there any sense of fatigue: the person is also led through ways which he himself is ignorant of, until he comes to the place intended. This was done that I might know also that man may be led by the Lord without his knowing whence or whither. But these two species of visions

are extraordinary, and were shown me only with this intent, that I might know the nature and quality of them. But the views of the spiritual world ordinarily vouchsafed me, are all such as, by the divine mercy of the Lord, are related in the FIRST PART of the present work, being annexed to the beginning and end of each chapter. These, however, are not visions, but things seen in the most perfect state of bodily wakefulness, and now for several years."—A. C. 1882-1885.

By comparing the language of Prof. B. with the portions of the above which I have italicised, the reader will see that Prof. B. has misrepresented not only the "ordinary," but the "extatic" state of Swedenborg, and a similar misapprehension runs through his book in relation to what he calls the "mesmeric phenomena;" and from which I infer, that he is not only deceived himself, but likely to deceive others, in the use he is attempting to make of those phenomena, by pressing them into the support of Swedenborgianism.

LA ROY SUNDERLAND.

New York, Dec. 9, 1846.

LETTER FROM BRO. W. WATKINS.

Dear Bro. Himes:—Your visit to Baltimore, like your missionary tour across the Atlantic, was, doubtless, of Divine appointment. Of this we were convinced, when we witnessed, among other indications, the lively emotions of gratitude depicted upon the countenances of the brethren as you stood before them, after a long absence, giving utterance to your feelings in view of the goodness and mercy of God, which have followed you in "journeys often," in perils by land and sea, at home and abroad, and had restored you to the bosom of your family, and to the affectionate embraces of your friends, additionally supplied with materials for a renewed contest with all opposing influences, and more than ever, if possible, established in "the present truth"—I mean the eminently hated truth of this degenerate age.—And, Sir, what must have been your own convictions when you saw, still upon the battlefield, clad in the whole armor of God, those aged and experienced veterans, with whom, in more prosperous times, you took sweet counsel together, yet unconquered and unconquerable. And there were the young men who had passed through many fiery trials, standing before you unscathed: noble specimens of moral heroism, whom neither the honors of the church, nor the allurements of the world, had been able to seduce from their integrity, holding on their way, having grown in grace and in the knowledge of their Lord and Savior Jesus Christ. It was a sublime spectacle. You could not look upon it without feeling a renewed assurance, that the cause which, in the providence of God, we have been led to espouse, and your peculiar position in reference to that cause, are of the great Head of the Church.

Again. It must have been gratifying to perceive the marked and uninterrupted attention that was paid to the delivery of your three lectures by those who were not of us. A favorable impression was doubtless made upon their minds. I am especially warranted in this inference from remarks made by two Catholic gentlemen. The one spoke commendatory of your reasoning, but (with the other) deprecated your application to the Papacy certain Scriptural designations, as the "Beast," the "Man of Sin," &c. He was pleased with your admission, that God had a people in the Catholic Church; but considered your proof of the fact, viz., "Come out of her, my people," as your own unwarranted "private interpretation." But as you wielded a two-edged sword, and showed most conclusively, the utter inefficiency of a deteriorated Protestantism to sustain its high-sounding pretensions, and accomplish the work it proposes to do for the world, as well as its inability to successfully withstand the present conquests of that power which "saith in her heart, I sit a queen, and am no widow, and shall see no sorrow;" and, moreover, as it was perceived that you had taken high and uncompromising ground in relation to every species of iniquity, especially that giant and crying sin of our land, which none may assail with impunity, he arrived at the conclusion, that you were an honest—a candid man. The other gentleman, though alternately much pleased and grieved, and no little astonished that men as intelligent as some of the Adventists are known to be, could not see their error, nevertheless, was very sorry that you could not remain in the city a longer time, and he wished to know where and

when we hold our meetings, as he intends, occasionally, to visit them.

If such were the interest taken in your lectures by Roman Catholics, judge of the impression they must have made upon the hearts and minds of those who are "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ," and who saw, in the facts exhibited, unmistakable evidences of the near approach of the kingdom of God. The premature exultation of the Catholic, in view of the present irresistible conquests of the Papacy, must have been woefully checked when he heard the appalling sequel:—"Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." The Protestant must have seen that the victory was not his; that his was a forlorn hope: more especially when he gazed upon that soul-sickening spectacle, which had been so truthfully portrayed,—the great moral defection and retrograde movement of Protestant Christendom. As to ourselves, we saw clearly that we were shut up to the faith once delivered to the saints,—that our only Scriptural hope was the speedy coming of Christ to deliver his people, to set up his kingdom, and destroy his enemies. For this we wait, and watch, and pray, being of one heart and mind, resolutely determined to do what we can to sustain the cause in Baltimore, to maintain our position as a city set upon a hill, which cannot be hid, to form a nucleus around which all may rally, who sympathize with our unpopular views, who love the appearing of the Lord Jesus Christ, and who would have one spot, in our large city, sacred to religious liberty, where the people of God, untrammelled by human authority, might speak of those thrillingly momentous events which are casting their shadows before them, and rejoice together in view of the near approach of that hour when the saints of the Most High shall take the kingdom, and possess it, under the whole heaven, for ever, even for ever and ever. WM. WATKINS.

Baltimore (Md.), Dec. 22, 1846.

LETTER FROM BRO. L. D. MANSFIELD.

Dear Bro. Himes:—After a passage of nineteen days, which, on the whole, was favorable, we are safely landed in the West Indies, the field of our present labors. Nothing of peculiar interest occurred on our passage. I preached to the passengers on the first Sabbath of our voyage, and expounded to them the second chapter of Daniel, and illustrated with the Chart, as in olden time. The little audience were respectful and attentive, and I could see the eye moisten at times, but know not that any serious impression was made. However, some were anxious to obtain our papers, and expressed a desire to examine them. One man, a native of the West Indies, and a former governor of one of the Islands, said, "You will be an anomaly in the West Indies, for nothing of that kind has ever been presented there." Another man, a native of the United States, poured upon us the most opprobrious epithets, and swore he would gibbet old Miller, and hang every one of us, if he could. However, an acquaintance with his general character satisfied me that no better evidence was necessary to attest the divine character of our doctrines, than the hatred which it meets with from the wicked. The passengers at length became more friendly, and we were generally treated with respect. We were exceedingly favored by having a kind and obliging captain.

We were delighted to see the beautiful island of Antigua, after being so long on the water, and pent up in a cabin. This island is very uneven, being broken into mountains and hills, intervened by the most beautiful fields of cane, which cover the most fertile portions of the island with the most exquisite green. The peculiarity of the surface is doubtless owing to the influence of earthquakes, which have visited this region. The earthquake in 1843 threw down most of the brick and stone buildings in this city, and destroyed many lives, and a slight shock of an earthquake was felt here last evening. The city seems very strange—the houses being very low, on account of earthquakes and hurricanes. The population is chiefly black and colored; and nothing which I ever witnessed seemed more ludicrous and strange than the market of these people. A street is appropriated to their use on market day, and there you may see hundreds of people, of all ages, and of both sexes—some standing, some sitting on the ground, or on a stool,

perhaps—busily and very noisily engaged in vending their various commodities. One has a few sweet potatoes, another salt fish, another fresh, another pine-apples, another oranges, limes, and a great variety of things, all new to me. As we passed along, we were greeted with, "How de do, massa!" accompanied by a low bow, or courtesy, as the sex might be. With all that has been done for the blacks, they are still very much degraded, and their appearance—especially the females (who generally wear their dresses little lower than their knees)—is quite repugnant to the delicacy which the more refined so sacredly cherish. If we may believe the reports in reference to this people, they need not only "a judgment to come" preached to them, but they need "righteousness, temperance," and chastity preached as pre-requisite to acquittal in that day. However, nothing can so powerfully enforce the necessity of the latter as the preaching of the former in connection with it. We hope, under God, to reach their minds, and we trust our brethren in the States will pray for us.

We are disappointed in not meeting Bro. Livingston's son here, whom we supposed was engaged in the Mico School in this city; but we were courteously received by Mr. Miller, who presides over that institution here. Having only just arrived to-day, I cannot say anything of our prospects, of course, but will write you again soon.—Friends expecting personal letters are assured, that as far as consistent with other duties, they will be remembered; and I hope they will write us frequently, addressing me, St. John's, Antigua, West Indies.

Our brethren and sisters, I trust, will remember us in this land of strangers, and will raise funds to assist us in visiting other islands to preach the "glad tidings of God's kingdom." Your remittance can be enclosed to W. Ide, 111 Wall-street, who will forward to me in proper funds. We intend to visit St. Lucia, which is distant about two days' sail, where Bro. Livingston's son and daughter are residing, and also Jamaica, if God permit. We are all in good health, and trust God will preserve us for our work.

P.S. Our friends should be prompt in writing us on receipt of this.

Yours in hope, L. DELOS MANSFIELD.
St. John's, Antigua (W. I.), Nov. 7, '46.

LETTER FROM BRO. J. D. BOYER.

Dear Bro. Himes:—A brief account of my recent tour may not be uninteresting to the brethren and sisters scattered abroad. After attending to the protracted meeting in Centre Co., I left on the 8th inst. for Clearfield Co. They have had no Advent preaching in this County at all. I arrived there the 15th inst. It being too late to circulate the notice that evening for a meeting, and being a stranger in the place, I went to a temperance hotel, and soon entered into conversation with the gentleman of the house, and others. I was then introduced to a brother who had heard Bro. Hale in 1843, but since that time he had heard little or nothing on the subject, and was quite anxious to hear more. He called on me the next morning, and invited me to his house, where I was kindly entertained. He also assisted me in procuring the Court-house, a large and commodious building, in which I spoke twice to large and attentive congregations. Five of the clergy were present, and I was informed that some of them acknowledged that they had never examined the subject, while others said that we ought not to be encouraged. One man said he would wish no better fun than to shoot me. The Lord will see to that—my trust is in Him. Glory to God, the truth has taken effect in this place; some have fully embraced the doctrine, and are with us looking for the blessed hope, while many are anxious to hear more on the subject. I distributed a number of tracts and books amongst the people, who appeared as anxious to read on the subject as I ever saw them in 1843, or '44. I should like to have remained longer, but I had an appointment seven miles distant, near Clearfield Bridge. I preached in the evening to a full house, so full that I had scarcely room to stand. I was informed that there had not been so many persons out to meeting, at one time, for more than a year; and that many present had not been to meeting for that length of time. I spoke to them nearly two hours and a half, and a more attentive congregation I never saw. At the class-meeting a number invited me home, and others requested me to pay them another visit. The forenoon of the next day I spent in visiting from house to house, to sing and pray with

the inmates. A number are concerned about their souls, and requested me to pray for them. I next went to Bro. Best's, and spent the evening with him in conversing on the subject. On the Sabbath, I went to Mr. Goss' settlement, and preached at 11 o'clock on Sabbath, and although the day was stormy, the roads filled in many places with snow, so that they had to pass through the fields with their sleighs, yet the house was well filled, and they listened to a discourse of two hours in length, from Rom. 4:16.

I am now in this place distributing tracts, and visiting from house to house. I have the Episcopal church secured to preach in this evening. The people in this county are waking up to the fact of Christ being near, even at the door. I am about making arrangements to re-visit all the above named places. I go from here to Centre Co., to rejoin Bro. Barnes. We intend holding a watch meeting there New Year's eve. From thence I go to Lycoming Co., where I intend holding a week's meeting. It may well be said of these upper counties, the harvest is great, and the laborers are few. I have travelled for the last two weeks, on an average, from twelve to fifteen miles each day. Feeling the worth of souls, and knowing that time is short, I feel it my duty to occupy until my Master appears, knowing that he will give me strength to do it.

I would say to those who have this world's goods, make a right use of it, and give to those who are able and willing to go and preach the gospel of the kingdom to those who have not heard.

Yours in the blessed hope,

J. D. BOYER.

Phillipsburg (Pa.), Dec. 21, 1846.

Bro. A. H. BRICK writes from Fitchburg, Mass., Dec. 28, 1846:—

Dear Bro. Himes:—The commandment of Jesus was, that ye should love one another. Why love one another? Because ye are brethren, chosen out of the world; and because ye are chosen out of the world, "therefore the world hateth you." But you know that it hated Jesus before it hated you; therefore love one another, love all the family of Christ. There are two families on the earth—the family of the first Adam, and the family of the last Adam. By nature, we all bear the image of the earthy—we are of the first Adam's family, which is destined to perish, with all its love. But the family of the last Adam, which is chosen out of the family of the first, and are begotten anew by the word of truth, and are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." They have eternal life; they are all children of one Father, and love one another, with a love which is to continue for ever: it is the love of God, and precious, indeed, it is. The love of this family ought to be esteemed above the love of the family of the first Adam, inasmuch as the last Adam is more lovely than the first. Then let us love as brethren. With this family old things are passed away, and all things are become new—new brethren and sisters, and a new hope, with a promise of persecutions here from the other family, (Mark 10:29, 30,) and in the world to come, eternal life.

Bro. R. H. GRESHAM writes from Jeffersonville, Ia., Dec. 15, 1846:—

Dear Bro. Himes:—I am happy to learn from the "Herald," that you are again at home, and at your post. The "Herald" has ever been a very welcome visitor to me. I esteem it for its high-minded, straightforward course, and also for its bold, yet mild defence of the sacred truths of the Bible. There are a few in this place who remain steadfast in the hope of the gospel. Bro. Field is a faithful servant, but he has to bear with persecution. We have no regular meetings of the Advent brethren in this place, or in Louisville; but we are members of different congregations, and trying to live in peace with all men. We would all be rejoiced to see you, or some other good lecturer, on a visit to this part of the country.

Obituary.

Our dear sister, LOVE SEAVY, wife of Bro. Josiah Seavy, of Lowell, Mass., fell asleep in Jesus Monday morning, Dec. 7th, with a blessed hope of a glorious immortality soon to be revealed. Sister Seavy was 53 years old last May. She had professed the religion of Jesus between twenty and thirty years. The first part of that time she belonged to the Freewill Baptist Church, and for the last

few years has been connected with the Christian Church, and with the Adventists in Lowell. Sister S. was never a sectarian. She loved all who love the image or mark of Jesus; as many of the servants of God belonging to different orders can testify, who have been heartily welcomed to her house, and have shared in her benevolence; it was a common saying with her, "Let us have the good Spirit, and love one another, if we cannot see alike in matters of faith." No one, probably, had better opportunity to know the worth of that dear sister than the writer of this article. It was her hand, with her husband's, that first welcomed me to Lowell, and sheltered me from a pitiless January storm, on a cold, dark night. I was emphatically a stranger in a strange city, unknowing and unknown, and never was a welcome more cordial, or yet more cheering to the wayfarer man than that I then received. I still hold it in memory with gratitude and tears. Sister S. was one of six or eight with whom I commenced my labors in Lowell, and was a constant attendant upon our feeble ministry for about ten years, with the exception of a short interval. I never saw her angry, or show an unkind or an unchristian spirit.—When the doctrine of the Advent and reign of Messiah was first preached in that city, she hailed it with joy, and ever loved it after; and often spake of her desire to see that glorious day—although she did not fully participate in all the movements of the Adventists, such as coming out of the churches, &c., yet she delighted in the gospel of the kingdom at hand, for her sympathies were with Jesus our coming Lord. I tarried at her house two nights on my last visit to Lowell, six weeks since. She appeared in good health and spirits. We little thought she would so soon sleep, and her labors of love so soon ended. But the spoiler, Death, has done the work—the arrow is sped—our sister is gone. We would not murmur—an all-wise Providence has suffered it so to be. We have the sure Word of God, that he will soon destroy death and spoil the grave; to that promise we cling with our whole soul. His saints shall come forth triumphant over death and the grave. We hope the glorious promises of God will comfort our Bro. Seavy in his affliction, with whom we deeply sympathize. His loss is great, but he mourns not as those do who have no hope.

TIMOTHY COLE.

Hartford, Dec. 10, 1846.

Miscellaneous.

PUSEYISM ADVANCING.

It will be remembered, by those readers who take an interest in the subject, that the Bishop of London, in a recent charge to the clergy of his diocese, warned the "younger brethren" especially against joining a secret confraternity among the clergymen of the Established Church, professedly for "purposes of mutual intercession," on the ground that such association was Romanistic in its character and tendencies. Previous to this public warning, few ministers of the Church knew of such an association, and none but the initiated knew anything of its organization or plans. The "British Magazine" for November has some revelations on the matter, which the "London Watchman" thus analyses, and inquires whether "any man of ordinary intelligence can read this abstract without at once perceiving the thoroughly Romanistic character of the whole scheme."

"It appears that a tract of sixteen pages has been issued in certain quarters, containing a proposal for 'mutual intercession,' with a number of prayers suited for the purpose. It has no title-page, but is dated 'Feast of St. Luke, 1845,' and signed 'J. K., E. B. P., and C. M.'—these initials being understood to refer to Mr. KEBLE, Dr. PUSEY, and Mr. MARRIOTT. The objects primarily suggested for intercession, are,—1. The unity and peace of the Church; 2. The conversion of sinners, and awakening of the listless; and 3. The advancement and perseverance of the faithful:—to which are to be added, 'particular objects, either of general interest, or connected with the individuals themselves, who agree to combine their intercessions, or with their friends.' Notices of these particular objects, and prayers adapted to them, are to be forwarded to those whose names are registered, and persons desiring to have their names registered are to apply 'to the Rev. Dr. Pusey, Christ Ch., Oxford, or the Rev. C. Marriott, Oriel College, Oxford.' It is enjoined that 'the several objects of intercession should be remembered at the Holy Communion,

with the prayer that the memorial then made before God, of the sacrifice on the cross, may be accepted on behalf of them.' Directions respecting the method of conducting the devotions follow, the first of which is,—'Thrice every day, in honor of the most holy Trinity, to repeat the Lord's prayer three times, applying it each time to one of the several objects.' Next are given special forms of prayers for those who use 'The day hours,' viz., 'The third hour,—the hour of the descent of the Holy Ghost;—The sixth hour,—The hour of the crucifixion;—and 'The ninth hour,—The hour of the death of our Lord.' Finally, these forms are 'subjoined in Latin for those who may use them in that language.'

WIRE BRIDGE IN SWITZERLAND.

There are two suspension bridges in Freiburg, one remarkable for its length, the other for its extreme beauty.

The latter connects the tops of the two mountains, swinging over a frightful gulf, and makes one dizzy to look down into it.—There are no buttresses or mason work.—Shafts are sunk into the solid rock of the mountains, down which the wires to sustain it are dropped, on which it stretches, a mere black line, nearly 100 feet in the heavens, from summit to summit. It looks like a spider's web flung across the chasm—its delicate tracery showing clear and distinct against the sky. While you are viewing the fairy creation suspended in mid-heaven almost, expecting the next breeze will waft it away, you see a heavy wagon drive on it—you shrink back with horror at the rashness that could trust so frail a structure at that dizzy height—but the air-hung cobwebs sustain the pressure, and the vehicle passes in safety. Indeed, weight steadies, while the wind, as it sweeps down the gulf, makes it swing under you. The large suspension bridge is supported on four cables of iron wire, each one composed of 1055 wires.—Length of bridge 905 feet, height 174 feet, breadth 28 feet. A span of 905 feet without any intermediate pier, seems impossible at first, and one needs the testimony of his own eyes before he can fully believe it.

EPHESUS IN RUINS.

To the Church in Ephesus it was written nearly eighteen hundred years ago—"Remember from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."—Rev. 2:5. The candlestick was removed, and the site of the city can now only be recognized by its ruins. A recent traveller in Asia says:—

"A more thorough change can scarcely be conceived than that which has actually occurred at Ephesus. Once the seat of active commerce, the very sea has shrunk from its solitary shores; its streets, once populous with the devotees of Diana, are now ploughed over by the Ottoman serf, or browsed by the sheep of the peasant. It was early the stronghold of Christianity, and stood at the head of the apostolic churches of Asia. It was there that, as St. Paul says, 'the word of God grew mightily and prevailed.' Not a single Christian now dwells within it! Its mouldering arches, and dilapidated walls, merely whisper the tale of its glory; and it requires the acumen of the geographer, and the active scrutiny of the exploring traveller, to form a probable conjecture as to the very site of the 'first wonder of the world!'"

MILLERISM OUTSIDE.

[We cut the following from the "Jeffersonian Republican," a paper published at Stroudsburg, Pa. When a paper that has exchanged with us as long as that paper has, publishes an article like this, with such a heading, we conclude they will be no longer profited by an exchange.]

A new sect of fanatics has appeared in Cincinnati. There are about sixty of them, more than half the number being females, and they are followers, says the "Commercial" of that city, of a big, burly, half-Indian, half-negro, formerly a Mormon, who has proclaimed himself Jesus Christ! He showed his disciples, one day last week, the scars of wounds in his hands and limbs, received on the cross! He does miracles with a golden rod, and professes that he was the cause of the destruction of Natchez by a whirlwind. He has already organized several apartments to his kingdom; a new Peter, Paul, &c. The members of the new religion are solemnly enjoined to secrecy, and hold meetings nightly.

Evangelical Alliance.

We had the satisfaction of stating, that the British Organization has been formed on Anti-slavery principles. The following Resolution was adopted, only four or five hands being held up against it. This resolution contains the principle for which we contended in the Alliance at London. We hope the faithful and true-hearted Christians in the United States will see that it is adopted in their section of the Alliance.

(From the London "Patriot.")

"That whereas the Provisional Committee, during its session at Birmingham, resolved that no slaveholder should be invited to attend the meeting which was to be held in London, for the formation of the Evangelical Alliance; and whereas it is known that some British subjects are holders of slaves; the British Organization, in pursuance of the course adopted by the Provisional Committee, and upon mature deliberation of the whole case, but without pronouncing any judgment on the personal Christianity of slaveholders, agrees to declare that no holder of a slave shall be eligible to its membership."

It affords us unequalled pleasure to declare this Resolution perfectly satisfactory. It was moved by the Rev. EDWARD BICKERSTETH, and seconded by the Rev. J. H. HINTON. In moving it, Mr. BICKERSTETH said, that, "although one of those who thought they should not have entered into this subject, he was apprehensive the public could never now believe, that, with one heart, they abominated Slavery, unless they came to some distinct Resolution (applause)—and, as love was the foundation of their brotherhood, he thought love to their brethren especially in America, required them to strengthen those amongst them who were faithful." (Applause.) In seconding it, Mr. HINTON stated, that there were such men as British slaveholders. He had once thought, not; but, in the *Sirnam* Calendar, he found the names of British proprietors, Englishmen who held shares in slave-estates, who were as truly slaveholders as any men who ever held property under the old system of Slavery. (Hear, hear.) He adverted also to the slave-holding in Brazilian Mining Companies!

The Rev. Dr. KING, of Glasgow, observed, that they had no alternative; they were in the position of either siding or discountenancing slavery; they must either do something to loosen or to rivet the fetters of the slave. (Cheers.)—They had but one course,—to pass this Resolution; and, in doing so, they would doubtless obtain the confidence and good opinion of every right-minded man in the Kingdom. (Applause.)

The German Catholic Secession.

[A week or two since, we published an account of the renunciation of Catholicism by a German congregation in the city of New York. The following letter from the controversy-loving Bishop of New York, is a rich specimen of that prelate's rare gift, and shows his anxiety to lessen the importance of the event alluded to. The Bishop's asseverations should not be too highly estimated.]

To the Editors of the *Courier and Enquirer*: In your respectable journal of the 14th inst. I read for the first time, the wonderful account of "some two hundred German Catholics withdrawing publicly from the Roman Catholic Church, with which they had been connected." As the chief Pastor of that portion of the Catholic Church residing in the diocese of New-York, I was startled at an announcement so unusual, and so extraordinary. I inquired immediately of the several Pastors of the city, and no one knew anything about such a movement. The clergymen having charge of the German Catholics had not missed a single recognized member of their respective flocks.

Two Catholic gentlemen called on me, one a German, the other an American, to say that they were at the Tabernacle on Sunday afternoon, just to ascertain, as they expressed it, the "gullibility" of our Protestant friends. The German thinks there were about twenty-eight of his countrymen. Of these he knew about seven who had been, or at least claimed to be, Catholics, until they began to "walk disorderly," through contempt of the church's law on the proper conditions of marriage. These bad marriages have always been fruitful secessions from the one Faith.

As to the points of dissent which this new form of Protestant Christianity has opened with, "the rejection of the Pope's pretensions," "priestly absolution," and "generally all the distinctive features of the Roman Catholic belief," they are trite subjects for the capital of a new religion.—They are now, and have been, much more clearly and intellectually discussed in our evangelical pulpits generally from week to week than in the Tabernacle last Sunday afternoon. They are a standing dish with the Reformation of Christian doctrine, and the only variety now possible is in the seasoning. Whether the Oracle at the Tabernacle used new and more frequent spices to tempt the public palate, it is for those who heard him to decide.

In a report of the proceedings, I am represented as betraying my opposition to reading the Scriptures, in a Preface to a German Testament published under my sanction and with my approbation. If the ex-Franciscan Priest be not sounder in his new theology than in the statement of mere human facts, I fear that he will make but a poor Apostle, after all. I never wrote any Preface to the German Testament! It had been approved by several Bishops in Germany and at Rome, as a substantially correct German version of the Holy Scriptures; and, as such, I merely sanctioned and approved of its publication.

I have the consolation, then, to assure you, that the German Catholics of New-York are firm in their old faith, devoted to their church, and in the main, pious and exemplary. Of course, they are free (in that sense which we are all free to do right or wrong,) to join any religion they please to select. But they are satisfied with that which they profess, and not a little indignant at the insult which has been offered to them as a body, by the falsehoods reported from the proceedings of the "Seceders," forsooth, at the Tabernacle on Sunday afternoon. From among themselves, they deny any secession whatever.

The person who officiated for the little flock, is not, I am told, an ex-Franciscan Priest, but a converted German Jew, who having provided himself with a very respectable Italian name, has been going about the country for several years as an Anti-Popery lecturer—in which capacity he has sometimes brought himself and his patrons, (as in a Protestant pulpit in Boston, some time ago,) into very awkward predicaments.

As the character of a portion of my flock was brought into question in the reports of the proceedings, I thought it due to the public that this simple statement of facts should be laid before them, so that they may judge for themselves.

JOHN HUGHES, Bishop, New-York.
New-York, Dec. 16th, 1846.

THE POPE.—A letter printed in Hamburg from Rome, says: "The life of the pope is not safe. His Holiness has received many warnings, and he must make a virtue of necessity. His dinner is served at 11 o'clock, and remains standing till it is cold. It is then examined by a chemist, and warmed on a dinner table over a spirit lamp. His cup of chocolate for breakfast is prepared by the Camerario in his immediate presence. When he goes to mass, he takes the host, the wine and water with him. At a certain Convent where he lately intended to administer the sacrament, he neither performed the ceremony, nor took the usual refreshments. Such is the life of Pius the Ninth, the greatest benefactor of the Roman States."

THE ADVENT HERALD.

"THE LORD IS AT HAND."

BOSTON, JANUARY 5, 1847.

A WORD

TO OUR FRIENDS AND PATRONS SCATTERED ABROAD, GREETING:

Dear Brethren and Sisters in the faith of the speedy coming of the Lord.—I intended, ere this, to have addressed you at length on subjects connected with our work, our faith, and our hope. And I have only been prevented from so doing, by a multiplicity of cares and labors, besides travelling about 3000 miles, and preaching, on an average, once a day since my return from Europe. But I have not lost my deep sympathies for you, either in affectionate interest, or agreement in the truth.

While I express my deep indebtedness to the friends for the liberal support they have rendered to the "Herald" office during my absence, and bear testimony to the untiring diligence and faithfulness of those in whose hands the interests of the office were confided, I would simply express my regret, that some matters should have been suffered to appear in the columns of the paper, and that, had I been at home, I should have advised to a different course. It is needless to state, that my desire has been, and still is, to render the "Herald" not only a bulwark and a defence of the truth, but a source of comfort to those who cherish the Advent faith and hope. That I have endeavored to invest with these qualities, years of toil, and anxieties, and expense, will bear me testimony. And if I have failed, in any respect, in accomplishing that end, I know my brethren too well to feel any apprehension of a harsher verdict than an error in judgment. It will not be deemed improper if I say, that I have not deemed a sacrifice of home, and almost all the comforts that most of my brethren enjoy, too great, that I might serve those who are looking for the Lord. And now I can confidently appeal to my brethren, that in the darkest hour of our common trials—in sunshine and in storm—I have never deserted my post—and the Lord has not left me.

Need I tell you, my brethren, what has been my reward? The wicked of the land now exhibit one portion of it—eternity the residue! O, how earnestly have I prayed for the prosperity of the cause so dear to my heart: that it might be preserved in gloom and in glory; that it might escape the fangs of the "grievous wolf," and the deadly onset of the beast of prey. And now,

who of us cannot say, "Hitherto hath the Lord helped us?" Therefore, though the vision tarry, let us wait for it; because it WILL COME, and WILL NOT TARRY. "We have not followed cunningly devised fables," but we shall yet, if faithful, realize all our hopes, and, I trust, speedily. In the meantime, my dear brethren, in obedience to the encouraging words of our Master, let us lift up our heads and rejoice, for our redemption draweth nigh.

I shall soon give my views on various topics more at length.

Yours in the faith of the speedy coming of Christ,
JOSHUA V. HIMES.

CORRECTION.—In our prefatory remarks at the commencement of Mr. SUNDERLAND's article in our last, under the head of "Mesmer and Swedenborg," we said that "Prof. Bush, as we understand, bases the truth of Swedenborgianism on the demonstrations of Mesmerism." A re-reading of that remark satisfies us that it does Prof. Bush injustice. He does not make the truth of Swedenborg dependent on the truth of Mesmerism. He believes it independent of that. His claim respecting Mesmerism is, that it is a collateral confirmation of Swedenborg. We however differ from him in this.

By Mr. Sunderland's allusion to some remarks of Prof. B. in the "Tribune," we perceive some personal feeling exists between them. We are sorry to see this, and do not participate in it.

It will be seen by a letter on another page, that Bro. MANSFIELD has arrived at the West Indies, where he designs laboring in the Advent cause. We have received another letter from him, dated Nov. 12, in which he speaks of a prospect of soon entering the field, and of doing good. This Mission was not arranged by the Committee; but we feel a deep interest in it, and hope it will result in good. Bro. M. is indeed of aid at this time, and requests, that if any of the friends can aid him, they will send to W. INS, 111 Water-street, N. Y.

The Conference in Boston, which commenced on Thursday, the 24th ult., and continued over the Sabbath, was one of interest, and of mutual comfort. The Report of Bro. HIMES and BROWN, in relation to the English Mission, was read and adopted. We shall endeavor to make room for this report in our next.

VOICE OF TRUTH.—We have not received a copy of this for the last two weeks before the present, Nos. 12 and 1. Will Bro. MARSH please forward? We will not be positive about these Nos. The papers missing are the ones which should have come Dec. 22 and 29.

CHAMBERS'S CYCLOPEDIA of English Literature: a Selection of the Choicest Productions of English Authors, from the Earliest to the Present Time, connected by a Critical and Biographical History. Elegantly Illustrated.

We have received from the publishers, Gould, Kendall & Lincoln, the 2d No. of this interesting work. It contains choice specimens of English literature from authors who wrote from 1558 to 1649. This work cannot fail to be acceptable to all who fully appreciate literary excellence.

YOUNG AMERICAN'S MAGAZINE for Self-Improvement.—A Monthly Publication, by Geo. W. Light, No. 3 Cornhill.

We have received the first No. of the above. It is a very neat little pamphlet; and we understand Mr. Light designs to have it take the place of the light and flashy reading of the day.

Bro. HIMES and BROWN regret that they will not be able to attend the Conference in Lee, Jan. 23.

BUSINESS NOTES.

V. Streeter.—The money was received at the time sent. E. E. Morgan.—The money sent by Bro. S. Hough in Oct. '45 and Oct. '46—\$2 each—was duly received, and paid to end of v. 11. Your letter explains a letter we received from Bro. Hough, some time since, without any signature.

W. F. F.—Letter received and attended to. W. S. Campbell.—We have received from M. Wood, on your account, \$5. J. T. Darrow.—You are indebted \$4, which can be sent enclosed in a letter, directed to us.

W. Burnham.—Yes. L. L. North.—We think that what you have sent has been received. If you have any fears on that account, you can direct your letter to Bro. Sylvester Bliss, No. 2 Milk-street.

J. W. Marden.—We have no old Charts to spare. S. Foster, Jr.—We sent a package to you by Express on Thursday last.

ENGLISH MISSION.

(Receipts for English Mission.—Continued from our last.) Received since our last—J. W. Spaulding, 2 00
P. Stone, " " 3 00
J. N. " " 2 00
Moses Tower, " " 1 00
M. Batchelor, " " 75
Dr. M. Clark, " " 3 00
J. Twining, " " 1 00—12 75

Amount of expenditures over receipts, for which this office is responsible 218 42

APPOINTMENTS.

Providence permitting, Bro. I. R. Gates will hold Conferences in the following places:—
Derby Line, Vt., Jan. 16 and 17, at 10 A.M.
Hatley, C. E. Jan. 21, at 10 A.M.
Sheffield, C. E. Jan. 28, at 10 A.M.
Richford, Vt., Feb. 4, at 10 A.M.

Bro. Himes will preach in Providence, R. I., Jan. 10, and in Low Hampton, N. Y., Jan. 17.

Bro. N. Billings will preach at Cabotville, Mass., the third Sunday in January (17th). The following week he will hold meetings in North Leverett and vicinity, where Elder S. Everett may appoint, commencing Tuesday evening.

CONFERENCES.

If God permit, a conference will be held in Claremont, N. H., commencing on the second Friday in January, at 2 o'clock P. M., and continue over the Sabbath. The brethren request Bro. I. H. Shipman to attend with me.
EDWIN BURNHAM.

The Lord willing, a Conference will be held at Northfield Farms, to commence Thursday, January 14th, at 10 o'clock P. M., and continue over the Sabbath. In behalf of the brethren.
L. BOUTELL.

Providence permitting, a Conference will be held at the Union House, in Lee, commencing Jan. 23, and will continue over the Sabbath. Bro. Brown, Himes, and all others that can, are invited to attend. I. R. GATES.

NOTICES.

"ANALYSIS OF GEOGRAPHY."—By S. BLISS. This is a work prepared some years since, and is on a new plan, from which its author used to teach. It will be of interest to families as well as schools. Price, 62 1-2 cts., or 86 per doz.

Some are bound in paper covers, to be sent by mail. Postage (to any part of the Union), 12 1-2 cts.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. This book should be in the hands of every Adventist who does not understand the original Greek. Price 37 1-2 cents retail, 35 1-2 wholesale.

CRUDEN'S CONCORDANCE.—We have on hand a new edition of this valuable work, bound in sheep, to correspond with the "Harp," and one in boards; the former at \$1 50, and the latter at \$1 25.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—This is a valuable work for S. I., and cannot fail to recommend itself to every Christian.

TWO HUNDRED STORIES FOR CHILDREN. Selected by T. M. Preble.—This is a small bound volume, containing profitable and instructive stories for children, of which we have just received 50 copies. For sale at 37 1-2 cts.

NEFF'S MAGNETIC INSTRUMENTS for sale at this office. Price (cash), \$12; do. with Book of Directions, \$15 50.

MEETINGS IN BOSTON at the "Central Saloon," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

MEETINGS IN NEW YORK are held three times on Lord's day in Congress Hall, in Hester-street, one door from the Bowery, and on Tuesday and Friday evenings in the vestry of the German Reformed church in Forsyth-street.

Meetings are also held regularly three times every Sunday corner of Hudson and Christopher-streets.

MEETINGS IN BROOKLYN, N. Y., are held in Washington Hall, corner of Adams and Tillary-streets, three times every Sunday, and also on Monday and Thursday evening. A Sunday-school is held in the same place each Lord's day afternoon.

The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath AT 10 o'clock, in the Saloon of the Chinese Museum, in 5th street, between Walnut and Chestnut-sts.

Second Advent Meetings are held in Concord, N. H., every Sunday, at the Athenaeum Hall, No. 101 Main-st.

ELM STREET COTTAGE SCHOOL.—(For Young Ladies.)—The Winter term of this School commences Dec. 28th, to continue 12 weeks.

Tuition, including instruction in the English branches, the Latin and French languages, and Drawing, \$8 00

Music, including use of Piano, " 6 00

Terms for board, washing, and tuition, per gr. 22 00

A few young ladies can be accommodated in the family of the Teacher.

SARAH H. BROWN, Teacher,
109 Elm-street, New Bedford, Mass.

TYPE FOR SALE.—We have for sale two fonts of second hand Long Primer type, used in the "Herald" of vol. 10, which we will sell cheap for cash. They would be an acquisition to a country printing office. One contains about 230 lbs., and the other about 100 lbs.

AGENTS

FOR THE "HERALD" AND S. A. PUBLICATIONS.

ALBANY, N. Y.—T. M. Preble.

BUFFALO, N. Y.—J. P. Porter.

CINCINNATI, O.—John Kish.

CLAREMONT, N. H.—I. H. Shipman.

DERBY LINE, Vt.—Stephen Foster, Jr.

HARTFORD, Ct.—Aaron Clapp.

LOWELL, Mass.—M. M. George.

LOW HAMPTON, N. Y.—L. Kimball.

NEW BEDFORD, Mass.—Henry V. Davis.

NEW YORK CITY—R. R. Hollister, 91 Delancy-street.

ORRINGTON, Me.—Thomas Smith.

PHILADELPHIA, Pa.—J. Litch, 31-2 North Seventh-st.

PORTLAND, Me.—Peter Johnson, 24 India-street.

PROVIDENCE, R. I.—George H. Child.

ROCHESTER, N. Y.—J. Marsh, 20 1-2 State-street.

TORONTO, C. W.—Daniel Campbell.

WATERLOO, C. E.—R. Hutchinson.

WORCESTER, Mass.—D. F. Wetherbee.

Receipts for the Week ending Jan. 1.

We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

J. Mansson (145), 265;—J. C. Stone (150), 266;—J. Mann, 218; J. Thomas, 255; J. W. Britton, 15; H. Bartlett, 12; J. Ripley, 257; G. L. Mixer, 255; Z. Chapman, 267 (8); W. A. Morse, v. 12; Hiram Robbins, 313—each 50 cts.; S. Palmer, v. 12; C. Swasey, v. 12; R. H. Gresham, 259; D. Luther, v. 12; J. Buck, v. 12; E. Sanderson, 295; E. Thompson, v. 12; J. F. Chamberlain, v. 12; D. S. Chamberlain, 322; J. T. P. on v. 11 (owes 80 cts.); M. Pendleton, v. 10 (owes \$1 80); R. N. York, v. 13; L. Carrier, 258; C. W. Page, 184 (owes \$4 25); L. Wadwell, on account; M. Roydon, 315; E. Buckley, v. 12; O. Sprague, v. 12; G. Kidder, v. 12; J. Vose, v. 12; G. L. Mansfield, v. 12; D. Morrison, v. 13; F. R. Wilkins, v. 13 (yes); M. A. Frank, 320; J. A. Varney, 318; J. A. Sherman, 319; B. H. Osborn, 320; M. Wilson, v. 13; B. W. Leonard, v. 13; W. Gatta, 321; C. P. Whittem, v. 12; R. White, 295; G. Miller, 308; J. Twining, v. 12; C. Story, 256; W. Dwyton, v. 12; L. L. Tuttle, v. 12; A. V. Culver, v. 12; L. Smith, v. 13; M. L. Arnold, 258; R. Pendleton, v. 12; J. Bullis, v. 11; A. W. Brown, 257; each \$1.—N. F. Webb, 320; Z. M. Richmond, 257; S. Wheelock, v. 12; B. Perry, v. 12; J. Jones, v. 12; L. Robinson, v. 13; S. M. Jones, v. 13; J. Burnham, v. 12; E. C. Richardson, v. 13; Dr. M. Clark, v. 13; L. Weetche, v. 12—each \$2.—T. Bracken, 329—\$3.—I. H. Shipman, on account; C. F. Merriam, 255—each \$4.—M. Hobart (two copies), 252—\$5.

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XII. No. 23,

BOSTON AND NEW YORK, JANUARY 13, 1847.

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(post paid). Subscribers' names, with their Post-office
address, should be distinctly given, when money is for-
warded.

Redemption Draweth Nigh.

Weep no longer, ye captives, your redemption is nigh;
Glad tidings we bring you, rich news from on high:
The Redeemer, your Savior, will soon end the fight,
Your foes to discomfit, and put all to flight.

Though the clouds of the valley now cover the slain,
And over the blessed now waves the blue main,
Yet his voice, like the thunder, shall break their long
sleep,
And Death, the fierce monster, no longer them keep.

Though as bondmen you're toiling in sorrow and pain,
Trod down by your masters, made vassals for gain,
The Deliverer will find you, and bid you be free:
"I have come to thy succor—fear not—look to me."

Though in exile, as red men, you're banish'd far hence,
And to thicket and forest you flee for defence,
The Great Spirit will find you, and say to you, Peace,
The Brother has now come, let thy sorrow all cease.

Though as pilgrims and strangers o'er the earth you may
roam,
With no fixed habitation, no retreat to call home,
Though as strangers from your kindred, and reproached by
the foe,
Though cast out by your brethren, and esteemed very
low;

Though the Church, in her beauty, looks on you with
shame,
And rejects from her altars your faith and your name,
There's a just God in heaven, who is coming to save
His loved ones from sorrow—his dove from the grave.

Let the great men and learned unite all their skill,
Treason, justice to cover, the faithful to kill;
In a moment unlooked for, with the lightning's swift
He'll come as a witness of each guilty deed.

Then weep not, poor captives, wait a little to know
All the honor your Savior on you will bestow;
Keep fighting for Jesus till victory is won,
Then angels from glory shall greet you safe home.

The Servants Waiting.

BY THE REV. W. DALTON, M. A.

(Continued from our last.)

In the very opening of this parable we have a definite reply to a question raised in this the first part of my subject, viz., for what purpose did our Lord leave his sorrowing Church? and why should his bodily presence be removed from his people, if so important as we maintain it is? The answer, I say, is in the twelfth verse,—"A certain nobleman went into a far country to receive for himself a kingdom and to return." This, doubtless, refers to the well-known fact, that rulers and governors, who were permitted to occupy the position of tributary kings by the Roman Emperor, were obliged to appear at the chief seat of rule and to have their authority confirmed by the mandate of imperial authority, and thus to return to their far distant kingdom with all the weight of delegated power. Without then, dwelling on the importance of our Lord's ascension in reference to the gift of the Spirit, we have here a distinct reason for his absence, viz., that he was to receive the appointment from the Father himself to that peculiar kingdom which he should yet set up in this world,—which should be established at our Lord's return in glory,—a kingdom distinct from all earthly ones, because of its unsullied purity, and yet not to be con-

founded with either the sovereignty that belongs to God, the Judge of all, nor yet with the Gospel kingdom which preceded it, and which is identified with the dispensation of the Spirit.

The kingdom which our Lord received in the sense of *authority* at his ascension, and which he will yet reveal at his second coming, is more easily understood by comparing the eighth Psalm with the second chapter of the Epistle to the Hebrews. The Psalmist asks the question,

"What is man that thou art mindful of him? and the Son of Man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor." If we ask in what sense he is thus dignified? the answer is "Thou madest him have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field." Now, if we turn to the Epistle to the Hebrews, the apostle expressly applies all this to our Lord Jesus—declaring that the Father did not put in subjection the world to come (*ten oikoumenen ten megousan*) to the angels, but only to the Son—and yet "we do not now see all things put under him; this has not as yet taken place, but this much we do see—"We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor." So that we have seen the humiliation of the Son, and we have seen his exaltation, when he *received* the kingdom, when he was crowned with glory and honor; but we do not see him in full possession, all things are not *manifestly* put in subjection under him; for this the whole Church, yea, and all creation wait, and it will be yet perfected, when the Savior returns to his waiting servants, with whom he left the very solemn charge, "Occupy till I come." Thus we learn, from the Apostle's comment on the Psalm, that the Redeemer will yet in his own person place all things under human nature; and that the sway which was committed to the first man, when he was made in the image of God, and which he so greatly lost by transgression, will be more than restored by the second Adam—the Lord from heaven—who will return in our glorified humanity to cast down the powers of darkness and set up the blessed kingdom of perfect light, holiness, and order.

This, then, may suffice for the first part of our subject, on which all the rest depends; and this, I trust, may prove a satisfactory reply to the important question,—In what sense is Christ absent from his Church, and why it is that his return should have such a momentous aspect in the view of true believers?

II. What are the more prominent duties of his people, during the absence of their beloved Master? It is important to select the more prominent, because we should otherwise range through the whole circle of Christian duties, on all of which the prospect of the Redeemer's coming

ought to tell. I would, therefore, only refer to *two*, because these are more immediately connected with the return of the Great Master of the household. I mean, the use of the talents committed to the servants, and the duty of waiting for his return.

As to the first, we may observe that it is all contained in that trite but striking command, "Occupy till I come;" an injunction addressed not so much to the citizens, who clearly set forth the Jewish nation, as it is to the servants of the household, who typify the professed members of Christ's Church. Nor can we understand this charge, and the after sin of the slothful servant, without bearing in mind something of the habits of the times when our Lord spoke; some of which are unknown in the day and country wherein God hath cast our lot. The servants of that period were, generally speaking, slaves, whose time and service were claimed by their master as part of his property. It was no free service; no covenanted obedience, and it was far from unusual, in the case of noblemen or petty princes, to engage their slaves in some actual trade, the profits of which belonged to the master; a small share being reserved for the active agent. And this explains to us the wrath of the nobleman, when the slothful servant merely returned the pound, without having made any effort to use the same in trading, "Wherefore, then, gavest thou not my money into the bank, that at my coming I might have required mine own with usury?"

In the application of these things to the servants of our Lord Jesus Christ, we must not, of course, draw the similitude too close, or we should be involved in some such distressing mistakes as the following:—that the service of believers was of constraint rather than of liberty. But the reference to ancient customs does impress upon us the weight of responsibility laid upon all the professed members of Christ—it does show us that Christ will truly reckon with us, and that he will not be satisfied with *negative* religion. It does not appear necessary to fix on some specific stewardship which amounts to all the weight and responsibility of the ten talents, nor yet to follow out the distinctions which the Lord might intend by the lesser, as distinguished from the greater task. It is enough for us to feel, that, whereas all have talents committed to them, some may have a greater responsibility, and some less. Even in the things which make for our everlasting peace, this is true; for though all have the inestimable blessing of Gospel light and privileges, some have greater opportunities both of receiving and of dispensing these unfading riches. And certainly, in earthly responsibilities, the difference is marked—for to some a large share of influence and gifts and riches is intrusted, whilst others are confined to a very contracted sphere. Still the parable holds out the impressive view, that what makes our possession of the talent so im-

portant is, not so much the extent of it, as the design of the Great Master in calling us to such a stewardship.

My brethren, the Lord would have us all occupied for him; he would strip us of slothfulness by stripping us of selfishness. Everything we have, whether temporal or spiritual, is to be received and used with that all-impressive word ringing in our ears, "Occupy till I come;" and then, and then only, we enter on the high service to which we are called in the very spirit of the Gospel. We are constantly reminded that "we are not our own, but bought with a price; that we are henceforth to live not to ourselves, but to Him who died for us, and rose again." And that "whether we eat or drink, or whatsoever we do, we ought to do all to the glory of God."

I know, indeed, that men too often take these strong injunctions as mere words of exhortation, which cannot be fully or practically used; but this is because, like the slothful servant, they have no love to the Great Master, but rather view him in a perverted light—severe and austere—rigorously demanding certain duties, without considering all the motives by which he engages us to his service—the happiness there is in obeying his gentle voice, and the full reward which follows the service of unflinching obedience. And here it is that the prospect of the Redeemer's speedy advent serves as a most influential notice. If we love the Savior who died for all men, but specially intercedes for the Church of God, we shall feel that no charge of his can be of light moment. We look not so much at the extent of the Stewardship, as at the fact. We regard the smallest sphere, the most apparently trifling occupation, as clothed with importance, in the view of the Lord's appointment, and in the anticipation of the day of the Lord. We are to meet that gracious Master who committed the affairs of his household to us,—to some a larger talent, and to some a less,—but all of them to be accounted for at his return. A dreadful woe and curse must light upon all who slothfully hide the talent in a napkin, satisfied with the mere effort of appeasing the severity of an austere master. And great and glorious will be the recompense of every faithful servant who occupied the talent, whether more or less, because it was committed to him by the best of Masters,—because in doing so he was allowed to glorify him, to whose grace he owed every blessing, and because he expected soon to meet his returning Lord in full possession of that "kingdom which cannot be moved." Take heed, brethren, that you do not sever present duties from the coming of the Lord—if the cross is to endure you with the high motive of love—let the hope of the crown inspire you with fresh vigor in the Lord's service, and with a deep and constant feeling of your responsibilities. How great, then, will be your devotedness, how enlarged your gifts to God's treasury; how will time and

money and strength be all enlisted in the happy service of the Redeemer, and you will then inquire,—not what I can keep back for self,—but what I can render to the Lord, and consecrate to his service, whose love is so unbounded, and whose charge is never to be forgotten, "Occupy till I come."—(To be continued.)

The Second Advent.

Scripture and the writings of the Early Church, are remarkably full of expressions, which show that even the second coming of our Lord was looked for. "Little children, it is the last time," said the venerable, the white haired Apostle St. John. "If I will that he tarry till I come, what is that to thee?" was said of this same Apostle by our Lord soon after His resurrection from the dead. These words of Christ were misapprehended. They did not convey a promise that St. John should live until Christ's second coming. But they had a significance which perhaps is not yet clearly apprehended by man; and they had an influence which is evident in the whole life of St. John.

The personal affection of the disciple whom Jesus loved, was exhibited while our Savior remained below, and the qualities of heart which give St. John his high distinction, shown forth through all his after life, in those manifestations of love for the brethren, for which the most lovely of the disciples was eminent.

As years pass by, one and another of the twelve sealed their witness with their blood, until at last St. John, in the decrepitude of old age, stood alone the last survivor.

Eminent as he was for his lovely sanctity. High as he is exalted by the fact that Christ specially chose him to place his love upon, can the inference be avoided that his mission was higher even than to exhibit examples, and inculcate lessons of love?

In the words quoted above, spoken of him to Peter by our Lord, the highest office of St. John was suggested and foretold. He was not indeed to live until Christ came, but he was to exhibit in his own life, and inculcate by his teaching that hope which ought to be a continual presence with all Christians, viz., that Christ will hasten his coming.

Peter first opened the doors of the Church both to Jew and Gentile. Paul was in labors more abundant than they all. The rest of the twelve wrought as faithful missionaries in the spheres appointed them. But John held the higher position, in the special teacher of the one great truth that the coming of Christ may be expected at any period of the Church's existence. Words could hardly be stronger to convey the fact that John looked for Him in his lifetime. Can we conceive in these cold unfaith-loving days, of the patient hope, and cheering expectation, with which, as the frosty years came on, the blessed disciple looked day by day for that second and glorious coming? How must he have resolved in his mind the mysterious saying, "If I will that he tarry till I come, what is that to thee?" And as one after another his generation dropped away, may he not have hoped to witness the literal fulfilment of these strange words?

He evidently did look for Christ's coming. But he died, and the coming is now, nearly eighteen centuries after his death, still future. But he taught the Church the lesson which was committed to him—the highest lesson—for there is none better calculated to produce the loftiest attainment in holiness than the truth, realized in the soul that in an hour when we think not, even now, the Son of Man may come.

With the lapse of centuries, however,

the liveliness of expectation has gone down. Men, even Christian men, have long since learned to say, "Where is the promise of his coming?" and perhaps many whose hopes are centred in Christ, will, if they examine closely their hearts, become conscious that they too are shaken in faith when this question is asked, and the specious argument added, "for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

The expectation of Christ's coming is sadly changed for an expectation of death. We are often urged to prepare, not so much to meet the Savior, as to die.—Now this isolates us in our own individuality. It fixes our thoughts almost exclusively upon the light in which we shall be alone regarded of God. When we die, we die alone, and a preparation for death has little in it of saintly communion. Scripture teaches us to prepare for the Savior's coming, to look for it, and submissively expect it, each one in his lifetime. In this hope there is no cold and deadening individuality found.—When Christ comes, the elect shall be caught up to meet Him. Dead and living, if dead or alive in Christ, shall go together to receive Him.

This glorious expectation St. John most eminently possessed, and most patiently taught. At his death he left us the legacy of his example of hope, and urgent exhortations to be like him therein.

In this age of intelligence, power, and wealth, that man would be thought mad who should cry about the streets that the coming of the Lord draweth nigh. And yet the last days are pictured as days in which the world shall exhibit wonderful examples of power, dignity, and wealth.

While science is astonishing the world with what to our fathers would have seemed the operations of miraculous powers, and every new day is opening some hitherto unknown source of worldly greatness, it would call forth the jeers of the worldly wise, if they were told that the end of all things is at hand. And yet the last days are pictured as times in which strange wonders shall be wrought.

It would be hard to convince mankind that there are really any persons on earth, who think that in the present generation the trumpet of the angel, that is to awake the dead, may be heard. It would be useless to waste assertions of this hope. Worldly men are wise enough to know the weight and value of words. They would not scruple some to call it falsehood, while others, if they believed us to be honest, would greet us with gazes of superciliousness and pity.

Yet in this hope disciples have lived and died, from St. John to the present century, and what is worthy of remark, those periods of the Church have been her best brilliant. When the minds of Her children have been most earnestly engaged in searching for the signs of the last days; and their hearts most warmly excited by the expectation of the glorious Second Advent, then has she added most to the communion of the elect, and exhibited Her highest examples of holiness.

As a warning and as a comfort this most certain truth is given to us—as a warning, that when the Lord comes we be found on the watch—as a comfort, because His coming shall set us free from the burden of the flesh, the bondage of corruption, and the danger of the second death.—Church Times.

Rome.

What associations are connected with the City of Rome! From the time it was founded by Romulus, 753 years before the birth of Christ, until the present time, it has been the theatre of incidents that have sent forth an influence into every

part of the world. At first, it was the place where petty chieftains and demagogues contended. Then the Plebeians and Patricians, the Decemvirs, Consuls, and various grades of officers of the multifarious governments of Rome, made it their battle-field. Then Rome became the seat of learning, and is now remembered as classic ground. There Cicero poured forth his thundering eloquence, and revealed the deep and dark designs of Catiline.

Rome was the home and the throne of the Cæsars, and thus became the battle-ground of nations. The purposes and plans of war which originated there, were executed in vengeance upon both barbarous and civilized nations. These were wars stimulated by ambition, and the desire of conquest. Rome must answer in the last day for the blood of millions of our race, shed in her unholy wars.

Rome has also been the source of all sorts of dissipation, luxury, licentiousness, and all kinds of cruelty. Here, men and beasts have fought in open day, for the amusement and gratification of the most refined ladies and gentlemen of the age.

Here those bloody Gladiators, naked as they were born, have stood before assembled multitudes, and measured swords in fatal conflict. Ladies, in the first circles at Rome, have shouted for joy, when the sword of the victor has transfixed the body of the fallen Gladiator.

Here were theatres and amphitheatres, that surpassed all others in magnificence and in corruption.

The temples of the Pagan gods were here almost without number. Myriads of men and women professed to worship their gods, under the most revolting forms of licentiousness that ever disgraced the history of human depravity. Oh! who can tell the crimes of Pagan Rome! Let the arcana of her abominations be covered with a pall of impenetrable darkness.

The first event in the history of Rome that can interest the Christian mind, is the visit of that indefatigable and fearless man, the Apostle Paul. Although Peter was not permitted to visit Rome, yet Paul was, under peculiar circumstances. He appealed from the Roman Governor in Judea, to the judgment-seat of Cæsar at Rome.

His entrance into the imperial city as a prisoner in chains was not very promising. But God's thoughts are not ours. Paul was detained there as a prisoner for two years. And no man had ever visited that city of licentiousness, of crime and blood, that left such an impression on its ungodly population. The Spirit of God made efficacious the labors of this holy man. For the first time since the foundation of the city, angels had occasion to rejoice over an event in bloody Rome. A Christian church was formed, to which Paul afterwards addressed that epistle which, for its excellency and depth of thought, has been the admiration of all ages.

A few centuries after this, Rome assumed the Papal, or falsely called, Christian religion, in the place of the Pagan. This was only ingrafting Paganism upon Christianity, while she discarded her Pagan name, and called herself Christian. Now we enter upon the reign of the Popes. Now scenes of iniquity will be disclosed that eclipse all the past. Who can tell the plots, treachery, assassinations, licentiousness, and every sort of crime, that has characterized Rome, from the day the first pretended successor of St. Peter mounted his unrighteous throne? Pagan abominations are not to be compared with the more awful abominations of Papal Rome. Such wickedness had not been known, either on this, or on the other side of that Great Flood which swept away the antediluvian world.—The crimes of a thousand years, under

the dark administration of the popes, have caused rivers of tears and rivers of blood; have brought into this lost world an amount of suffering that no finite mind can fathom. And this is not all. Doubtless millions of deathless souls will trail in hell through endless ages, who will trace the origin of their ruin back to Rome.

We pass by the bloody scenes of the Inquisition, within whose walls so many human beings have been immured and perished, and which holds its living victims in Rome in the Nineteenth century.

The Spirit of God has declared that the woman in Rev. 17:6, "was drunken with the blood of the saints, and of the martyrs of Jesus." This woman, we are told in verse 18, is "that great city which reigneth over the kings of the earth." Roman Catholic as well as Protestant writers have conceded that the seven hills on which this woman is seated, are Rome.

In our day, the powers of Rome have started with new vigor. They are bringing into requisition every influence they can command, to push their conquests to the ends of the earth.

But after all, what is the present position of the city of Rome? Surveying her by the light of prophecy, we see her fearful attitude. She is left in prophetic vision with a mighty angel holding a millstone over her. He is waiting the command of God, when the millstone will be dashed upon the devoted city. Then there will be loud voices in heaven, "Babylon the Great is fallen, is fallen," and Rome will be found no more.—American Protestant.

State of Religion in France.

(From the "Continental Echo.")

If the present condition of the Reformed Churches in France, taken as a whole, is examined, there is one thing which speedily becomes apparent, and is sustained by the most complete evidence—viz., that we are almost entirely without organization and discipline. Vain would be your search among us for a common centre of authority. We have no generally recognized confession of faith whatever. We have no precise and fixed rules for public worship, instruction, or for the admission of new members into our communion. We are even without any strictly observed liturgy, or universally acknowledged catechism. The consistories, wherein laymen form the great majority, are almost omnipotent within their several boundaries; so that, instead of having one great national church, we have from seventy to eighty little churches, which are only united to each other by the official and political tie of the State.

This fragmentary condition of Protestantism is, in various ways, attended by disastrous consequences. In the first place, it furnishes to the Romanists, and even the infidels, an inexhaustible theme for their accusations against us. "What is this Protestantism?" they disdainfully ask; "it is a body without a head; it is a system of anarchy. Everybody pretends to be master, and everything is in the utmost confusion. These people pass their time in disputing with each other, and retain nothing but the name of a Christian communion. How, then, can they expect to make proselytes among the Roman Catholics? Let them begin by agreeing among themselves, and we shall see if they are worth listening to!" These censures are, certainly, to some extent, just, and it is difficult for us to refute the objections of intelligent Papists.

In the second place, our want of organization opens a door to numerous disorders. The consistories often make themselves judges of the doctrinal sentiments of the pastors; and, as many of these consistories are ruled by worldlings and

unconverted men; this monstrous consequence is the result, that the fortunes of the most faithful servants of Christ are in the hands of the enemies of the gospel. Some scandalous occurrences have taken place in this respect. We have seen infidels pronounce the deposition of excellent pastors; from no other motive than hatred against the fundamental doctrines of Christianity. And, what is remarkable, the Government, which ought never to interfere in doctrinal matters, has shown, on various occasions, more moderation and wisdom than the members of our consistories. Thus, a purely political power exceeds in justice our religious authorities. Is this a normal state of things? How can our churches really prosper without an improved constitution?

Finally, as to spiritual discipline, it is almost superfluous to say, that it has no existence. Our ancestors were very rigid on this subject. Guided by the austere genius of Calvin, they pronounced various penalties, including even excommunication, against those who were disorderly. This discipline is, no doubt, incompatible with the ideas and manners of the nineteenth century; but is it not lamentable that we should be without any discipline whatever, and that the most notoriously vicious characters should escape spiritual punishment altogether? Indeed, the holy title of "Church" is ours no longer, and we seem to have entirely forgotten the duties devolving on those who are united in the Lord's name.

Unfortunately, it is not easy to remedy these defects in our ecclesiastical constitution. We are dependent on the State, which seeks only to maintain a *status quo*. The State does not feel our wants; it does not share them; it fears, on the contrary, to touch the law of the 18th Germinal, an X. (April 7, 1802), and hence it is impossible to foretell the time when we shall be authorized to form a more regular establishment. This explains why some of our most eminent brethren so urgently demand the separation of Church and State. As they despair of obtaining the consent of the civil power to the amelioration of our ecclesiastical laws, they propose to begin by rendering themselves completely independent of that power. But this remedy also presents serious difficulties; and I know not whether, after all, it would not do more harm than good.

The preceding observations are applicable to the entire mass of French Protestantism. Between the Protestants of our northern and those of our southern provinces, however, there are differences which deserve mention. The great majority of the Reformed inhabit the south of France, particularly the department of the Gard, of which Nîmes is the capital. Here dwell the descendants of those Protestants of former days, who, on the revocation of the Edict of Nantes, resisted the dragonnades, and celebrated their worship in the recesses of woods and caverns. In the north of France, not only are our co-religionists less numerous, but a considerable proportion of their number consists of foreigners—natives of England, Germany, Switzerland, and Holland—who have gradually become naturalized in our country.

The Protestants of the south are, generally speaking, less advanced in orthodoxy than those of the north. This singular fact owes its origin to several causes. The consistory of Nîmes, which exercises vast influence in our southern departments, is opposed to orthodoxy, and neglects no opportunity of manifesting its antipathy to evangelical religion. Moreover, the Protestants of this portion of France cling with greater servility to the traditions of those unhappy times when the Christian faith had declined in our

churches. They have not enjoyed so much intercourse as those of the north with the English, who rekindled among us the light of the gospel. The "revival" has made little sensation and progress in the south. The religious works which have been published of late have there obtained fewer readers; in a word, vital piety is at a very low ebb. In the north of France, on the other hand, there is more stir, activity, and decision. From the city of Paris the warmth and light of true religion has been greatly diffused in the adjacent provinces.

Perhaps it is because they have not observed this distinction, that certain travellers have propagated erroneous statements respecting our religious condition. They visited Paris and our northern departments only; then, drawing a conclusion from what came under their individual observation, they have said that orthodoxy has penetrated among all our flocks. This is an exaggeration. I do not pretend that orthodoxy has made no progress among our churches in the south, that would be to exaggerate in the opposite direction. Thanks be to God, many pastors there preach the gospel in its purity, and find faithful auditors. Toulouse, for example, Montpellier, Saverdun, Anduze, Marseilles, and Vauvert, which are situated in our southern provinces, number excellent Christians. I might cite many other churches equally flourishing. Nevertheless, the distinction which has been drawn is a real one. Comparatively speaking, the number is greater in the north of France than in the south.

You will no doubt inquire, in order the better to ascertain our religious condition, how is public worship frequented by the Protestants? Do the members of the several flocks regularly attend church? This question requires an answer somewhat in detail. First, it is just to acknowledge that there has been progressive improvement in this matter. When, at the commencement of the present century, our churches were re-opened, the number of attendants was extremely small. In the storms of the Revolution, the French Protestants lost their habit of celebrating public worship. Flocks of 3000 or 4000 souls then furnished only 100 or 150 constant attendants, and the number of communicants was still smaller. I remember to have read in the biography of the worthy Gonthier, who was pastor of the Reformed Church at Nîmes about forty years back, that the regular communicants did not exceed from twenty to thirty persons, and yet Nîmes contained nearly fifteen thousand Protestants! This evil is neither so extensive nor deep-rooted in the present day. Gradually, the number of communicants has increased. The holy table is less deserted. Habits of piety are more general. But much still remains to be accomplished as to the attendance of the Protestants of France on the means of grace; more than one half their number never, or scarcely ever, enter our churches. (To be continued.)

The Civil War in Southern Illinois.

Our readers are probably aware that a civil war has been, for nearly six months past, carried on in some of the Southern Counties of Illinois, near to, and bordering on, the Ohio river. On the one side is a company of men styling themselves "Regulators," numbering at present about fifty. On the other, those citizens who do not coincide with the Regulators nor approve their action, and who compose much the largest number.

The outrages on the part of the Regulators have been carried on with great violence. They range the County through; visit the houses of unsuspecting and peaceable persons, warn them to leave the

State, and, in many cases, whip and otherwise unmercifully treat them. Many of those who have fallen under the ban of their displeasure, have been forced to flee from the country, and, when this is done, property is sacrificed under fictitious process, or by arrangements between those who are connected with the Regulators. In many instances the most respectable of the community have been proscribed. The present representative in the Legislature, Mr. Enloe—the Clerk of Circuit Court, a man having a large family, chiefly of daughters—the clerk of the County Court and Recorder—the Sheriff, and every Justice or civil officer, who has dared to raise his voice against the mob, have been driven out of the County. This may seem a little strange, but it is thus explained: in the County of Massac, the Regulators, and the personal and political, or rather voting friends of the Regulators, consist of about eighty men, while the County has about 750 voters. Against the Regulators the people of the County could, and would defend themselves, but by some means, which has not been satisfactorily explained, the Regulators have organized companies in the adjoining Counties of Pope and Jefferson, and in Paducah, Kentucky, which come to the aid of the Massac mob in any emergency. These, with the Regulators, are sufficient to overpower any number of law-abiding citizens which the officers can assemble in Massac County.

At the last term of the Circuit Court, indictments were found against a number of the Regulators. The Sheriff, a short time since, arrested several of those who had been indicted, and brought them to Metropolis, the County seat, where he had them under a guard of fifty men. The band of Regulators assembled, and, aided by the companies from the adjoining counties of Pope and Jefferson, and a company from Paducah, Ky., released the prisoners. They then proceeded to whip several of the members of the Grand Jury by whom the indictments had been found, and also, whipped every man they could catch, who had obeyed the Sheriff's summons, to act as a posse or guard. These transactions, we understand, occurred at Metropolis, last Monday week, where the Regulators held undisputed sway for several days—having, during the time, been liberally supplied with provisions, but especially strong drinks, by a wealthy citizen of the County, who was a candidate at the late election, and received less than one hundred votes, but who has been throughout a leader in these lawless affairs.

In the course of these lawless transactions, deeds of violence have been perpetrated upon men and women, and the mention of which chills the blood. Some of those who have been arrested, bound, and whipped, have been carried away, and nothing has been heard of them. Suspensions exist that they have been drowned, or otherwise foully dealt with. Others have been unmercifully whipped, even to such extremes that life has been despaired of. One woman was badly wounded by a shot from a gun, and afterward beaten over the head until it was thought life was extinct. And yet, against all, or nearly all of them, no offence is alleged, except that they do not co-operate with the mob, or disapprove of their course, and have the boldness to express that disapprobation.

A few days ago, two citizens left the county for Springfield, to apply to the Governor for aid to put down these lawless men. A number of the Regulators, having understood that they had gone by land, followed them, but failed to overtake them. On the way, the Regulators fell in with an old and respectable citizen of Jefferson county, an ex-sheriff, and the opposing candidate to Mr. Enloe, the pre-

sent member of the Legislature, and because he had expressed his opinion against their proceedings, they gave him a most unmerciful whipping. One or two others in the same county, were served in like manner for the same offence.

A Mr. Owens, of La Salle Co., who was at Metropolis a few days since, attending to business in which he was interested, fell under the displeasure of the mob. After much ill treatment, he was bound hand and foot and taken to Paducah, where, by the intercession of some of the respectable citizens of that place, he was released. But whether he returned home, or what has become of him, is not known.

These things are done by men who profess to be good law-abiding citizens, and in the name and under the profession of ridding the country of thieves, counterfeits and rascals. For the time, the law is entirely suspended. The few officers who remain in the county are forbid to issue any process unless by permission of the Regulators.

Two gentlemen passed through this city yesterday on their way to Springfield, with representations substantially such as we have given, except that they are able to state them more in detail. Names, places, and circumstances are stated with a precision that leaves no room to doubt the justice and the truth of representations. For the honor of our neighbor State, we hope this disgraceful war will be speedily ended, and the fomenters and principal actors brought to speedy justice. Application, we understand, has been made to the Governor of Kentucky, and it is not doubted that immediate measures will be taken, on that side of the river, to bring the guilty to trial, and thus put a stop to their further intervention in the affairs of a neighboring State.—*St. Louis Republican, 15th.*

Illustrations of Scripture.

On Sabbath evening, Rev. Mr. Rogers gave the first of a series of discourses growing out of his recent travels in Egypt, Mt. Sinai, and the Holy Land, designed to illustrate Scripture prophecies, and some of the great movements of Providence.

He exhibited the ancient wealth, learning, pride, and grandeur of Egypt, in striking contrast with her present poverty, debasement, and ruinous aspect, and showed that history, for the last 2000 years, had been but a transcript of the prophecy—"The sceptre of Egypt shall depart away," &c.

The immense pyramids, and granite pillars and arches of ancient temples of religion and science, indicated her former greatness, when her sceptre extended over 20,000 cities, and when she was pre-eminent among the nations in learning, and the arts, as in wealth, splendor, and imperial sway.

In the language of prophecy, she was now indeed, comparatively, "a base kingdom." For 2000 years she had had no Egyptian Prince. Mohammed Ali, the present master spirit of Egypt, extends his despotism down through all the departments of the government, making exactions which keep the multitude exceedingly poor and degraded, and so fearful of military proscription, that parents, from love, were accustomed to maim their children, to unfit them for the service!

The huts of Arabs, he said, were encroaching on the sites of fallen temples; the howlings of dogs and the screechings of obscene birds, were mingled with the prayers of more obscene men; and gods once enshrined in gorgeous structures, and held in veneration, were forgotten, or sold to strangers for a pittance,—thus fulfilling the prophecy that their idols should be covered with shame.

In her present condition, Egypt was indeed God's Monument, reminding mankind of the wonders he had wrought for his people's deliverance in days of old, of his righteous sovereignty as King of kings, and of the certainty that his truth would triumph, and error and superstition and despotism come to an end, in the manner and time predicted.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, JANUARY 13, 1847.

A Popular Error.

A recent traveller gives an account that when he was walking on the beach of Brazil, he overtook a colored woman with a tray on her head. Being asked what she had to sell, she lowered the tray, and with reverend tenderness uncovered it. It was the lifeless form of her babe, covered with a neat white robe, with a garland round the head, and flowers within the little hands that lay clasped upon its bosom.

"It was mine a few days ago," she replied, "but the Madonna has it for her angel now."

"How beautiful you have laid it out," said he. She added cheerfully, "Ah, what is that to the bright wings it wears in Heaven!" — *Exch. Paper.*

It may be very pleasant to suppose departed friends become angels at death, and enter at once on their eternal reward. But because it is a pleasant fancy, or is popular, it by no means follows that it is correct. Within the last 200 years, the belief that death ushers the righteous into eternal felicity, has become prominent. It is, however, not only unsustained by the word of God, but is in express contradiction to it. It is the prevalence of this idea, which has been so instrumental in the undermining of the doctrine of the resurrection: and well may the deniers of the resurrection inquire, *Cui Bono?* as does Prof. Bush, or what good will the resurrection accomplish if all that is accomplished by it is attained at death? If the soul passes from the body into the full enjoyment of angelic reward, there is certainly nothing added by a resurrection of the body. The prevalence of such an idea must then be subversive of the doctrine of the resurrection.

The Psalmist makes no mention of the happiness he shall receive at death; but he says, "I shall be satisfied when I shall awake in thy likeness." His eye was fixed on the resurrection for the consummation of his hopes. It was to the resurrection that Daniel looked, when he saw Michael "stand up." And he says that at that time his people shall be delivered, every one that shall be found written in the book. It is then, that he testifies that "the wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." It is when death shall be swallowed up in victory, that Isaiah testifies, that the Lord God will wipe away tears from off all faces. It is then that the Lord of hosts shall make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees, well refined. This cannot be applied to the death of the righteous, as many do apply it, and as we have heard it applied when the good man has been laid in his grave; for the apostle testifies (1 Cor. 15:54-56) that "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass this saying that is written: Death is swallowed up in victory. (See Isa. 25:8.) It is therefore not to death, but to the resurrection, that the prophet has reference. It is to the resurrection, that Malachi refers, when the Sun of righteousness shall arise with healing in his wings.

The New Testament writers make no allusion to reward at death. The resurrection is the theme of all their preaching. "Ye shall be recompensed at the resurrection of the just," said the Savior when referring to the reward which should be the portion of those who invite to their feasts the poor, and the maimed, and the halt, and the blind, who cannot recompense them here,

And he says it is those who shall attain that world "and the resurrection from the dead," who shall "be equal to the angels." They are not to be equal to the angels at death, but at the resurrection from the dead. Paul assures us (Heb. 12:40) that those who before his day had died in faith, had not been made perfect, God having provided some better thing for us, that they without us should not be made perfect. The apostle's doctrine that all believers are to be perfected together, is agreeable to Christ's declaration, who told his disciples that they were not to come to the place he was going to prepare for them, till he returned from heaven to carry them to it, John 14:3. "And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." That the righteous are not to be rewarded till the end of the world is evident from Christ's words, Matt. 13:40, 43. "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. . . . Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." In like manner St. Peter has told us, that the righteous are to be made glad with their reward at the revelation of Jesus Christ, (1 Pet. 4:13,) and that when the Chief Shepherd shall appear, they are to receive a crown of glory that fadeth not away. 1 Pet. 5:4. He also testifies, 1 Pet. 1:4, 5, that those who are begotten again "unto a lively hope by the resurrection of Jesus Christ from the dead," have "an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven" for those "who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

John tells us that "when He shall appear, we shall be made like him; for we shall see him as he is." 1 John 3:2. In Rev. 6:9-11, he informs us that he saw in vision, "under the altar, the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled." They did not, then, receive their reward at death, but are waiting for the resurrection, that they without us should not be made perfect. In Rev. 11:18 we also learn that it is when the time shall come that the dead are to be judged, that reward is to be given to God's "servants the prophets, and to the saints, and to them that fear thy name, small and great." And it is then that the revelator testifies that God will "destroy them that destroy the earth." And he farther testifies, Rev. 19:9, that it is when the marriage of the Lamb is come that they are to be blessed, who are called to that supper.

Paul testifies, 2 Tim. 4:8, that "the crown of righteousness" laid up for him, "which the Lord the righteous Judge shall give," not only him, "but unto them also that love his appearing," is to be given "at that day"—the day when Christ appears. And although he admits that it is gain to die, to depart hence and be with Christ, knowing that when we are absent from the body, we are present with the Lord; yet he speaks of death with no ardent desires, he only speaks of being "willing" to die; but when he refers to the resurrection, how different are his emotions: he groans, "being burdened," not that he "would be unclothed, but clothed upon, that mortality might be swallowed up of life." His great desire is not to die, but to be raised from the dead—to have part in the resurrection.

Even the Savior, who went and preached to the spirits in prison, 1 Pet. 3:19, did not ascend to the Father, during the burial of his humanity in the sepulchre of Joseph of Arimathea; for he said at the crucifixion, to the penitent thief, "this day shalt thou be with me in paradise"—the resting place of the righteous in Hades till the resurrection,—and on the third day, after his resurrection, he testified that he had not yet ascended to the Father. That the soul of Christ went to Ha-

des,—which Dr. Doddridge says was "put for the state of separate spirits,"—is also evident by the language of Peter, Acts 2:30, who applies to him the prediction of David, "who being a prophet," and "seeing this before, spake of the resurrection of Christ, that his soul was not left in Hades, neither did his flesh see corruption." It was in Hades, the world of spirits, that the rich man lifted up his eyes and saw Abraham and Lazarus, afar off—so that they only went to the same place of the departed, although separated from the portion occupied by the wicked, by the intervention of a great gulf.

The famous Bishop Bull, says, that the doctrine that the saints at death do not attain to the "consummate perfect beatitude of the Kingdom of Heaven with which they are to be crowned and rewarded in the resurrection," is "the plain doctrine of the Holy Scriptures, and of the Church of Christ in its purest and best ages." Bishop Pearson testifies, that such "will appear to have been the general judgment of the Church." The learned and pious Bishop Taylor, affirms, that the Scriptures teach that "the confirmation of the Saints' felicity shall be at the resurrection from the dead." Dr. Whitty argues that the final "happiness of the righteous does not take place till after the judgment at the great day." He considers "the immediate ascent of the soul to Heaven after death, as an *heresy* contradicted by Scripture, and by the faith of the primitive ages,"—to prove which, he quotes numerous passages from the earliest Christian writers. The learned Bingham, says, "it was the sense of the primitive Church," that the soul does not attain, a "perfect state of happiness till the resurrection, when the whole man shall obtain a complete victory over death, and, by the last judgment, be established in an endless state of consummate happiness and glory." Doddridge refers the perfection which the saints of old do not yet enjoy, but which they will inherit with us, to the glory of the resurrection state: interpreting the words, "they without us might not be made perfect," of God's "purpose to bring all his children together to the full consummation of their hopes in Christ Jesus, his Son, at the time of his final and triumphant appearing." Whitty says, of the same text, referring to their reward that "they were not to expect it till the day of judgment." Macknight, and Wesley, and many others, advance the same opinion. The arguments of Dr. Campbell on this point, are very satisfactory.—Bishop Pearson denies that the early Christians believed that the souls of any would "enter into heaven before the resurrection." And he adds that "The most ancient of all," "whose writings are extant," did not believe the departed saints "to be in heaven yet, nor ever to be removed from that place in which they were before Christ's death, until the general resurrection."

From the above testimony we cannot resist the conclusion, that the Scriptures conclusively teach that reward comes with the resurrection—that as Peter testified of the Psalmist that "David is not yet ascended into the Heavens," so is the language of our Lord, true of all men, that "No man hath ascended up to Heaven, but he that came down from heaven, even the Son of Man who is in Heaven." Not even Enoch and Elijah, who were translated, and one of whom "went up by a whirlwind into heaven," can have gone to that heaven to which Christ testified no man had ascended; for that would contradict the assertion of our Lord. They are included by the apostle with those who have not received the promise, and who without us cannot be made perfect, Heb. 11:40, and must, therefore, be waiting for "the redemption of the purchased possession."

As the righteous do not receive the full measure of happiness till the resurrection, so the wicked do not receive the full measure of their punishment till then. "God spared not the angels that sinned, but cast them down to Hades, and delivered them into chains of darkness." (2 Pet. 2:4.) "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day: even as Sodom

and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." (Jude 1st v.)

The resurrection, it must be admitted, is the great point of interest throughout the whole Bible. It is the period to which the eye of the Church has been in all ages directed. Around it, clusters all the hopes and the glory of the Christian. It is the consummation of the great plan of salvation. Without it, the Christian would be very imperfect. How unscriptural, then, it is, to speak in the popular language of the day, of the saints passing at death to the enjoyment of angelic felicity—thus, destroying alike the necessity for, and the hope of the resurrection. It is very important that we possess clear and Scriptural views of truth, and that we occupy that middle ground, the favored vale in which truth resides, which is alike removed from opposite extremes. May God keep us all in the truth, and give us and our readers an abundant entrance into his everlasting kingdom, AT THE RESURRECTION FROM THE DEAD.

Questions.

[The following letter was placed in the hands of the printer the week it was received; but has been inadvertently overlooked until now.]

Bro. Himes:—I prize the "Herald" highly, —it is just the paper needed at this particular crisis—it is meat in due season. It grieves me that it is out of my power to do anything more to sustain it, than barely my subscription. Myself and two or three others, are all the Adventists there are in this section; of course, there is no one of the like faith to break unto us the bread of life. Being thus situated, permit me to ask you a few questions for our personal information:—

1st. Your views of harmonizing Daniel 12:1 with Matthew 24:21. The majority of commentators have concurred in fixing the tribulation named in Matthew to the overthrow of Jerusalem; so have they equally agreed in considering the time of tribulation in Daniel to be yet future. Daniel says, "There shall be a time of trouble such as never was since there was a nation, even to that same time." Matthew also declares of the tribulation instanced by him, that it is "such as was not since the beginning of the world to this time;" then adds, "no, nor ever shall be." Thus in both places, the tribulation is described as unprecedented. But in Matthew, it is stated besides, that the one referred to by him shall never subsequently have a parallel. How then, I ask, can the tribulation in Daniel follow that in Matthew, according to modern exposition? Or, may we understand the tribulation instanced by Matthew, to continue, according to Luke, "until the times of the Gentiles be fulfilled," and so terminating with that "time of trouble" spoken of by Daniel, and in accordance with Isa. 26:20, Jer. 30:7, and Rev. 16:18?

2d. Have we, in your opinion, arrived to that marked period of "horrible darkness and errors, with which the world must be replenished before the latter day comes," according to a prediction of Martin Luther?

Yours in looking daily for that blessed hope,

I. COPE.

ANSWERS.

We suppose the tribulation referred to by Daniel, to be the same that the Savior speaks of.—The tribulation spoken of by Daniel, was to be when they that sleep in the dust of the earth shall awake, and is to be a time of trouble, such as there never was since there was a nation, even to that same time. That spoken of by the Savior, was to begin at the destruction of Jerusalem, and was to be such as was not since the beginning of the world to that time, nor ever afterwards.

This proves both seasons of tribulations to be one and the same; it proves that the tribulation such as should never be again, which begins at Jerusalem, shall continue till they that sleep in the dust of the earth shall awake; making one long season of trouble and tribulation, such as never was before, and never should be after,—extending from the destruction of Jerusalem to the resurrection of the dead. This period of tribulation thus long continued, is predicted by many of the prophets. According to Daniel 9:26, 27, it was to begin with the destruction of the city and sanctuary; and to end with the consummation, to which time desolations were determined. According to Jer. 25:17—33, it was to begin on Jerusalem and the cities of Judah,

and to extend to all the kingdoms of the world which are upon the face of the earth; to begin on the city which was called by the name of the Lord, and to end with a sword upon all the inhabitants of the earth, when the slain of the Lord should be from one end of the earth even to the other, when the Lord hath forsaken his covert as a lion. According to the 14th of Zechariah, it was to begin with all the nations fighting against Jerusalem, and to end when the Lord shall go forth and fight against those nations, his feet stand on the Mount of Olives, and the flesh of men consume away while they stand upon their feet, their eyes consume away in their holes, and their tongues consume away in their mouths. And, according to our Savior, Luke 21, and Matt. 24, it was to begin when Jerusalem should be compassed with armies, and trodden down of the Gentiles; and to end when the times of the Gentiles should be fulfilled, and all the tribes of the earth mourn, and they see the Son of Man coming in the clouds of heaven, with power and great glory. And this has been truly a time of trouble,—for, during these 1800 years, the children of God have passed through such scenes of fiery trial and persecution as never before, and never will be again. According to the Religious Encyclopedia, more than 3,000,000 of Christians were put to death by Pagan Rome—that great red dragon with seven heads and ten horns; and under the supremacy of papacy, 50,000,000 of Protestants have likewise perished by the scarlet-colored beast, the mother of harlots, who has been made drunk with the blood of the saints. But, although this time of trouble will continue till the wise shall shine as the brightness of the firmament, and as the sun in the kingdom of their father, yet it will continue only on the wicked. It was to be shortened for the elect's sake; and thus we find that in the last century the persecutions of the church ceased, and men have been permitted to worship God according to the dictates of their own consciences. But they have been shortened only for the elect's sake; the wicked are yet to experience the full measure of the vials of God's wrath, his seven last plagues; and when the Son of Man shall be seen in the clouds of heaven all nations shall wail because of him.

We do not know what prediction, of Luther you refer to; but we do not know as the prediction of any man is of much value.

CAUTION.—Brs. H. Morgan, and B. Cooper, of Rochester, Vt., write us to caution the brethren against a man, by the name of Martin, an elderly man, and rather fleshy, who is getting a living by quartering himself on the brethren, in different places,—pretending to be sent of God.

This is not the only case that has come to our knowledge, of men who quarter themselves on the brethren, for the sole purpose of getting a living,—pretending to teach, but being unqualified and incompetent they only produce distraction and evil results, wherever they go. If brethren who are intruded on by those who should be exposed, will give us information of such cases, we will put the brethren on their guard against them.—We would, however, suggest that brethren do not write of such cases, in their individual capacity; but let the church that suffers by such intrusion send us the result of their action thereon.

Conference in Boston.

At a meeting of the General Committee, held at Boston, Dec. 25th, 1846, HENRY PLUMMER in the chair, the deputation to England made the following

REPORT.

To the Committee of the Second Advent Mission: presented at a meeting of the Committee, held in the city of Boston, December 25th, 1846.

Beloved Brethren:—You may expect brevity in our Report to you on this occasion: first, because unforeseen circumstances have occurred, to entirely forbid us giving that time and care to its preparation which we had anticipated, and because, second, we have kept you constantly advised of our movements in the quarter where you deputed us to labor.

It is well known to you that the project of a mission to England was for a long time contemplated; and among the various considerations which seemed to prompt to such a measure, was the earnest desire which many of like precious faith with us on the other side of the Atlantic had expressed to see, and confer and co-operate with some of your representatives, in giving to their friends and neighbors and countrymen the light which you yourselves had received, and had already widely diffused, respecting the speedy second advent of the Lord Jesus Christ. There were among us different

opinions as to how much might be affected by such a mission: some, supposing that the world had had its last warnings, and that farther effort to save any would prove abortive, of course regarded the mission as absolutely superfluous. Others, though they sincerely wished well to the proposed work, yet stood a little in doubt of its utility, as though the means to be employed were too costly for the end to be gained. We would just drop the hint, that perhaps such may, from their original convictions, be hardly able to appreciate what may have been done by the mission.—But neither you nor ourselves, brethren, stood ready to predict astounding results from the scheme. You desired us to go on this mission with the expectation that we should explore rather than conquer the territory: had the latter been the expectation, what were we among so many? and how were it possible that what has proved to have been the work of years at home, should be pressed into less than half as many months abroad. No, brethren, we responded to your call, and proceeded to our destined fields, to hope for no more, and to undertake no more, than God in his providence should give us good grounds to hope for, and clear indications that it was our duty to attempt. In entering upon our work, it was the farthest from our minds to desire to produce a storm of excitement, even had it been in our power so to do; this would have been neither wise nor politic. And to have looked for immediate results from our labors, on the supposition they had been ever so arduous, would have been contrary to experience, as proved not only from the rise and agitation of the Advent doctrine at home, but from that of every moral and religious movement, and the discussion of every great theological question. When you have despatched the missionary with his Bibles to foreign shores, or in your own destitute sections have circulated the little tract, or when you have left the cultivated fields, waving with a ripening harvest, for the wild and uncultivated territory of the West, you have said, time, patience, and persevering effort must intervene, before much fruit can be looked for as a compensation for all the toil and money expended in these enterprises. The mission, therefore, has only been begun: the channel has been opened, the waters of life are silently working into it, and it will now remain for you to say whether those waters shall continue to rise and flow, until, should time be protracted, they shall fertilize and enrich their beautiful shores.

But we have spoken as though the ground it has been our happy lot to inspect was altogether an uncultivated waste; we would not be so understood: as we have informed you in our "Correspondence," the subject of our Lord's near approach has, for the past forty years, been in some form or other brought before the British public; but its beneficial effect upon the mass of Christians there, has been more or less counteracted, we fear, by its earlier or later association with extraneous questions. There are societies of Christians in that country, one of whose principal points of belief is the advent of our Lord at hand, but their influence upon the public mind is exceedingly partial. Hundreds of excellent clergymen in the Church of England are openly pre-millennialists, and many of them are preaching and publishing tracts and books upon the subject; but this preaching, and these excellent works, in consequence of their size and cost, do not reach the mass of the people; and even though they did, they are infused with some opinions which serve to neutralise the blessed effect which might be produced by their absence. In a word, the doctrine of Christ's coming as taught in England, produces but little of that moral sensation with which it has been followed in our own country—it is almost a dead letter. There is but one form in which it seems to have a reviving power associated with it, and that is the form in which you yourselves have received and held it forth: and from the brief observation afforded us, we can testify that there is no more hopeful form in which this great subject can be laid before British Christians than this very form: on the part of the laity, at least, we have discovered no strong predilections for the theory which connects with the coming of the Lord the previous restoration and conversion of the carnal seed of Abraham; but on the other hand, we feel persuaded, that could such Christians have the two opinions clearly laid before them, they would not be long in making the right choice. Indeed, the

mass of Christians know nothing about Judaism, and among those who contend for it there is but little union of opinion. So that, with the present prospects, if anything is to be done in behalf of England, and correctly done, it must be by the propagation of such sentiments as are held by yourselves.

We should do injustice to many honored and beloved brethren in England, if we did not mention, that through their long and self-denying labors something has been done towards the circulation of what we deem to be the purest form in which the Advent doctrine has anywhere been presented to the world. Brs. Winter, Tanner, Burgess, Micklewood, Dealtry, and others, have distinguished themselves, and engraven their names on a multitude of hearts, for their unwearied and sacrificing labors in the spread of a knowledge of our glorious hope. They have formed the nucleus in various places, for the gathering and disseminating of the truth; and in some instances have established permanent, respectable, and growing congregations, to whom they regularly minister. It was our delightful privilege to be welcomed to England by these brethren and their happy flocks, and to break unto them the bread of life; nor this alone, but to lay the foundation for additional interests, to rally and to gather up the scattered materials, which, as the product of our own, or of kindred spirits, needed to be combined as the basis for future action. No little of our work, therefore, was accomplished, when we had cheered the hearts of those noble brethren, by carrying them assurances of your deep sympathy, warmest love, and profound regards, and were able in return to receive from them the heartiest expressions of gratitude for all of light and kindness which had flowed from you to them. By this mission we have satisfied ourselves that there are in England even many more who are looking for and proclaiming the return of Jesus than we had anticipated—men of learning, talents, influence, energy, integrity, and piety; and among these are many stable, enterprising, intelligent, and religious individuals, who would honor any church or any cause with which they might connect themselves; they are those whom the beloved disciple addressed, when he said, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." We had heard that there were Advent people in England: now we know it, for we have seen them; we have opened for ourselves, and for you, by this mission, the door of introduction to many a dear brother and sister in the Lord; we have told them of you, and we have told you of them: we have endeavored to spread for them the same board from which you have been wont yourselves, in months and years past, to gather your own spiritual bounty; if you have been blest with the provisions, so have they, and henceforth they desire to fare with you.—Hereafter when they come around the throne of grace, they will have your interests and your good to bring before God; and when you visit the same mercy-seat, your warm sympathies will gush forth in streams that the dashing waves of the ocean shall not check; one heart shall feel but common pulsations. We may now act in concert in carrying forward more or less extensively in the two hemispheres, as our Heavenly Father shall direct, the last great effort which will ever be made in behalf of this ruined world. It was in anticipation of such a result as this, that we cheerfully undertook the labor you assigned us.

We have, farther, ascertained the wants of the field, the kind of instrumentality needed, where and in what measure it should be applied, and to whom it may safely be committed; and we can say, that we have efficient agents at a variety of points in that kingdom, in whose honesty, prudence, and readiness to second your efforts towards the further extension of truth, you may implicitly rely.

Nor are we without hope, that our humble labors in England may produce on the part of our brethren of the Literalist's school some spirit of emulation, and that they may be induced to re-investigate some of their views: or if not, to publish their great leading idea with more life and enthusiasm. With some of these excellent men, we were favored with personal interviews, or epistolary communications, of the most respectful and friendly character, bidding us God-speed in our work. From some, if not all of these men, it is believed that the suggestion of a general meeting of the students of prophecy, at an early period, in the city of London, would meet

with a hearty response.* For, notwithstanding some difference of opinion among us, we honor and love them, and trust we are loved in turn. We are their debtors; we have derived much useful instruction from their publications, and in returning home, have brought with us more, which we hope to scatter here.

We have been permitted to see a few souls hopefully converted to Christ, as the result of our mission, though it is to be confessed, that we did not expect much fruit like this. We have ever regarded our message as primarily to God's children, or to those who professed to be such. Our first labor, therefore, has been to arouse, and to fix the attention of the professing children of God to the subject of the advent of his Son. The preliminaries on entering a new place of effort, of obtaining a convenient house for gathering an assembly, and then of removing prejudices and objections, and then of opening, illustrating, and establishing the truth of our message, has left us but little time to attempt anything more. Indeed, so many were the points in the vineyard which demanded something from our hands, that we fear much that we attempted was but imperfectly done through haste. And the want of pecuniary means was an obstacle to our doing much that it was in our hearts to do. Yet for all these embarrassing circumstances, God gave us proofs that our labors were not in vain.—Believers were made to our hope, and among them several ministers of Christ, who are at this time serving the cause, and thus are prosecuting that sweet work in which, had circumstances permitted, we should at this hour have been engaged. The effect of the reception of this doctrine upon the hearts and lives of its believers, has been the same, there as here and elsewhere, to deaden them to this world, and to make them alive to God. It has filled them both with sorrow and with joy. It has thrilled their souls, and pervaded with its searching and divine might their inmost moral natures. It has brought with it its cross and its shame, and has never failed to reduce its subject from worldly honor to worldly contempt. But nevertheless, by its purifying, blessed, and sustaining power, the waiting son and daughter of the Lord have risen above flatteries, and frowns, and sneers, and railings, and preserved their integrity.

But one of the best agents which we were allowed to call into the field to labor, at the same moment, throughout the great kingdom of Britain is, the "European Advent Herald." Before our departure, we had issued four numbers of this paper, which we had pretty widely and bountifully circulated. We have often distributed them gratuitously at many of our meetings, and have seen them seized and devoured with avidity. Our beloved associate whom we left behind, has it at present under his control, and will no doubt make it a precious vehicle for the transmission of Bible truth, and the interchange of Christian thought and feeling among the disciples of our Lord in that land.

Finally, we have, to a certain extent, acted up to the original commission of our Master, to "go into all the world and preach the gospel to every creature." We mean not to say that until then you had failed to act up to the spirit of this commission: long since you had scattered your publications like the leaves of autumn to every point of the compass, and had shown a disposition to be the missionary in its truest sense throughout our own land. From these humble beginnings, we hope to see other undertakings commenced, which can no longer subject us to the charge of being hostile to missionary effort.

Our mission was at a time, and under circumstances which enabled us to form an extensive acquaintance with many estimable Christians and ministers from almost every part of Europe, into some of whose hands we placed copies of some of your best publica-

* We have already advertised in the "European Herald" a Conference of the students of prophecy, to be held in the city of London, during the month of August, 1847. The object of the meeting would be, if it should be held, to consider, among others, the following questions:—1. The Personal Advent and Reign of Christ. 2. The Prophetic History of the Church and the World, traced down to the Second Advent. 3. Where are we in the Prophetic History? 4. What Events are now to look for before the Second Advent? 5. The Prophetic Destiny of Popery. 6. The Prophetic Destiny of the Unbelieving Jews. 7. What do the Signs of this Time indicate—the Conversion of the World, or the Advent of Christ? 8. Duties of the Ministry and the Church consequent upon the present indication of Divine Providence.

Since the writing of this Report, we have seen and conversed with a sister in New Bedford, who has just received a letter from her relatives in Scotland, stating that through our humble efforts while there, five of them have embraced the faith of the speedy advent of our Lord. Another individual in the same place, though not herself an Adventist, has in like manner received similar tidings from that country respecting two of her relatives.

tions; with what results, eternity will unfold. It was at a time when we were furnished with the best opportunity for looking, as it were, into the whole moral and religious heart of the people. We refer particularly to the meetings of the World's Temperance Convention, and to that of the Evangelical Alliance. While the one was a noble comment upon that philanthropy which is seeking to arrest one of the chief evils of this earth, it showed also how wide-spread and deeply-seated is this and the numberless sins with which it is always associated—under what a cruel tyranny multitudes of rational men and women are willing, and even desirous of living! The Evangelical Alliance was an indication of the workings of Christian principle; its aim was a most holy and glorious one. If there were anything in it which did not savor of Christianity, we trust it did not escape our observation; and wherein it did manifest the lovely and the good, we were not so blind as not to perceive it. Our connexion with these two great Conventions, though entirely unexpected, we have reason to believe, was a direct and indirect means of opening before us many a door in the prosecution of our mission.

It is a deliberate testimony, that the world is ripe for destruction. Intemperance, theft, debauchery, murder, are only a few of the enormous sins that distinguish every land. The very foundations from which we can rationally look for purifying streams are themselves dark and foul. The heart, whose pulsations should be regular and strong, in order to preserve the great and complicated tenement which it inhabits, is losing its vitality, and reducing to its own weak, feeble, and miserable state, all with which it is connected.

The same moral death, which for so many years has prevailed in our own land, has, in like manner, prevailed in Great Britain. Such, indeed, is the state of religious things in that country, that one returning to this land, after a rather extended observation there, might be disposed to rest satisfied with what he finds at home. The consequence there, as here, is to discourage the hearts of many of the ministers of Christ, and to lead some of them to desire to throw off the responsibilities, trials, and labors of their station; and to seek some secular calling for the rest of their days. Puseyism is extending her influence, and Papacy is upon the very point of being elevated to dignity and honor by the State. Rarely has been the time when the prospects of the Man of Sin were more flattering; and when the prospects before the faithful soldier of the cross were darker and more forbidding. But for our glorious hope, we must partake of the general fear and discouragement, and retire from the field as conquered. Everywhere there are multitudes of those whom we can but regard as our brethren and sisters, who need consolation in this trying hour. Many of them only need to have the light of prophecy to shine upon their paths, disclosing to them the Scripturalness, or unscripturalness, of their expectations, in order to be refreshed, and to arise to the performance of all that God has assigned them as the labor of the present hour.

Dear Brethren.—You well remember your own fears and disquietudes as you surveyed the desolations of Zion; and mournfully asked from whence shall help arise; and you well remember how sweet and inspiring was the blessed hope of the speedy consummation of all things—the immediate destruction of the great Adversary—the defeat of all his deep-laid plots, and the entire overthrow of his kingdom; by the introduction of that of the glorious kingdom of the Lord Jesus Christ. And will you not continue to gladden and to bless multitudes of other hearts, by prosecuting with energy the work in which you have so benevolently begun, until the Master shall come and grant you a discharge from your self-denying and sacrificing labors.

There is encouragement to continue labor, both from what has been done, and from what may reasonably be expected from further effort. The field now under consideration is a most inviting one. He, indeed, may be envied the privilege who is allowed to be a laborer in it. Ireland, though one of the strongholds of Papacy, ought to be, and may be reached with the proclamation of the heaven-decreed doom which awaits him whom she worships and obeys. Scotland has already given some of the most encouraging proofs that the advent of the Lord is dear to her. And what may be said of England, may be said of the mass of Christians through-

out Great Britain—they have a greater reverence for sacred things, for the Bible, and for its institutions, than have many in our own land. Spiritualism, that subtle foe to God's truth, has not made the ravages there that it has here. There is some basis, therefore, on which to build the edifice of truth. But above all, we have the assurance of God himself, that his word shall not return unto him void, but that it shall accomplish that which he pleases, and it shall prosper in the thing whereunto he sent it. All of which is respectfully submitted.

After the above Report was read, the following resolutions were passed unanimously.

Resolved, That the report of the English deputation on the result of their mission to Great Britain, be accepted.

Resolved, That their position and labors during their mission there, and at the World's Temperance Convention, and Evangelical Alliance, meet with our warm approval.

Resolved, That we approve of the plan proposed for the farther prosecution of this mission; and recommend it to the patronage of our brethren.

Resolved, That we approve of the calling of a convention of Advent believers in London the 1st of August next.

O. R. FASSETT, Sec'y.

Correspondence.

The Church of God.

As there are many churches existing at the present day, who each claim to be the church of God, we will "search the Scriptures," and thereby ascertain, if possible, the character of that church: then we may readily decide who are its members.

The church of God is represented in his word by different figures: as, the body, the head of which is Christ, the member of that body representing the members of Christ's church. Again, it is illustrated by the wife—Christ the husband, and the church the wife. Both of these figures represent the greatest possible union, as existing between Christ and his church. The individuals composing that Church "are members of his body, of his flesh, and of his bones."—"They two are one flesh." We find the church beautifully illustrated by the figure of the vine and its branches. Said the Savior, "I am the true vine—My Father is the husbandman—ye are the branches." The union here represented as existing, is as closely cemented as is that of the vine and its branches. I would here inquire, On what principle does this union exist? I reply.—It is on the principle of faith alone. And the reason assigned for this reply, is this: faith, in the Bible, is made the only condition of salvation. Many passages might be quoted to evince this position, but a few may suffice. When individuals "applied to the Savior for aid, either for themselves, or in behalf of others, faith, and faith alone, was required, as the condition of receiving help. Refer, for examples, to the case of the Canaanitish woman (Matt. 15:23), the ruler whose daughter was raised (Mark 5:36), the man who brought his child to be healed (Mark 9:23), the man who was cured of the palsy (Luke 5:20), &c. The Savior, when addressing the Jews, says, "And this is the work of God, that ye believe on him whom he hath sent." (John 6:29.) Paul testifies, that by Christ "all that believe are justified," &c. (Acts 13:29.) He likewise says to the penitent jailor, "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31.)—Again, "By grace ye are saved, through faith," &c. (Eph. 2:8.) "We have access by faith into this grace wherein we stand," &c. "Abraham believed God," &c. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4:3, 5.)—"Therefore being justified by faith, we have peace with God," &c. (Rom. 5:1.) Did I deem it necessary, much more evidence might be added, to show that faith is the only condition of a union with Christ, or in other words, of church membership; but let these suffice, while I proceed to show, briefly, that to that faith which is the connecting link between Christ and his church there are also conditions. Take the individual who is living in disobedience to God, and as he then is, it would be utterly impossible for him to exercise saving faith in Christ. There are barriers in the way of the exercise of faith, which must first be removed. The Savior speaks of a certain class, who "repented

not that they might believe." Repentance implies that turning from sin which is produced by "godly sorrow." The character addressed had not repented, therefore could not believe. Again, the Savior asks, "How can ye believe which receive honor one from another?" (John 5:44), thereby implying that a love for the honor of men was an impenetrable barrier, which prevented the exercise of true faith. He farther adds, "Had ye believed Moses, ye would have believed me; but if ye believe not his writings, how can ye believe my words." A lack of faith in the writings of Moses, prevented its exercise with relation to the words of Christ. A regard of iniquity in the heart, and a deaf ear to the commands of God, prevent the exercise of faith. In order for the free exercise of faith, there must be first, a full decision of heart to be for God, and, secondly, a carrying into effect that decision, by making an unreserved consecration of all to the service of God, to be from henceforth entirely at his disposal. Then, by this procedure, the individual is brought into a position where he has a claim on the promises of God, and can easily appropriate them to himself. Every barrier is removed, the way of access to the Father is open; one act of faith in the merits of Jesus, and the individual is united—not by man, but by the Lord—to the church of God. (See Acts 2:47.) He has now become a branch of the true vine—a member of the body of Christ. As we learn by the illustration which the Savior has given us, that this union may be dissolved, it is important that we clearly understand how it is to be perpetuated. The Scriptures give us so much light on this point, that we are not left in the dark respecting it. Says Christ, "If ye keep my commandments, ye shall abide in my love." John 15:10. "Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." 1 John 2:24. Here, a continuance in that which they had heard from the beginning, is the condition of membership. In the phrase, "That which ye have heard from the beginning," allusion is made to the words of Christ, John 15:12—"This is my commandment, That ye love one another." This is evident from the words of the apostle,—"For this is the message (margin, commandment) that ye heard from the beginning, That ye should love one another." (1 John 3:11.) The same apostle gives us a test whereby we may know when we love one another in the sense implied by the Savior.—"By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments." Thus we see that God has given us tests, by which we may know when we love the children of God, and when we possess true love for him. It is all based upon this one foundation, obedience to his commandments.

Reader, are you yielding perfect obedience to the requirements of God? If so, you are "dwelling in love"—"dwelling in God, and God in you." "As ye received Christ Jesus the Lord, so walk ye in him;"—walk by the same rule, and mind the same things; so shall thy union with Christ be perpetuated, and thou continue to be a member of his church.

Having shown the relation which Christ sustains to the Church, also the bond which connects them one with the other, we will now endeavor to ascertain somewhat respecting the character of those who sustain this relation to Christ. Said the Savior, "The tree is known by its fruits." James also asks, "Can a fountain put forth at the same place, sweet water and bitter? Can the fig-tree bear olive berries, or the vine figs?" As the tree is known by its fruits, so is the Christian known by his walks. As the fountain cannot put forth at the same place waters opposite in their nature, no more can the individual who is united to Christ, bear the precious fruits of the Spirit and those of the flesh at the same time; for "they that are Christ's have crucified the flesh, with the affections and lusts." Does an individual profess to abide in Christ, we naturally expect that they will possess the same lovely traits of character,—that they will follow in his steps, walking even as he walked. We learn from the word of God, that Christ was "meek and lowly in heart,"—that he was self-denying in his life, holy in his conversation, consistent in his deportment, and obedient in all things to the will

of his Heavenly Father; and we expect that his followers will possess the characteristics. As we turn over the sacred pages of Inspiration, and read the character of those who belong unto Christ as there delineated, we find that we are not mistaken in our anticipations. "The ornament of a meek and quiet spirit" is theirs. (1 Pet. 3:4.) Love dwells richly in their hearts, and influences all their actions. They abide in that which they have heard from the beginning, viz., "That ye should love one another." (1 Pet. 1:22; 1 John 3:14.) Their love to God is paramount to all earthly love,—they love their neighbor as themselves. (Luke 10:27.) They have forsaken all for Christ, and live a life of self-denial,—abstaining from fleshly lusts, which war against the soul. (Luke 14:33; 1 Pet. 2:11.) They "live righteously, soberly, and godly in this present world,"—looking for that blessed hope, the glorious appearing of the great God, and our Savior Jesus Christ," by whose blood they are "redeemed from all iniquity, and purified unto Himself a peculiar people, zealous of good works." (Tit. 2:12-14.) They "are a chosen generation, a royal priesthood, an holy nation, showing forth the praises of Him who hath called them out of darkness into his marvellous light." (1 Pet. 2:9.) They "are the epistles of Christ, written with the Spirit of the living God." (2 Cor. 3:3.) They are not citizens of this world, neither are they conformed thereto; but are chosen out of it, being transformed by the renewing of their minds. (John 15:19; Rom. 12:2.) They are the temples of the Holy Ghost,—an habitation of God through the Spirit. (Eph. 2:22; 1 Cor. 6:19.) They have passed from death unto life—become a new creature, old things having passed away, and all things having become new. (2 Cor. 5:17.) The Spirit of God testifies with their spirits, that they are the children of God. (Rom. 8:16.) They are the light of the world, and the salt of the earth. (Matt. 5:13, 14.) They "have crucified the flesh, with the affections and lusts." (Gal. 5:24.) By faith they enjoy a present salvation, and are freed from condemnation. (Eph. 2:8; Rom. 8:14.)

We have thus briefly sketched the character of those who are members of Christ's church as we find it described in the Scriptures, and we see that it beautifully corresponds with that of their Head; indeed, the resemblance is very striking. But it is by no means surprising that it is so, when we take into consideration the oneness which exists between them. The church of God has presented the above features ever since its first establishment. True, when we look abroad in community, we see many who bear the name of Christ, but when weighed in the balances of God's word, "Tare" is marked against them. Paul, alluding to such, says, "I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction." (Phil. 3:18.) Alas, how many such there are at the present day—"having a form of godliness, but denying the power thereof." But we find scattered here and there one, whose character, when brought to the test of God's word, is found to correspond therewith. Such are members of Christ's body—branches of the True Vine—the "little flock," to whom it is the Father's good pleasure to give the kingdom—the "remnant," of whom the Lord will make a "strong nation," and over whom he will reign to Mount Zion for ever.

We have thus briefly considered the character of that church for which Christ made himself an offering, "that he might sanctify and cleanse it with the washing of water by the word; that he might present it unto himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." May we, who have become members of that church, "continue in the faith, grounded and settled, and be not moved away from the hope of the gospel, so that we may be presented holy, unblemished, and unrepentable," before the throne of God with exceeding joy.

M. D. WELLCOME.

Hallowell (Me.), Dec. 23, '46.

LETTER FROM BRO. S. CHAPMAN.

Dear Bro. Himes:—In behalf of those whom I represent, and among whom I have labored, (as well as myself,) permit me, through this medium, to say, that we rejoiced to know that your mission to the East has been a prosperous one. We also rejoice that amidst the desperate calamities at sea—the sea and the waves roaring, men's hearts failing them for fear, &c.—that you, and the

dear brother associated with you, were divinely protected on the mighty deep, and permitted, in due time, to return to your native land, to the bosom of your families, and to gladden the hearts of thousands in this country, associated with you in tribulation and hope. We not only rejoice, but unite with you in giving praise to him who hath sustained you,—who alone is worthy to receive it, and from whom cometh every good and perfect gift. I will now give you some particulars of my tour and labors since my last, Copenhagen, N. Y., Sept. 11.

I remained in that section (Lewis Co.), laboring in connection with Bro. Bates for two or three weeks, during which the brethren in Martinsburg and Copenhagen were manifestly comforted, and their faith strengthened.

In the town of Pinckney we spent a week to good effect: the saints were quickened, backsliders were reclaimed, several of whom received the doctrine of the Advent in the love of it, which added much to the happiness of our young sister Bissell, the only Adventist in town when our meetings commenced there, and at whose particular request this effort was made.

To fulfil a previous engagement, I returned to Manlius, where the dear friends met for worship on Lord's day, Sept. 27, at the house of our sister Blood. The season was truly refreshing—that little band is in a flourishing state. Bro. Johnson met us there, and proposed to remain and labor with them for a season. On my return to M., I received a communication from Bro. A. Benedict, of Bloomfield (20 miles south-east of Rochester), urging me to visit him, and proclaim the glad tidings to that people, if possible, before I returned to Connecticut. The call was so pressing, that I shifted my course, and complied therewith. I took passage in the boat at Syracuse, spent the day in reading and writing, and heard nothing said on the subject of our blessed hope. At evening, to pass a little time in meditation, I went on deck, and walked from stern to stern many a time, during which a gentleman, being employed in like manner, halted as I was about to pass him, with his eye fastened on the moon, and remarked, "I was thinking, Sir, how many millions of our fellow men have seen that same moon, but are now sleeping in their graves." In reply it was said, "Yes; and I was thinking, Sir, that soon many of these graves will be opened, and the sleepers therein will awake to live for evermore."

"Do you believe that event will take place soon?" he enquired. "Yes," it was replied, "I believe it with all my heart." A very profitable conversation succeeded; and my companion became so deeply interested, that he wished others also to hear, and accordingly proposed that we go below, and continue our conversation on the same subject. This being done, we directly had the attention of all the passengers. As soon as opportunity was given, a gentleman, who had taken the lead in conversation through the day, enquired, "Don't you think, Sir, that this doctrine has done a great deal of hurt?" "Pray what hurt has it done?" I asked. "O, Sir, it has made thousands of persons crazy," said he. I requested him to inform the company, if he could, of a single instance—"Give us the name of the individual, and place of residence." "This I could not do," he replied, "but others can tell the story—the papers are full of it," &c. I replied, "This is the common answer given to that enquiry; and no one seems to have personal knowledge on the subject." At this time my deck companion called our attention more directly to the subject in question. After improving half an hour in this manner to good advantage, the gentleman who had before raised objections said, "Here, Sir, is a lady who will testify that this doctrine has made one individual crazy, if no more." Being asked who the individual was, she replied, "It was my sister, Sir." This is coming close home," I remarked, and added, "she must have been a poor, ungodly sinner." "No, indeed," replied the lady, with emphasis, and affirmed, "she was as good a Christian as you, Sir, or anybody else." I was then prepared, as will be seen, to examine the subject, and commenced with the words of our Lord to his disciples. Christians of that age, when they were sorrowing exceedingly because He had told them that he must go away, to purify and console them he said, "If I go away I will come again and receive you unto myself, that where I am there ye may be also." This was indeed comforting, but not sufficient; therefore they enquire on another occasion, saying, "Lord, tell us when shall these things

be, and what shall be the sign of thy coming and of the end of the world?" His answer to these important enquiries was so direct, that he assures us that we may know in regard to the time of his coming as well as it may be known that summer is nigh, when the fig-tree putteth forth leaves (about the 20th of May). After describing the signs, he adds, "When these things begin to come to pass then look up and lift up your heads, for your redemption draweth nigh." Now, was all this said to terrify his children and make them crazy? No, indeed, but rather to cheer and comfort their hearts. I then quoted the apostle's words spoken with direct reference to the Lord's coming, "Wherefore comfort one another with these words." (1 Thess. 4:16, 18.) Also the words of the "beloved" John, when assured by the angel that "He which testifieth these things saith, Surely I come quickly." John responded, "Amen. Even so, come, Lord Jesus." (Rev. 22:20.) "I think, ma'am," I added, "that John was a Christian, and that he will be crowned with the apostle Paul, and all those who truly love the appearing of the Lord, as we are assured by the apostle in 2 Tim. 4:8." By this time my friend became exceedingly disquieted in her feelings, and began, I should think, with the rest of the company, to question the Christianity of her sister. I hope, and confidently believe, that some good will result from that evening's conversation, and if so, let the Lord be praised.

When I arrived at Pittsford, I left the boat and walked to Bloomfield, 10 or 12 miles.—Bro. B. and family were, of course, glad to meet me. Notice was immediately circulated, and the people collected at his house that evening to hear on the all-important subject. We talked to them in a familiar manner, removing objections, answering questions, &c., for several hours. Never having heard a lecture on the subject, they were much interested, and requested us to address them at their school-house the next evening, where we continued to meet for one week, notwithstanding four ministers opposed, during which the saints became revived, several of whom received the doctrine in the love of it, for which Bro. B. and his family manifest much gratitude to God.

Visited Rochester, and enjoyed a precious season with Bro. Marsh and Pearson, and the church there. I then commenced my return to Connecticut, and on the way visited the brethren in Syracuse, Lafayette, Manlius, Lincklaen, Plymouth, McDonough, German, Oxford, Norwich, Cooperstown, and Shandaken, and with the exception of the Lincklaen band, the brethren generally remain steadfast in the faith, and "forsake not the assembling of themselves together" for worship. The brethren in L., I am sorry to say, do not maintain meetings of worship, excepting when they have preaching, and that is very seldom. I seriously fear, therefore, that they will be found in the Laodicean church, or in a luke-warm state, when the Lord comes.

In German I tarried one week, preached evenings and on the Sabbath to good effect. Several, who had never before seen the evidence, embraced the doctrine.

Labored with the church in Cooperstown one week very profitably. On the Sabbath, the brethren in Lodi, twelve miles east, came over and united with us in worship. That is a happy and devoted people, and we had a delightful season.

Tarried a week with the brethren at Shandaken. The good work, which commenced there in May last, noticed in a former letter, had been in progress till then (Nov.), during which, I was informed by the brethren, that more than fifty souls had been converted to God, and of course made to love his appearing. The work is still going on there, and will continue, I trust, till the Lord comes.—Bro. H. Cook and family were the only Adventists in that place when he invited me, through your columns, to visit them in April last. His removal from this section to that place, one year since, was doubtless ordered of the Lord in mercy to that people. The Lord preserve him and those connected with him in the good work; and reward them in the day of his coming, is my sincere prayer.

From S. I returned to Hartford, Ct., about six weeks since, spent a few days with the friends there, and was thankful to learn that but few of them had embraced those new and novel views presented in the "Bible Advocate," respecting the resurrection, the binding of Satan for a thousand years, &c. I am credibly informed, that there are not exceeding four individuals in the Hartford church

favor those views at all. If the Publishing Committee of that paper, or its present editor, Bro. D. Cray (whom I dearly love in the Lord, and respect as a friend), would state the fact, showing that the brethren there have no sympathy with those views, public opinion, or the opinion of many, would be greatly changed in regard to it. Until then it will be understood generally, that those are the views of the Hartford church.

During the past six weeks, I have visited and labored with the brethren in Suffield, Enfield, Windsor, New Britain, Berlin, Wallingford, Guilford, and this place, Meriden. I am happy to say, that amidst the diversity of sentiment on certain points of doctrine among ourselves, the persecution and reproach manifested by the ungodly world and a formal church, against whom they brand with the appellation of "Millerites," the brethren of the household generally remain steadfast in the faith, expecting speedy redemption.

The Lord willing, I intend soon to visit the churches at the East, in this State, and in Rhode Island, especially the dear Indians in the latter place. The Lord direct all our steps, is the prayer of your sincere brother in tribulation and blessed hope.

SAM'L CHAPMAN.

P.S. With my strong faith in the speedy coming of Christ (and it was never more settled than now), many of the friends will be surprised to learn that their Bro. Chapman has recently been married—but such is the fact. The friend with whom I have connected myself was our beloved sister in the faith, Mrs. Mary K. Wright, of this place, formerly of Senate, Cayuga Co., N. Y.—Having many relatives and acquaintances in that State, and being a decided Adventist, it is expected (should time continue) that she will accompany me there in the spring, and in her sphere labor with me among her friends in the counties of St. Lawrence, Jefferson, Oneida, Wayne, and Cayuga. The Lord direct, is our mutual prayer.

S. C.

Meriden (Ct.), Dec. 31, 1846.

LETTER FROM BRO. C. STORY.

Dear Bro. Himes:—Having been a constant reader of the "Herald" for about three years, I can bear testimony to the sanctifying influence it has exerted over my own affections. I feel to praise God that he ever raised up this standard of truth; for it has been to me as cold water to a thirsty soul, and as a great rock in a weary land. Never was I more fully satisfied than now, that we shall soon "Behold the King in his beauty," and if faithful, with all the redeemed host share in his glory.

"When we shall bathe our weary souls

In seas of heavenly rest,

And not a wave of trouble roll

Across our peaceful breast."

The scoffer may tauntingly say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were." But the child of God, who has been watching the signs of the times, feels that there have been, and still are

"Signs, there's no mistaking,

(Which) proclaim Messiah near."

Strange that any one having the prophetic chart, and the world's history, in their hand, should yet look for a period of millennial joy, while earth remains under the curse, and the pale horse and his rider rides victoriously on, followed by the greedy grave, to swallow up his victims. Strange, I say, that the church should fondly hug to its bosom such a delusive hope. But it is said the Old Testament predicts such a state! On this point I would advance an idea. All admit our Savior knew all that the Old Testament contains; therefore, if there be a prediction of such a state, he must have known it, and of course we must look for his teaching to correspond.—But what are the facts in the case? Did he instruct his church to look for such a period? I think not; or else he never would have given the parable of the wheat and tares, (Matt. 13th.) nor the history of his church, as in Matt. 24th and 25th; hence it follows, as his teaching must be in harmony with the Old Testament, that there can be no such a state as a temporal millennium therein predicted. In order to prove that there is, Christ must be proved a false teacher. Who is prepared for the task?

Our church in this neighborhood, organized some time since by Bro. Weethee, is in a flourishing condition. We feel like giving our feeble voice to extend the cry, "The hour of his judgment is come." We now have the labors of Bro. Butt, who is holding

up Christ crucified, and his coming again in like manner as he ascended. He has been laboring with us several months, to good acceptance. Since the organization of our Society, we have nearly doubled in number.—The people, as a general thing, lend an ear, and the cause appears to be on the rise. May the Lord abundantly bless his word.

My brethren, are we doing all we can for the furtherance of this glorious cause? Are we improving the talents God has given to us, temporal and spiritual? If we are, then let us not become weary in well doing, for we shall reap if we faint not. But if we are not, let us arouse.—God wants no idlers in his vineyard: for our mission is important, and the Judge is near. May God seal home these truths to all our hearts.

Yours, in the hope of soon seeing Jesus,
CHARLES STORY.

Round Bottom (O.), Dec. 24, 1846.

Bro. J. CUMMINGS writes from Morristown, Vt., Dec. 28, 1846:—

Dear Bro. Himes:—The Conference at Waterbury has just closed. We had a blessed time. Bro. Gates arrived in season, and presented the blessed truth in the spirit and with power, to good acceptance. Bro. G. Burnham was present to labor with him, and there were union, harmony, love, truth, light, and power in all the preaching and exhortations. Bro. Kimball and Clark were present, to add to the interest of the meeting. Good was done; the brethren were revived, and a number of backsliders resolved to do their first works. Some are expected to be baptized to-day by Bro. Burnham. I think the influence will be lasting. Bro. Gates is on his way to Johnson. Bro. Burnham will also attend there. The prospect is good in this section. The brethren are ready to distribute to the necessity of the saints, and thus love in word and deed.

Bro. L. BOUTWELL writes from Groton, Mass., Dec. 30, 1846:—

By the good hand of the Lord, I have just returned from Vermont. Held meetings with the pilgrims in Mount Holly, Grafton, and Jamaica. I thank the Lord that he is still among the few who are looking for his coming. It is a great privilege to have God and the truth with us, for I believe we have it. So let us take courage; the restitution will soon take place. May God revive (and he is doing it) the little despised flock abundantly.

Bro. C. A. SNOW writes from South Orlington, Me., Dec. 29, 1846:—

Bro. Himes:—Please to send me the "Herald." I have been a subscriber for it until a short time past. I find I am quite lonely without it, and shall hail its return as the return of a long absent and much-loved friend.

Obituary.

Dear Brother:—I have read with a feeling heart the different accounts in the "Herald" of the loss my brethren have sustained in the death of their companions and children. And as I had previously been called to lay a lovely babe in the grave, I could sympathize with them. But, alas! it has become my lot again, in the providence of God, to deeply mourn the loss of two of my little ones. On the morning of the 8th inst. my family were all in good health, but at eight o'clock my youngest child was taken sick with the scarlet fever, and the Friday following, my companion and next oldest child was taken sick. On the 12th the youngest, 19 months old, died. A night or two before his death he sang, in broken accents,

"The blood of Jesus, shed for sinners,

Plunge me in and wash me clean."

The other died on the 17th, aged four years and six months. The day before his death, he said that he did not want to get better, but wanted to go to heaven with his little brother. My companion was very low, and was almost speechless for three days; the physician had but little hopes of her recovery. But by the blessing of the Lord, she is on the gain. My heart is bowed down with sorrow, but I sorrow not as those without hope. And I feel that the doctrine of the speedy coming of our Deliverer is more glorious than ever. Ask an interest in the prayers of all God's children, that I may have grace to bear my trials, and be enabled to kiss the hand with which I am smitten.

I remain yours in hope,

S. T. VANDERBECK.

Hackensack (N. J.), Dec. 30, 1846.

Varieties.

"THE BRIDGE IS GONE!"—"During the storm and violent gale on the night of the 13th October, the long railroad bridge across the Connecticut, between Hartford and Springfield, was lifted, *en masse*, by the wind, and precipitated into the river below. The river is here two hundred yards wide; and the current, always strong, was now swelled to a fearful height by the unusual fall of rain. The track crosses the bridge, after making an abrupt turn, at the height of about fifty feet.

"The cars left Springfield at the usual time. The storm raged violently without, but the passengers within congratulated themselves on their comfortable situation, thinking of the pleasant homes and firesides which they soon expected to reach. They little knew what a narrow escape they were destined to experience before the end of another hour. On came the train—the engine blowing off its head of steam—breasting its way nobly against the gale which almost threatened to check its progress, and the hot iron hissing furiously in the falling rain. No one on board knew or even suspected that the bridge was gone. For two years, by day and night, the trains had passed and repassed, until safety had obliterated a thought even of the possibility of danger. But no bridge was there to receive them, and the long train, with its precious freight, rushed swiftly on to this precipice of destruction! But He who rules the floods and holds the strong winds in his hand, had ordained that they should escape this peril.

"Only a short time ago a new depot had been established not far above the bridge for the accommodation of that neighborhood. It was not customary to stop here, except to check the speed for the landing of passengers; but the people here had learned the loss of the bridge, and kept a sharp look-out for the approaching train. It comes!—the word is given, and they are safe! Safe now, but what an escape! A moment ago all was fancied security—now they are really safe; but every heart leaped from its place, and the head swam giddy with fear, as the thought came of that fearful leap in the dark. Long will the passengers of that night remember that dreadful ride, and the friendly, yet fearful cry, 'The bridge is gone!'"—*Exchange paper.*

CANNIBALISM IN AUSTRALIA.—Cannibalism is carried on to a great extent among them. They certainly do not eat relations, but each tribe devours the fat and young ones of a neighboring tribe, whenever it can get an opportunity; and I am told by a man who was fourteen years living with them, that human flesh was always considered a delicacy, and much esteemed, and that they were not only surprised, but angry with him for refusing to partake of their favorite repast. Certainly, when encountered by a few blacks, being rather stout and corpulent, they always felt me, and with glistening eyes and eager faces signed to each other their opinion that I would not make a bad dish. I generally took the hint, and pointing to my body and then to my mouth, I expressed my knowledge of their sentiments and my disapprobation of them, to which, with their wide mouths and white teeth, they gave an ogre's grin. It is an awful thing to reflect upon, though perhaps almost impossible to remedy; for in anything be eradicated which has been sanctioned by the authority and influence of centuries? Witness New Zealand! It was the scheme and favorite topic of conversation among the philanthropists, and as warmly taken up by our Bishop (Dr. Selwyn) and his clergy afterwards—viz., that cannibalism was exploded from those shores. Time, however, that certain truth-tellers, proved that the custom had only lain dormant for a while; for in the late disturbances it is a well-known fact that an English officer and others were not only roasted, but partially devoured. The New Zealanders are an enlightened race of men in comparison with our poor Indians; and if superior understanding does not receive and acknowledge its error, how can we expect beings, who are but the connecting link between reason and instinct, to be influenced by any example, or acted upon by any argument, to forsake the ceremonies and superstitions that bigotry, force of habit, custom and age, have only confirmed them in observing?—*Hodgson's Reminiscences of Australia.*

THE CIVIL WAR IN SOUTHERN ILLINOIS.—The civil war in Massac and the adjoining counties in Illinois, appears to be raging with unabated fury. On the 4th ult., about eighty of the citizens took several of the Regulators prisoners, conducted them to the village of Metropolis, and confined them in a large house. On the 6th, they took several additional prisoners, whom they confined in like manner. Some two or three days afterward, the Regulators raised a strong force, marched to Metropolis, released their friends, and took several of the opposing party prisoners, who, after some indignities and admonitions, were released in a few days. These Regulators, who recognize no law but their own, will still maintain the ascendancy, and seem likely to maintain it, the Governor's proclamation to the

contrary notwithstanding. The Regulators, on the 4th of the present month, went to the house of a citizen named Wm. Mathis, and arrested him. His wife, after his arrest, fought like a wild tigress for his rescue. She seized hold of the gun of one of the Regulators, and attempted to wrest it from him, and was about succeeding, when the gun, accidentally or by design, went off, and the whole charge entered her thigh, making a horrible wound. Reckless of the wound, she rushed upon her opponent and again attempted to disarm him, when he struck her a terrible blow on the head with his gun. She fell and died soon afterward.—*Louisville Journal.*

CASE OF A PROTESTANT FATHER IN THE NORTH OF FRANCE.—At Hagicourt, in the North of France, two minors, daughters of a Protestant named Epaphroditus Cagniard, of the respective ages of twelve and fifteen, left the parental roof at the beginning of July last, to become Roman Catholics. They took up their abode at the house of an uncle, who refused to send them back to their father. The latter, accompanied by two witnesses, made application to the mayor. This functionary ordered him not to set foot within his doors, and forbade his entering the uncle's house, in order to recover his children. The younger of the girls, in opposition to her father's wishes, has had the sacrament administered to her, according to the Roman ritual.

Since the above, another disgraceful affair has taken place in the same commune. Two candlesticks and a pix having been stolen by night from the Romish Church of Hagicourt, and the authorities being either unable or unwilling to discover the thieves, arrested the above-mentioned Epaphroditus Cagniard. He, a son aged ten, and a nephew, twelve, were thrown into prison, and confined in separate cells. Here they remained for the space of one month, when, through the active exertions of a Protestant pastor, a writ was obtained, declaring their innocence, and they were liberated. During Cagniard's imprisonment, two of his children (one three, the other six years of age) became dependent on private charity. It was universally acknowledged that the accused were innocent, and public opinion pointed out other individuals as the guilty parties; but no attempt was made to bring the latter to justice.

IT IS A FACT—though we can now scarcely believe it—that the bodies of the persons who perished in the steamer Atlantic, on reaching the shore, were robbed of money and valuables; and great quantities of valuable articles have been stolen from the wreck, and carried to various places on the main land. In one instance it is stated, that copper to the amount of \$40 was sold, which had been got out of a portion of the wreck thus carried off. A negro man named Williams, who was on Fisher's Island at the time of the disaster, has been observed since to be "flushed" of money, and on being questioned, we are told that he owned to having taken money from the clothing of the dead. On searching his premises, a gold watch was found in a chest of clothing. Thus, it is believed, have large quantities of valuables been carried off by people, many of whom would blush to acknowledge a participation in such vile transactions.—*New London Morning News.*

WRITING ON NEWSPAPERS.—The Postmaster General has issued a circular to deputy Post-masters, directing them to remove the wrappers from all transient newspapers, printed circulars, price currents, pamphlets, and magazines received at their respective offices, and if found to contain any manuscript, or memorandum of any kind, either written or stamped, or any marks or signs, except the name and address of the person to whom it is directed, shall be charged with letter postage, by weight; and if the person to whom it is directed shall refuse to pay postage, the Post-master is to send it to the office from whence it came, and have the offender prosecuted for the penalty of \$5. The name of the sender written or stamped on the wrapper of a newspaper subjects him to the same penalty.

TYRANNY OF TOLERATION.—Toleration itself, applied to religion, implies the assumption of a power that ought not to exist, that in itself is tyranny. It implies that you, an earthly authority, an earthly power, say to me, so condescendingly, I permit you the free exercise of your religion. You permit me! And what authority have you to permit me—God commands me; and do you dare to say that you tolerate me? Who is he that dare come in between me and God, either to say Yes or Nay? Your toleration itself is tyranny, for you have no right to meddle with the matter.—*Dr. Cheever.*

TYPE FOR SALE.—We have for sale two fourths of second hand Long Primer type, used in the "Herald" of vol. 10, which we will sell cheap for cash. They would be an acquisition to a country printing office. One contains about 212 lbs., and the other about 100 lbs.

THE ADVENT HERALD.

"THE LORD IS AT HAND."

BOSTON, JANUARY 13, 1847.

New Pledges for English Mission.

We have already stated to our friends that this mission is to be further prosecuted, if God in his providence shall permit.

We have two distinct objects in view. First, to give Lectures in England, Scotland, and Ireland, as extensively as possible, to follow up and sustain what has already been done.

Secondly. To publish a report of the proposed London Conference, to be held in August next, in the English, French, and German languages, if practicable, and scatter them as extensively as our means will allow throughout Europe.

The expense of the proposed undertaking will be from \$5,000 to \$10,000. Whether this sum will be raised or not, remains for future development. But there can be no doubt about the ability, or duty of the American and English Adventists to accomplish the work. We leave the subject with the friends of the cause, believing that they will do what is right.

The money will not be wanted till spring, but the pledges should be made as soon as convenient, that we may be able to make arrangements for the most prompt and efficient execution of the work.

We shall be able by economy and industry, to pledge, in behalf of the Herald office, one thousand dollars to the mission. And if delinquent subscribers will pay in what is due the office on past volumes of the Herald, and for books, we will give one thousand more. J. V. HIMES.

CONNECTICUT.—We had the pleasure, last week, of visiting the brethren in Hartford, Middletown, and Warehouse Point, Ct.; and Cabotville, Mass. We were heartily greeted by the friends of the cause, and can but hope that the nine addresses we gave in the different places will be productive of good. The brethren seem to stand fast in the faith of the speedy coming of the Lord. We were comforted and edified by the counsel and support of the faithful.

We owe Litchfield and vicinity a course of lectures, which we promised to them by our dear Bro. Kent, who sweetly sleeps in Jesus. I hope to meet him soon, and if the Lord will, I desire to have it to say, that I fulfilled my word to him. So I hope to be able to speak in full to the brethren in Litchfield and vicinity, on the reasons of our glorious hope.

The meetings will commence Jan. 25th, and continue over the Sabbath—three lectures each day. Let there be a glorious gathering. Let prayer unceasing be made for the conversion of souls.

BUSINESS NOTES.

C. Chase—They were sent to Groton, Mass. You did not give the STATE.

S. Stone, \$5—\$1 for v. 14. Thank you. It came very opportunely.

H. A. Underwood—It was not received. G. H. Childs—The 50 cts. you gave Bro. Clayton for a brother on his paper, we have credited you. Bro. Clayton having lost the name of the brother who paid it you. A. Sherwin—Sent you the Harps the 6th inst. R. R. Starks will owe \$1 at the end of this volume.

ENGLISH MISSION.

(Receipts for English Mission—Continued from our last.)
Received since our last—Church in Brooklyn, N. Y. 20 00
Handed Bro. Clayton by Bro. Childs, for a brother—name forgotten. 50—20 50
Amount of expenditures over receipts, for which this office is responsible. 195 92

DELINQUENTS.

(Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.)

The Post-master of Baldwinville, N. Y., writes, that the paper sent to WILLIAM CARDELL is not taken from the office. Owes \$5.25.
DAVID B. GARDY, of Falmouth, Mass., returns his paper, owing \$3.

APPOINTMENTS.

Bro. Himes will preach in Springfield, Mass., Jan. 13, in the evening.
Albany, N. Y., the 12th, (perhaps the 14th,) in the evening.
Fort Ann, N. Y., the 15th, in the evening, if the brethren will take me to Low Hampton in season for meeting the next morning.
Low Hampton, N. Y., meetings to commence the 16th, and continue over the Sabbath.
Watervly, Vt., the 23d and 24th—three lectures each day. We hope to see a full gathering of all in the vicinity.
Litchfield, Ct., the 29th, to continue over the Sabbath.
Bro. F. G. Brown may be expected to preach at Kingston, Mass., on Lord's-day, the 17th inst.

Bro. Brown and Himes will be with the brethren in New York City, from about the 2d to the 10th of Feb. Rochester, N. Y., Feb. 14th, and in that vicinity about two weeks. Notice hereafter.

CONFERENCES.

The Lord willing, a Conference will be held at Northfield Farms, to commence Thursday, January 14th, at 1 o'clock p. m., and continue over the Sabbath. In behalf of the brethren. L. BOUTELL.

I will attend a Conference, if the Lord will, at or near Bro. Bu-Pa, in Essex, Vt., to commence Jan. 22, and hold over the Sabbath. Brethren in the region round about are invited to attend. G. W. BURNHAM.

The Lord permitting, a Conference will be held in Portland, commencing Friday, 15th inst., at 6-1-2 p. m. Bro. Clayton, of Boston, will attend. Bro. Stinson is expected to attend. The brethren and friends are invited to attend.

Providence permitting, a Conference will be held at the Union House, in Lee, commencing Jan. 23, and will continue over the Sabbath. Bro. Brown, Himes, and all others that can, are invited to attend. I. R. GATES.

NOTICES.

"ANALYSIS OF GEOGRAPHY."—By S. BLISS. This is a work prepared some years since, and is on a new plan, from which its author used to teach. It will be of interest to families as well as schools. Price, 62-1-2 cts., or \$6 per doz.

REV. F. A. ADAMS, Principal of Dummer Academy, writes: "I have examined with care the 'Analysis of Geography,' which you have prepared for the use of Schools. As a system for training pupils in a thorough and minute knowledge of the facts of Topical Geography, your plan has, I think, several important features which invite the attention of parents and teachers."

Other expressions of its merits might be added. Some are bound in paper covers, to be sent by mail. Postage (to any part of the Union), 12-1-2 cts.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. This book should be in the hands of every Adventist who does not understand the original Greek. Price 37-1-2 cts. retail, 33-1-3 wholesale.

CHUBB'S CONCORDANCE.—We have on hand a neat edition of this valuable work bound in sheep, to correspond with the "Harp," and one in boards; the former at \$1.50, and the latter at \$1.25.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—This is a valuable work for \$1, and cannot fail to recommend itself to every Christian.

TWO HUNDRED STORIES FOR CHILDREN. Selected by T. M. Preble.—This is a small bound volume, containing profitable and instructive stories for children, of which we have just received 50 copies. For sale at 37-1-2 cts.

NEFF'S MAGNETIC INSTRUMENTS for sale at this office. Price (cash), \$12; do. with Book of Directions, \$12.50.

MEETINGS IN BOSTON at the "Central Saloon," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

MEETINGS IN NEW YORK are held three times on Lord's day in Congress Hall, in Heister-street, one door from the Bowery, and on Tuesday and Friday evenings in the vestry of the German Reformed church in Forsyth-street.

Meetings are also held regularly three times every Sunday corner of Hudson and Christopher-streets.

MEETINGS IN BROOKLYN, N. Y., are held in Washington Hall, corner of Adams and Tillary-streets, three times every Sunday, and also on Monday and Thursday evening. A Sunday-school is held in the same place each Lord's day afternoon.

* The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our old PLACE, the Saloon of the Chinese Museum, in 5th street, between Walnut and Chestnut-sts. J. LITCH.

Second Advent Meetings are held in Concord, N. H., every Sunday, at the Athenaeum Hall, No. 101 Main-st.

* Bro. J. S. White requests all communications for him to be directed to Wrentham, Mass.

Eld. J. L. Green's address is Bradford, Vt., instead of Stowe, as formerly.

AGENTS.

FOR THE "HERALD" AND S. A. PUBLICATIONS.

ALBANY, N. Y.—T. M. Preble.
BUFFALO, N. Y.—J. J. Porter.
CINCINNATI, O.—John Kiloh.
CLEVELAND, O.—D. I. Robinson.
DESBORO, Vt.—Stephen, Foster, Jr.
HARTFORD, Ct.—Aaron Clapp.
LOWELL, Mass.—M. M. George.
LOW HAMPTON, N. Y.—L. Kimball.
NEW BEDFORD, Mass.—Henry V. Davis.
NEW YORK CITY—R. R. Hollister, 91 Delancey-street.
ORRINGTON, Me.—Thomas Smith.
PHILADELPHIA, Pa.—J. Litch, 3-1-2 North Seventh-st.
PORTLAND, Me.—Peter Johnson, 24 India-street.
PROVIDENCE, R. I.—George H. Child.
ROCHESTER, N. Y.—J. Marsh, 20 1-2 State-street.
TORONTO, C. W.—Daniel Campbell.
WATERLOO, C. E.—R. Hutchinson.
WORCESTER, Mass.—D. F. Wetherbee.

Receipts for the Week ending Jan. 8.

IF We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

J. Ripley, 234—36 cts. D. Hogarth, 316; E. Ayers, 313—each 50 cts. G. Hogarth, v. 13; A. Richardson, 313—each \$1.50. C. A. Snow, v. 13; G. W. Mitchell, 306; C. Crawford, 337; H. P. Buttrick, 319; S. Dayton, v. 13; J. Davis, v. 10; S. Dillabough, 332; D. Thompson, 332; O. Hewitt, v. 13; M. Bixby, v. 12; E. Howard, v. 13; J. Barnes, v. 13; A. Rogers, 310; R. Williams, 314; J. B. Terry, v. 12; John Deas, v. 14; S. F. Clapp, v. 12; Geo. Storck, 321; S. F. Bradley, 305; J. B. Southward, v. 12; S. C. Chandler, 317; E. Gayford, 310; R. Vanhous, v. 13; Des. J. Bennett, 313; O. Moody, 308; A. Thomas, 313; J. Blake, v. 12; H. N. Elliott, 314; N. Rowell, 314; J. Cook, 319; G. Lyle, 308; A. B. Brant, 313; E. Pettit, 320; A. W. Jackson, 330; E. Sheek, 235—each \$1. N. Brown, v. 13; J. Ellis, v. 13; J. Thorpe, 265; J. Sadler, 321; J. Heath, Jr., 340; M. Clark, 334; M. L. Sykes, 305; Watson Barber, v. 13; C. Fowler, 269; A. Banning, 305; J. Lent, v. 11—each \$2.—H. Kellogg, 341; C. Chase, v. 13; M. Burnell, 328; H. A. Underwood, v. 11; J. Chase, Jr., 265; H. Holkins, v. 14—each \$3.—P. Bromley, v. 20.



"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XII. No. 24.

BOSTON AND NEW YORK, JANUARY 20, 1847.

WHOLE No. 298.

THE ADVENT HERALD

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Reflections on the Old Year and the New.

Forty six is abbing fast,
Soon its last moment will be past,
Then dead 's the dying year,
But ere she draws her parting breath,
And close her eyes for aye in death,
Without a pang or tear,

I'll tune my harp, and with a strain
Of music, cheer her up again
To make her bed more soft,
On which she lays outstretched to die,
And down to dark oblivion lie,
Among her companions lost.

A multitude await her fall,
Who died while she survived them all,
To meet their fate at last,
With arms extended, to, they stand,
To greet her in that darksome land,
Where all are final cast.

Come on, say they, thy work is done—
Thy race, like ours, at last is run,
And this is now thy home;
Come, lay thee down in peaceful sleep,
With all who live in Hades deep,
Until the day of doom.

Then at the last loud trumpet's call,
When from the dead God summons all,
Arise to tell thy tale,
To tell how sadly thou wast spent,
How misimproved thy moments went,
By all who now must wait.

—Must wait for moments lost in thee,
For hours of mirth and social glee,
Which drowned the thought of death,
And kept them waiting, till too late—
A moment sealed for aye their fate,
And stole their fleeting breath;

And sent them down to shades of night,
Far from the bounds of life and light,
To wait the judgment day—
Which gives to all the human race,
Their due reward, or saved by grace,
Or drove from God away.

But thou canst tell, departing year,
Of some who spent thy hours with care,
And wisely did improve
Probation's time, to gain a Friend
Who would stand by when time should end,
To save them by his love.

Well now, old year, I say farewell:
Soon at the judgment you will tell
The deeds you witnessed here;
But having made the Judge my friend,
I'll at the judgment see thee stand,
Without a rising fear.

Since thou art gone, I hail again
A happy new year in thy train,
Perhaps the last I'll see.
But be it so, it matters not,
If only Jesus I have got
Within the heart of me.

If in my soul by faith divine,
Lives the Savior truly mine,
Nothing to come can harm:
Nor things above, nor things below,
Nor present things, nor aught we know,
Can give my soul alarm.

Composed I sit and see each year
Speed on the day when he'll appear,
And pray, "More quickly come!"
Come, blessed Jesus, come and save
Thy children from the darksome grave,
And take them to thy home.

That blessed day is at the door,
Praise God, I feel it more and more,
As swift the moments fly.
Soon I shall hear the trumpet sound,
And see the dead rise from the ground,
And mount the upper sky;

And with them shout, "Hail, happy year,
Hail, every saint, that's with me here,
And hail, the Lamb of God;
Who died and rose and set us free,
And now has shown the liberty
He purchased by his blood.

Hail, blest estate, hail the new earth,
Hail glorious resurrection birth,
And hail, the living change;

Hail, all that's fair and all that's good,
The Spirit, Son, and Father God,
Creation's widest range."

A year on earth will soon begin,
Where it is cleansed from curse of sin,
Which ne'er shall know an end;
Forever new, forever young,
Each day will claim a new year's song,
A new year's feast will send.

That is the day I long to see,
That is the Christian's Jubilee,
And that is now at hand;
Soon rocks shall melt, and mountains fall,
Soon fire shall cleanse this earthly ball,
And saints shall see their land—

The promised land to Abram's seed,
The land without a poisonous weed,
The land for ever fair;
The land bedecked with flower's gay,
Where saints shall dwell and angels stray
From many a beaming star.

CHARLES T. CATLIN.
Brooklyn (N. Y.), Dec. 31st, 1846, and Jan. 1st 1847.

The Servants Waiting.

BY THE REV. W. DALTON, M. A.

(Concluded.)

Another duty, which I proposed to dwell on, was that of waiting for the Lord. It is not so clearly stated in our chapter as in the parallel chapters of Matt. 25, and Mark 13, both of which dwell on this feature of the true servants of God, in opposition to the unwatchful spirit of the nominal, but careless professors of his word. It is, however, fully implied here, and quite sufficiently for our present brief comment on this interesting position of the Lord's true children. And here, I apprehend, comes in the practical bearing of the first part of our subject. A stress was laid on the actual person of Christ, because without it all our hopes of salvation must vanish, and because, in the hope of approaching glory, it makes all the difference whether we expect the very same glorious Being, who took up our glorified humanity to the sight of God. We cannot, in this view, forget the *emphasis* of the angelic messengers at the time of our Lord's ascension, who inquired of the apostles, "Ye men of Galilee, Why stand ye gazing up into heaven? *This same Jesus*, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.) A most refreshing word to a tried and afflicted Church; and yet it would seem almost forgotten at certain periods of that Church's history, when vague ideas of improvement in the household, or of amalgamation of the world's interests with those of the Master's servants, seem to have overshadowed the blessed hope of that Master's return.

I cannot help thinking that the root of all this evil, this want of a lively, and even a longing hope of Christ's glorious appearance, may be traced to the expectation of millennial blessedness, before the Lord himself shall return in power and great glory. It is, I know, only the infidel and scoffer who will exclaim, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." But yet something of this spirit seems from time to time to have tinged the expectations of God's children,

since they could dwell on the approaching period of this world's holiness and universal light, without thinking it necessary that the Lord of glory should himself be present. Men have very easily concluded that it signified little whether we looked for the more full, spiritual presence of the Spirit, or the actual bodily presence of the Lord Christ; and this, in the face of all the apostolic intimations, that the Lord *himself* should descend from heaven, and that it was for the same incarnate Word, once manifest for man's redemption, that all believers were to look with true and realizing hope. We may thank God, with all sincerity, that such views have been greatly dissipated in the fair discussion of the subject. And perhaps at no period of the Church, except in its very primitive existence, has the hope of the Redeemer's second coming held a more prominent and influential position, than it does at present. Of this we may feel quite assured, that as the day of trial advances, which the Scriptures forewarn us must precede the period of the kingdom, in the same proportion these dreams of gently sliding into millennial happiness will be effectually driven away. The day of tribulation which awaits the Church, compared with which all others are as nothing, shall soon teach men the lesson, that at the close of this dispensation, as well as at the beginning (and perhaps more), believers must pass through much affliction before they enter on their rest and glory. And hence we may feel convinced that our Lord's warnings, and yet, withal, his glorious anticipations, will be more realized as the day of his return draws nigh. The Church will, in fact, feel that one of her most blessed privileges is to *wait* for the Lord from heaven,—to be on the constant look-out for the dawning of millennial light,—and thus to welcome the very first ray of the bright and morning star, without which all would be still comparative darkness. In a word, we must remember, that he who said, "Occupy till I come," said also, with repeated emphasis, "What I say unto you, I say unto all, Watch."

III. It remains now that I very briefly dwell on the *temptations* to which the servants of Christ are exposed during his absence. I shall only refer to *two* on the present occasion, and leave it to your own inquiry and meditation to dwell on many more wherewith all the people of God must expect to be assaulted in the present state of conflict.

One of these *temptations* is *disunion*, as it is distinctly brought out in a similar chapter,—I mean Matt. 24,—whereas, in ours, it is only implied. The Savior gives us a faithful picture of the evil servant, by the joy he feels at the Master's delay, and the license which he is thereby enabled to give to his unsubdued passions and temper. "My Lord delayeth his coming," is the language of his heart, and, therefore, "he begins to *smite* his fellow-servants and to eat and drink with

the drunken." What can better answer to the parabolical idea of *smiting* than the miserable discord which has so long existed in the visible Church? And whether we look at the actual schisms from the body, by which new Churches, or rather endless sects, have been organized, or at the manifold divisions of heart which have taken place within the precincts of the household, we must decide that our common Christianity has been grievously injured in the eyes of an ungodly and thoughtless world. How has the infidel taken occasion to renew his scoff at the want of love exhibited among the professed followers of Christ! How has the progress of the heavenly light been retarded by the contradiction which exists between the theory and the practical illustration of the Christian religion! Whilst the Master delayed, the servants have had time to contend, and even to wrangle one with another; and instead of resisting such a temptation by engaging themselves heartily in the Master's work, as well as in looking out for his return, they have fallen too often into the devil's snare, and exhibited strife and contention and every evil work to the astonished but delighted by-standers. Oh! sad and distressing spectacle, that a family so constituted,—with a bright and perfect example of love before them,—with the solemn and reiterated charge left with them, "Love one another,"—with the prospect of a kingdom where the very elements shall be untroubled harmony,—that such a family should contain the bitter seeds of discord, and retain in its bosom the root of bitterness! All this is most sad and humiliating, and tends continually to remind the Christian of the immense success which God has mysteriously conceded to *sin* and *Satan* for the given time.

There is one more temptation on which I might now dwell, in concluding, if time permitted, but which I have, in some measure, anticipated in speaking of the slothful servant;—I mean that sort of *negative* religion (if such it can be called) which belongs to all whose hearts are not right with God, and yet who preserve the outward form of godliness.

They are satisfied with hiding their talent in a napkin, and with presenting it at last to the Great Master unimproved and unaltered, in the great day of account. A temptation this which often assaults the child of light, whom Satan would persuade to be content with *present* attainments; he is too often forgetful of the high and holy demands of the Lord, of the great purposes for which the talents were committed to his care, and of the abundant fruitfulness to which he might reach by the power of the Spirit of God. The Savior yet tarries, and we grow weary in watching for him—all around us is deadening atmosphere, and the holy flame of love sinks down. We catch the evil spirit of the world which surrounds us; and behold, our zeal and activity begin to slacken. Now if this be the case with God's own children in

this long protracted conflict, what shall we say of the mere nominal professor? Truly, he is shadowed forth by this slothful servant, his religion is all negative—no looking to a Savior's cross for life—no hungering and thirsting for salvation—no longing for conformity to Christ's most holy image—no aiming at doing all things to the glory of God. Self is his idol, and earthly care and quietness his portion, and therefore the talent is concealed in safety, but not put forth to the real use. Is it any wonder that the Great Master should at last pass the sentence, "Out of thine own mouth will I judge thee, thou wicked servant." And that the command should be added, "Take from him the pound, and give it to him that hath ten pounds." Oh! if the Lord should now send forth his Archangel to proclaim his coming—if the heavens should rend asunder, and the King of kings appear—what should be the condition of thousands and ten thousands of professed servants of Christ, who wear his livery, but love not his service? We may well tremble at the thought; and in the contemplation of that overwhelming sentence, we may well dread anything like deception, or mere outside religion. Let us then make Christ our sure and only refuge—glory only in his imputed righteousness, and be filled with his renovating and sanctifying Spirit, and then we shall look forward to the Epiphany of the adorable Savior, with a joy and a hope which nothing earthly can inspire.

"Behold, I come quickly," is the Master's own announcement—he left it with us as a parting word of comfort. His voice seems yet to echo on the very walls of his house, and the servants may well stand ready to receive him, when his friendly accents once more shall reach their ear. Perhaps at this moment the very horses are being yoked to his chariot, and the angelic hosts may be waiting for the return of the glorious Messiah to wind up all the high purposes of his redeeming work. This we do know—whenever that hour shall arrive, whose appointment was from eternity; when the groans of creation shall cease, and the Lord of the whole earth shall say, "Behold, I make all things new,"—then, I say, the true and faithful servants shall lift up their heads with joy—welcome the arrival of their well-beloved Master—put on their beautiful garments, and sit down for ever at the marriage supper of the Lamb. God in mercy grant that the preacher and the people may have their lot amongst the glorified saints of the kingdom!

State of Religion in France.

(From the "Continental Echo.")

One of the causes which most powerfully tends to lessen the number of those who regularly frequent the house of God, is the profanation of the Sabbath. In France, this sin is universal. The Protestants have followed the example of the Romanists; they have no idea of what is meant by keeping the Sabbath day holy, as in England and the United States. In many towns, the public markets are held on the Sabbath. The shops are everywhere open. Men of business and artisans employ the former part of the day in pursuing their respective occupations; the remainder, they devote to some frivolous amusements. Here is one of the most formidable obstacles to regular attendance on divine worship. Our pastors have made praiseworthy efforts to overcome this difficulty. But the proximity of the Papists is extremely pernicious. The Romish Church being most deplorably indulgent with respect to the desecration of the Sabbath, our co-religionists become infected by the common contagion, and many regard the employment of the whole of the Lord's day in

devotional exercises and religious engagements, as *superstition*!

Another cause of our churches being less numerously attended than they should be, is the inefficient and languid style of preaching, which unhappily prevails.—God forbid that I should indulge in harsh or unjust censures on the pastors of our churches. I joyfully bear witness to the fact, that there are among them men of faith and talent, who bestow much attention on the preparation of their sermons. We have two or three preachers of the highest order, and some, also, of less eminent ability, who yet know how to declare the whole counsel of God with energy, reason, and perspicuity. But, on the other hand, it must be acknowledged that these are exceptions. A host of pastors (and I now speak not merely of Arians and latitudinarians) neglect preparation for the pulpit. Some have only twenty or thirty sermons, which they boldly deliver again and again, throughout the whole course of their ministry, without considering that they thus fatigue their hearers, instead of ministering to their real wants. One would think that their powers of invention and conception were wholly lost, or that they imagined their few meagre sermons had entirely exhausted the gospel! Others trust to their improvisatorial powers; they write nothing, or next to nothing—nor do they meditate much more—on the subject which is to be the theme of discourse; and Sunday morning having arrived, they hastily choose a text, which, on the spur of the moment, they explain as they can. The consequence of their adopting this mode is, that they fall into perpetual repetitions; it is, so to speak, the same sermon in different shapes. No subject is thoroughly treated—no new idea elicited—no fresh argument brought forth by these superficial improvisatori, and the hearer departs with the sad conviction that he has lost his time.

Thousands of persons, I am persuaded, are kept away from our sanctuaries by these deficiencies of the pulpit. Why, then, are not the pastors more diligent in this matter? Why do they neglect one of the most powerful means of filling our churches and extending the kingdom of God?

I have little to say on the characteristic features of the French Protestants considered in a religious point of view.—They resemble those of other countries. Our flocks include a large number of timid people, who fear to look "singular" by making an open profession of the truth. They are piously disposed; they wish to adopt a religious course; but they are kept back by deference to human opinion, family connections, or the fear of ridicule. Nothing costs a Frenchman more than the duty of braving the jest and the sneer; he would more willingly risk his life amid the bullets of a battle-field, than expose himself to the sarcasms of the ungodly.

This timidity operates also in another mode on our co-religionists. They have not yet become quite accustomed to the exercise of religious liberty. The remembrance of the cruel persecutions endured by their ancestors still exerts a depressing influence. They fear to attempt all that the law permits us to do. They constantly see the sword of the Romish inquisition hanging over their heads; and when they are asked to lend their aid to the evangelization of France, they reply in a sort of consternation, "Let us beware of irritating the Papists! They are still very powerful—they could do us much mischief. Let us, then, remain peaceably within our own churches, and aim so to act as to avoid drawing down on us the anger of the Romish Church." It is incredible how much sway this hereditary fear exercises over the minds of

some. The revolution of 1789, and fifty years' emancipation, have not taught them to regard themselves as on a level with the Romanists in point of civil and political equality.

If we regard the Protestants of France in a moral aspect, it is only just to declare, that they occupy a higher elevation than the Papists. Assuredly, they are not all models of probity, purity, and Christian love. There are perverse beings in our ranks also—men of faithless and fraudulent character, hard-hearted misers, and criminals who deserve legal punishment. But proportionally, there are a smaller number of Protestants than of Papists in our prisons and hulks; proportionally, also, the members of our churches are the most distinguished by decency of conduct, laborious habits, expansive charity, and generous liberality. Take at random a thousand Protestants and a thousand Romanists; inquire what sort of lives they lead at home and abroad; accompany them in their walks in life, weigh all their actions in the scales of conscience; and you will find the superiority of the Reformed to be evident.—Romanism attaches little importance to making men truly virtuous. Its principal aim is to secure docile followers—to make men observe the external forms of worship, and bow without hesitation to the authority of the Priest. But Protestantism is not so easily satisfied; it teaches its disciples the whole will of God; it demands holiness of heart and life; and though our flocks contain, as I have before said, a large number of men of the world, yet a higher tone of morality prevails among us than among our opponents. The Jesuits, I am well aware, would repel this assertion as a calumny; they pretend to have a monopoly of sanctity, as well as of truth; but I would tell the Jesuits, in reply, that they themselves furnish the most striking example possible of the want of morality in the Romish Church. Never has any age or country witnessed a succession of men who have taught lying and depravity on system to such an extent as have members of the Society of Loyola.

The superiority of the French Protestants over the Papists is equally incontestible in an intellectual point of view. Romish priests are inimical to the diffusion of knowledge among the mass of the people. Ignorance they love and guard with especial fidelity, darkness being requisite for the preservation of their usurped dominion. When they open schools for children of the industrious classes, it is because they cannot do otherwise, and in such cases they confine the instruction imparted within the narrowest limits possible. Such is not the custom of Protestantism. We have no dread of cultivating intellect; we desire to promote it, because the gospel, of which we are the interpreters, will bear the most scrutinizing examination. It may also be said, with truth, that almost all the children of our poor families are able to read and write. They receive an elementary education sufficient to qualify them for the various circumstances of life. I repeat it: take a thousand young people of the Protestant communion, and a thousand others belonging to the Romish Church; and while you will hardly find one completely illiterate person amongst the former, amongst the latter there will be hundreds. Millions of the French are unable to read. Why? Because they are Papists.

As to their social condition, it is a fact worthy of attention, that the Protestants are comparatively more industrious and wealthy than the members of the Romish communion. This superiority owes its origin to two causes; the one historical, the other moral. For a long series of years the Protestants were excluded from

all public offices; they were even interdicted from being notaries, registrars, or physicians. They were obliged, therefore, to devote themselves to trade or agriculture, which were not dependant on the caprice of Government. They established manufactures in all our provinces, and this branch of industry has brought to many large fortunes. Again, it has been remarked that the Protestants succeed better in temporal affairs than the Romanists, because they have fewer festivals and holidays, which among the latter are consumed in superstition and idleness. Compare the Reformed with the Romish cantons of Switzerland. The difference in point of temporal prosperity is immense. It is the same with the Protestants of our country: they work harder, and earn more. Their spirit of mental independence exerts a beneficial influence even in those manual pursuits which seem foreign to intellectual life.

I here conclude the information which I have been called to give your readers on the state of religion in France. I feel deeply how much these sketches are wanting in completeness. The important topics which have been treated of in this correspondence required greater development than the limited space to which I have been confined would allow.—Some questions I have entirely omitted. But, at least, I venture to affirm, that I have written the whole of these letters under the guidance of my conscience.—Possibly I may be deceived on this or that fact, but I have uniformly spoken with sincerity, and this must form my principal claim to the indulgent sympathy of your readers.

The conclusion of these details is this: hope, and be of good courage for the religious prosperity of France in the coming future. Romanism is still very powerful. It makes unprecedented efforts to regain its former ascendancy; but it will not succeed. It was smitten to the heart, first by the Reformation, and afterwards by the philosophy of the eighteenth century. Its reign is past, and the activity which it now displays is nought but the feverish ardor of the sick man who feels that he is approaching his end. If, on the other hand, French Protestantism has also reasons for lamentation (and these I have not concealed), it possesses the truth of God; it carries the word of God to the people; it follows the leading of God; and its triumph is final and certain.

Papal Missions.

The efforts put forth by the Man of Sin to disseminate the errors of his faith in all parts of the world, are worthy of our careful study at the present time.—Whatever be the explanation of the fact, papal missions are undoubtedly multiplying with a rapidity which puts Protestantism to the blush. No sooner does the providence of God open the door to some new missionary field, than the emissaries of Romanism, in great numbers, are found upon their way thither. We have a striking illustration of their readiness to adapt their plans to the altered state of the heathen world, in the recent history of China. What a contrast do we see between the efforts which Protestantism and popery are making in that empire!

Some idea of the vigor and earnestness with which the missionary operations of the Romanists are now carried forward, may be obtained by a perusal of an extract from the last annual report of the Association for the Propagation of the Faith; which may be regarded, therefore, as exhibiting the aims and plans of a most efficient and powerful institution.—*Miss. Herald for Jan. 1847.*

Hitherto the receipts of the Society for the Propagation of the Faith have almost

always followed a progressive increase; and all those who feel themselves moved by the powerful consideration of the two great interests, the glory of God and the salvation of souls, have found, in thinking on the success of this Association, a motive of consolation and holy joy.—Nevertheless, when we compare the successive increase of the alms destined for the support of the missions with the progress of the missions themselves, we soon perceive that there exists between these two things,—which should, it would seem, be co-relative—a striking disproportion, and that the zeal of the apostles has far outstripped the efforts of charity.

In point of fact, if we collect the names given in the Annals, we find at first that the number of the missionaries and other persons who quit Europe each year, to proceed to evangelize the far distant nations, is at the present time nearly fourfold what it was five years ago! We must moreover observe, that the persons thus departing from Europe, have for their destination the missions which are the most remote from us; those which consequently demand more considerable travelling expenses. It was thus that of the seven hundred and eighteen missionaries, catechist brothers or nuns, who set out during the last five years, two hundred and eighty-two were destined for Oceania, China, or the countries touching upon that empire; one hundred and thirty-seven for the East Indies; so that these two numbers united, form three-fifths, or thereabouts, of the total amount of the departures announced.

And yet, since 1840 how many new missions have been established! How many others have received considerable increase, which has required, on the part of the Association, more abundant succors! In 1840 we had in our columns of distribution for China and its neighboring countries, twenty-one vicariates-apostolic; in 1845, twenty-eight. In Oceania, in 1840, there were but three; last year we counted twelve. In North America we assisted in 1840, nineteen dioceses; in 1845, twenty-nine; finally, in the different other countries, in 1840, thirty; in 1845, fifty-three. Thus in five years, without speaking of a crowd of missions which, under the unassuming title of prefecture-apostolic, or some other, have not the less on this account a very great importance, and entail considerable expense, forty-nine dioceses or vicariates-apostolic have besides claimed the support of the Association for the Propagation of the Faith.

Now the assisting of a diocese or vicariate-apostolic comprehends, in America, the support of a Bishop and of from ten to twelve or a greater number of missionaries; a support which must be provided for, at least in part, and sometimes during several years. There must also be raised churches and presbyteries; and all those buildings, which are oftentimes very expensive, the allocations of the Association must aid in an effective manner. There are, in fine, seminaries, colleges, schools, and asylums for orphans to be established and supported. For if the alms of the Catholics of the locality (who are for the most part poor, as are almost all the emigrants from Europe) contribute to the erection of the churches, how many foundations of a general interest, yet indispensable in a diocese, still remain at the exclusive charge of the Bishop!

In China, in Tong-King, and in Corea, if for the present moment no religious edifices are to be built, to what cost is not a vicar-apostolic incessantly driven;—whether it be in order to visit his flocks, scattered over a vast extent of country, or to support the missionaries, the native priests, and the catechists who have generally only the alms from the prelate to

live upon; or, in fine, to relieve the Christians in the frightful state of wretchedness to which they are reduced, and to deliver them from all participation in the pagan superstitions! What expenses in the administration of baptism to the thousand infidels' children in danger of death, the assisting of the confessors of the faith in the dungeons, the entrance of European priests into their missions, do they not demand! Even the despatching of couriers, the sole and indispensable means of correspondence, is already a source of very considerable expense.

In Oceania, besides the erection of the cabins and the reed or brick churches, the vicar-apostolic must have a ship in order to go from one island to another. The missionaries must bear, together with the torch of faith, to their neophytes all the arts useful to life; clothes, tools, instruments of different kinds. They must give every thing to those people, because they are destitute of every thing.

If in the other countries, of the globe the wants cannot be determined in so precise a manner, because they are different according to the places and circumstances, they do not the less on this account impose on the Association most numerous obligations. We have not certainly to provide for the passages of missionaries, the clothing of the savages, the support of the captive Christians; but everywhere there are churches or chapels at least to be raised, schools to be erected and supported, priests to administer to very poor congregations, for whose support it is necessary to provide; new parishes to be founded, in order to maintain the population in the faith; new converts to preserve from the persecutions to which their very generosity, in listening to the voice of their conscience, exposes them. Everywhere continual and oftentimes dangerous journeys are to be undertaken. What more shall we say? In one word it is because the missions aided by the Association are all in infidel countries, or in countries where heresy is dominant by numbers or power. One may understand from this how multiplied are their wants.

Nevertheless, with one or two exceptions, none of the more anciently established missions has it been possible as yet to leave to its own resources. To act otherwise would have risked the diminishing of the development which each of those older missions is assuming, and sometimes would even endanger its future existence. Confiding, in fact, in the efficacious support of the Association, the ecclesiastical superiors of those dioceses have multiplied the efforts of their zeal; they have also increased the number of their priests and churches, have undertaken useful foundations, have sometimes contracted liabilities which the necessity of the circumstances has compelled them to enter on, under the penalty of otherwise stopping for a long time to come the progress of religion in the countries entrusted to their care. Far from being able to bear a diminution of relief, the greater part, on the contrary, still claim at the present moment with the most urgent entreaties, considerable increase in our grants.

Thus, since 1840, there is an extraordinary increase in the number of missionaries who have set out for the most distant countries, a very decided multiplication of dioceses or vicariates-apostolic, and the almost entire impossibility of a withdrawal of assistance in regard to those whose foundation was less recent.

The conclusion from what precedes, is very simple. In the face of so many demands, and with such an insufficiency of resources to supply them, we have had to leave in sufferings both the ancient and new missions, to confine ourselves to satisfy the most indispensable wants, to reduce

allocations which, if they had been more abundant, would have powerfully served to the spreading of the faith. How many poor sick, for instance, have died in the entire privation of religious succor, who might have had the happiness of partaking in the sacraments of the church which they desired! How many infidels, still in the darkness of idolatry, might have opened their eyes, to the light!—How many tribes, or far distant islands, would have been evangelized, if the missionary had been able, by transferring himself from one place to another, to enlarge his sphere of action! But he would have required for this purpose means which he has been in want of, because the resources of our Association have been unhappily insufficient. It is then certain that, for five years back, the increase of our receipts has not corresponded with the progress which the missions have made within the same period.

What will then be our success for the new year which we are commencing? Already the demands of relief are multiplying; seven new important missions claim a share of the alms which are to aid in the progress of the faith in all the countries and amongst all the nations in the world. Shall we nevertheless remain stationary; and shall we be seen reduced to admit new missions to partake of those alms already so moderate, only by retrenching from the older missions a considerable part of the aid, already so insufficient, which we grant them? Or will it be necessary that this impulse, which shows itself in all the ranks of the holy hierarchy of the church, shall be stopped; that the supreme head of that church shall cease to provide for the evangelizing of the people that are still without the faith, and shall defer to another time the care of what regards their salvation?

Drop of Honey from the Rock Christ.

Judge not Christ's love by providences, but by promises. Bless God for shaking thee off false foundations, for any way whereby he keeps the soul awakened and looking after Christ; better sickness and temptations, than security and slowness.

A slightly spirit will turn a profane spirit, and will sin and pray too. Slightness is the bane of profession. If it be not rooted out of the heart, by constant and serious dealings with and beholdings of Christ in duties, it will grow more strong and more deadly, by being under church ordinances. Measure not thy graces by others' attainments, but by Scripture trials. Be serious, exact in duty, having the weight of it upon the heart; but be as much afraid of taking comfort from duties as from sins! Comfort from any hand but Christ's is deadly. Be much in prayer, or you will never keep up much communion with God.—As you are in closet prayer, so you will be in all other ordinances.

Reckon not duties by high expressions, but by lowly frames, and the beholdings of Christ. Tremble at duties and gifts. It was the saying of a great saint, "he was more afraid of his duties than his sins;" the one often made him proud, the other always made him humble.—Treasure up manifestations of Christ's love; they make the heart low for Christ, too high for sin. Slight not the lowest, meanest evidences of grace; God may put thee to make use of the lowest, as thou thinkest even that (1 John 3:14) may be worth a thousand worlds to thee.

Be true to truth, but not turbulent and scornful; restore such as are fallen, help them up again with all the bowels of Christ. Set the broken, disjointed bones with the grace of the gospel. High professor! despise not weak saints; thou mayest come to wish to be in the condition of the meanest of them. Be faithful

to others' infirmities, but sensible of thy own. Visit sick-beds and deserted souls much; they are excellent scholars in experience.

Abide in your calling. Be dutiful to all relations, as to the Lord. Be content with little of the world; little will serve. Think every little of the earth much, because unworthy of the least. Think much of heaven, not too little, because Christ is so rich and free. Think every one better than thyself, and carry ever self-loathing about thee, as one fit to be trampled upon by all saints. See the vanity of the world, and the consumption that is upon all things, and love nothing but Christ. Mourn to see so little of Christ in the world, so few needing him. Trifles please them better. To a secure soul Christ is but a fable, the Scriptures but a story. Mourn to think how many are under baptism and church order, that are not under grace; looking much after duty, obedience, little after Christ, little versed in grace. Prepare for the cross, welcome it, bear it triumphantly, like Christ's cross, whether scoffs, mockings, jeers, contempt, imprisonments, &c.; but see it be Christ's cross, not thy own.

Sin will hinder from glorying in the cross of Christ; omitting little truths against light may breed hell in the conscience, as well as committing the greatest sins against light. If thou hast been taken out of the belly of hell into Christ's bosom, and made to sit among princes in the household of God, oh, how shouldest thou live as a pattern of mercy, redeemed, restored soul! What infinite sums dost thou owe to Christ! What singular frames must thou walk, and do every duty! On Sabbaths—what praising days, singing of hallelujahs, should they be to thee! Church fellowship—what a heaven, a being with Christ, and angels' and saints' communion; what a drowning the soul in eternal love, as a burial with Christ, dying to all things besides him. Every time thou thinkest of Christ, be astonished and wonder; and when thou seest sin, look at Christ's grace that did pardon it; and when thou art proud, look at Christ's grace that shall humble and strike thee down in the dust.

Remember Christ's time of love when thou wast naked, (Ezek. 16:8, 9), and then he chose thee. Canst thou ever have a proud thought? Remember whose arms supported thee from sinking, and delivered thee from the lowest hell, (Ps. 86:13), and shout in the ears of angels and men, (Ps. 148), and for ever sing praise, praise, grace, grace. Daily repent and pray, and walk in the sight of grace as one that hath the anointings of grace upon thee; remember thy sins, Christ's pardonings; thy deserts, Christ's merits; thy weakness, Christ's strength; thy pride, Christ's humility; thy many infirmities, Christ's restorings; thy guilts, Christ's new applications of his blood; thy failings, Christ's raising up; thy wants, Christ's fulness; thy temptations, Christ's tenderness; thy vileness, Christ's righteousness.

A well-tempered spirit hath been wont strangely to preserve its own peace in this unquiet world.

It is a hard lesson to do God's will, but much harder to suffer it.—South.

Patience is not the want of spirit, but the government of it.—Id.

No man is truly free, but he that hath his will enlarged to the extent of God's own will by loving whatsoever God loves, and nothing else.—Cudworth.

The golden beams of truth, and the silken cords of love, twisted together, will draw men on with a sweet violence, whether they will or no.—Id.

To be sullen and stubborn is the sure way to render our condition worse and more intolerable.—Barrow.

What is any disappointment to the being defeated and overthrown by temptation?—*Id.*

Idleness is the great mother and the nurse of discontent.—*Id.*

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, JANUARY 20, 1847.

A Word

In reference to the future course of the "Herald." Our faithful friends and patrons all know that we have endeavored to make the "Herald" what its name imports—a Herald of the Advent of our blessed Lord. This has been the main question, and will continue to be so while it is published by us. Other questions have come up among us, which we have ever regarded as irrelevant to this great cause. But still these questions have been cherished by many of our sincere and pious brethren as important to our faith and hope. We have never in any way infringed upon their rights in the free circulation of their views; but have avoided the public discussion of them as irrelevant to the great question of the Advent. This course has been taken by the general consent of the judicious friends of the cause. But things have occurred of late to bring up questions of disputation, which have made it necessary to speak on both sides; particularly that which relates to the state of the dead, and the final destiny of the wicked. We make all subjects subordinate to the great question of the speedy advent of our Lord. But if our subscribers and patrons desire it, we shall be as happy to give a reasonable space for a fair statement of both sides of this question as any other. We shall not feel obliged, however, to publish any article unless it has merit, and is written in a right spirit,—free from controversial acrimony. We have no doubt that this course will give satisfaction to all who desire the union and prosperity of the Advent cause.

Our own position has been briefly stated, and we have no wish to press the subject. Indeed, we settled this question in our minds years ago, and have no possible interest in its discussion; and hope to have no occasion to spend much of our precious time in reference to it in future.—The fact above all others, that Christ is speedily to come and settle this, with all other questions of difference among his waiting people, should lead us all to attach the highest importance to those things which make for union, peace, and a full preparation for the kingdom of God. We submit the subject to our friends, believing they will not only pursue a right course, but continue to us the support which the cause demands.

Purgatory.

The doctrine which prevailed in the primitive church, respecting the state of the dead, having been almost lost sight of in the heresy that the soul goes to heaven at death,—contrary to the teachings of Scripture, that no man hath ascended up into heaven—we find that those who have been educated in the view that the soul is glorified at death, are not familiar with it. And we have frequent inquiries from such, as to the difference between the doctrine of the early church, on that question, and the Papal doctrine of Purgatory.

In reply to these inquiries we would say, that there is not the most remote connection between the two doctrines. Among the warmest opponents of the Papal doctrine of Purgatory, we find the names of the distinguished Protestants, Doddridge, Macknight, Campbell, Taylor, Bull, Burnett, Secker, Horsley, Tomline, Hammond, Whitby, Clarke, Scott, Sir Peter King, Wesley, Clark, Seabury, White, &c., who all advocated the doctrine of the state of the dead as taught by the apostles and primitive church, which they would not have done had they discovered any connection whatever between the two doctrines.

The papal doctrine is, that
"Some few have before their death, so fully

cleared up their accounts with the Divine Majesty, and washed away all their stains in the blood of the Lamb, as to go straight to Heaven after death; and that others who die in the guilt of deadly sins go straight to Hell."—*The Catholic Christian Instructed.* (p. 176.)

The doctrine we have advocated is, that none go to heaven or hell (not Hades, but Gehenna) until after the day of judgment; and that between death and the resurrection they are in the place of the departed, waiting for the consummation of the age.

The Papal doctrine is, that those who do not die perfectly pure and clean, nor yet under the guilt of unrepented deadly sin, go to a place called *Limbo Patrum*, where they are in *Limbo*, and suffer, after this life, the temporal punishment of a purging fire—"a material flame which purges them from the little sins which prevented their going directly to heaven, and which were not sufficient to send them directly to Gehenna. They also believe they may be delivered from *Limbo* by masses said for the soul, and intercessions of the saints; wherefore they call that place *Purgatory*, because they believe they are there purged from their sins, and admitted to heaven before the resurrection."—See the Catholic works of Milner's "*End of Religious Controversy*," p. 282, and "*The Bible against Protestantism*," (p. 101.)

Contrary to the above, we believe that the souls of none go to any Purgatory, or place of purgation, where their sins are purged by material fire to fit them for heaven: and that the fate of every man is unchanged, and unchangeable after death—that then his destiny becomes fixed, that he waits till the resurrection, when his happiness or misery is consummated in body and soul. Thus there is a total dissimilarity between the Purgatory of the Catholics and the intermediate state of the primitive church.

A distinguished divine says, "The doctrine of the distinction of the joys of Paradise—the portion of the good souls in that state of separation—from that yet fuller, and most complete beatitude of the kingdom of heaven, after the resurrection, consisting in that clearest vision of God which the Holy Scriptures call seeing him face to face, is far from being Popery, as some have ignorantly censured it; for we see it was the current doctrine of the first and purest ages of the church." I add, that it is so far from being Popery, that it is directly the contrary. For it was the popish convention at Florence [in the 15th century] that first boldly defined against the sense of the primitive Christians—that those souls, which, having contracted the blemish of sin, are, either in their bodies or out of them, purged from it, do presently go into Heaven." (*Bull's Ser.* vol. 1, p. 114.)

On what do the Catholics base their views of Purgatory? While we are on this point, an answer to this question may not be uninteresting. To begin with, they quote 2 Mac. 12:46, "It is, therefore, a holy and a wholesome thought to pray for the dead, that they may be loosed from their sins." In reply to this it is sufficient to remark, that the Jews and early Christians did not regard them among the inspired books, with which they were first classed by the Catholics.—They then quote from Luke 16, the prayer of Dives to Abraham. But Dives did not pray for deliverance for himself, and only desired a mitigation of his punishment; while he desired that his brethren might not come there. He was, however, informed that no assistance could be given to him. They quote Christ's preaching to the spirits in prison, 1 Pet. 3:19 "which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing." But when did Christ preach to them? Not while they were in prison, as we understand it: but while the ark was preparing, and God waited for Noah a preacher of righteousness to faithfully warn them. They quote Luke 12:59, "I tell thee thou shalt not depart thence, till thou hast paid the very last mite." But there is no evidence they will depart thence, from the fact, that there is no intimation they ever will or can pay a farthing of their sins. They quote 1 Cor. 3:13, 15, "The day of the Lord shall be revealed by fire, and the fire

shall try every man's work of what sort it is.—If any man's work abide, he shall receive a reward. If any man's work be burnt, he shall suffer loss; but he himself shall be saved, yet so as by fire." This is, however, to be a fire which shall be when the Lord is revealed; and therefore it can have no reference to a purgatory process before the resurrection. They quote 1 Cor. 15:29, "What shall they do who are baptized for the dead, if the dead rise not again? Why are they then baptized for the dead?" We have always been at a loss what was to be understood by being baptized for the dead. It is, however, very certain that it points to the resurrection as the time when the dead, referred to in it, are to be benefited. The doctrine that some are pardoned after death, and pass to glory before the resurrection, cannot, therefore, be sustained by it. The best explanation we have ever seen of this text is, that being baptized for the dead denotes for the death of Christ, i. e. "we are buried with him by baptism into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life; for if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection." Rom. 6:4, 5. As therefore, in baptism, we are buried in the likeness of Christ's death, and raised in the likeness of his resurrection, which was an assurance of the resurrection of the saints that sleep in Jesus, it makes baptism a symbol of the resurrection of the dead. But if the dead rise not, why should we use this symbol? Why should we be baptized for the death of Christ, if we are not to be raised in the likeness of his resurrection? They quote Eph. 4:8, 9, "Ascending on high, he led captivity captive, he gave gifts to men: that he ascended, what is it, but because he also descended first into the lower parts of the earth?" We, however, can gather no more from this text than that He gave himself a ransom for the sin of the world by his death on the cross, by which all who believe in him are ransomed, and become heirs of eternal life.

The above are the principal texts which are quoted by Dr. Sheil, in his "Eible against Protestantism;" and by Milner in his "End of Religious Controversy"—in two articles expressly written to prove the Catholic doctrine of Purgatory. It will, therefore, be seen how little Scriptural evidence there is on which that doctrine rests. The Catholics, indeed, claim that such was the view of the primitive church. But Bishop Porteus says that "Purgatory, in the present Popish sense, was not heard of for four hundred years after Christ: nor universally received for one thousand years, nor almost in any other church than that of Rome, to this day." (p. 50.) Milner, a Catholic writer, pronounces this false: but the only evidence he adduces, within 200 years of the time of Christ, is an extract from Tertullian, who wrote about A. D. 180, who says of a pious widow, "she prays for the soul of her husband, and begs refreshment for him." He does not, however, inform us whether Tertullian justified or condemned the practice of the pious widow. Had he justified her practice, his opinion would have weighed nothing, unless he could have testified that it was the general custom of his times among the orthodox; as Justyn Martyr testifies respecting the prevalence of the belief that the earth is to be regenerated; and as Tertullian testifies of the custom then prevalent of praying that they might have part in the first resurrection. Indeed, he gives no quotations which express more than the individual opinions of the writers quoted: none which testify that such was the general faith of the church. Tertullian did not himself believe that any could enter heaven before the coming of Christ: for he speaks of the servants of Christ "waiting in Hades for the resurrection." And Justyn Martyr, who died A. D. 180, in his dialogue with Trypho the Jew, affirms that "the souls of the pious remain in a better place; the unjust and wicked in a worse place, expecting the time of the judgment."

We have thus, as well as we are able, given our readers what the Catholic doctrine of Purgatory is, the evidence by which they sustain it,

with our reasons for rejecting it, and shown that it is a doctrine directly opposite to the views of the primitive Church, to which we subscribe. We cannot believe there is any hope for those who die in their sins. But when the breath has left the body, then he that is filthy must be filthy still, and he that is holy, must be holy still—while the reward of the righteous and the punishment of the wicked will only be consummated at the resurrection.

Correspondence of the English Mission.

NUMBER XXVII.

The Denominations of Scotland—Interesting Rides about Galashiels—A Relic of the Papacy—Edinburgh—Monuments—the House of John Knox—The Castle—Queen Mary's Room—Public Buildings—Dr. Chalmers. BELFAST (Ireland), Oct. 26, 1846.

At present there is quite a theological conflict going on in Scotland in relation to the universality of the Atonement; this question seems to swallow up all others. The three prevailing denominations in Scotland are those of the National Church, the Secession, and the Free Church. The Secession originated, we believe, in a renunciation of the doctrine of Church and State, or of the control and patronage of the Church by Government. The Free Church, which dates its rise in 1843, is less consistent than the Secession, for while it repudiates the power of the State over the Church, or of the appointment of the ministers to the Church, it has no objection to the reception of supplies from the State.

There are several very pretty walks and rides from Galashiels; the first is that of Abbotsford, the residence of the late Sir Walter Scott. We saw it, but had not the pleasure of visiting it; we were told that a board is placed at one of the entrances of the mansion, on which is inscribed these words: "No slaveholder is allowed to pass these premises." Four miles from G. is the beautiful little town of Melrose. Here is a deserted abbey of fine architecture, built in the year 1150. Many Americans visit this town in summer; they are known by their hats, turned down collars, and clean faces. Four miles from Melrose is Dryburgh Abbey, where repose the ashes of Walter Scott. This abbey is the most ancient and interesting of all the ruins in the Kingdom. We went into the two dungeons, where our guide directed our attention to several rather high apertures in the walls, only large enough to introduce the hand perpendicularly: a few feet from these was a small window; into these apertures the hands of the poor victim were wedged until he was half famished, when food was introduced and set in the square opening for the purpose of tantalizing him. And the perpetrators of this tyranny and cruelty called themselves the disciples of Christ! Thank God, these days are gone by, and the system of religion which bore such bitter fruit is now like the temples in which it was once fostered, more an object of words than of terror.

From Galashiels we passed on to Edinburgh, or, as it is called, "Edinboro'." This is a most magnificent city, little, if any, inferior to London: the buildings are mostly of white free stone, and exceedingly stately and imposing; everything indicates great wealth, indomitable enterprise, and superior intelligence. The city stands on several hills; these hills are connected with each other by means of huge towering bridges of solid masonry and earthen mounds, so that the passer-by may find himself far above a great thoroughfare and in a great thoroughfare at the same time. The city is so built, as in a panorama, to give prominence at a glance to all the various objects of architecture, taste, and splendor with which it abounds. There are the mountains surrounding it, and the waters of the noble Forth to add to the feast with which a stranger must view it. The Scott Monument is a magnificent Gothic Cross, towering to the height of 200 feet. On Calton Hill are monuments to David Hume, the historian, Robert Burns, Dugald, Stewart, Professor Playfair, Lord Nelson, and an unfinished National Monument to commemorate the fallen heroes of Waterloo. While the Duke of Wellington seems to be the god of England, Sir Walter Scott is the god of Scotland. Holyrood Palace, the ancient seat of Scottish royalty, is a military

looking edifice: here the visitor sees the bed of Queen Mary, one relic of interest. In the picture gallery are the portraits of 106 Scottish monarchs, every one painted with a nose like the knocker of a door. Cromwell entered here and disinterred some of the royal bones, which yet remain exposed to view. Not far from this is the house of John Knox. Close under the window whence the Reformer preached, a clumsy effigy has long existed of Knox, in the attitude of addressing an audience. Over the door is an inscription sadly interfered with by the sign-boards of the inhabitants,—"LUFFE GOD ABOVE ALL AND YOUR NICHBOR AS YOUR SELF."

Obtaining an order for admission, we visited the Crown Room in the Castle. Here the visitor is shown the Regalia—the symbols of ancient Scottish royalty. We were shown into the little room in which the unhappy Queen Mary gave birth to James VI.; it has but a single window in it; from this window her royal offspring was secretly lowered and borne away. The benediction of the mother upon her child is inscribed upon the walls of the room. Behind St. Giles's Cathedral, where, in 1637, the attempt to introduce the Episcopal form of worship first caused a tumult, stands the Parliament House, which is now used for courts of justice. The University, Royal Infirmary, Royal College of Surgeons, &c. &c., are not only elegant structures, but well worth a visit, for their valuable anatomical museums. We would have given much to have seen and conversed with the great Chalmers. He is now far advanced in life, though he occasionally appears in the pulpit. He has unhappily tarnished his fair fame at home, by his apology for Slavery. A few nights before our arrival in Edinburgh, Messrs. Thompson and Garrison had held a large Anti-slavery meeting there, on which occasion the ladies of the city presented Mr. G. with a splendid silver tea service, in testimony of his efforts in behalf of the slave. Bro. Hutchinson will probably soon deliver a course of lectures here. The excellent works of Mr. Scott on the prophecies, which are being issued at this time, must soon be widely felt. He will no doubt strongly sympathize with our brother in his work.

In Glasgow, where we passed one night, we saw handbills posted, advertising several books and tracts on the prophecies, written by James A. Beggs; we were obliged to leave in the morning before the opening of the stores, or we should have obtained some of them.

NUMBER XXVIII.

Ireland—Manner Cunningham—Belfast—The Irish People—Catholicism at its own home—"Mass"—Rev. Mr. King—Ride to Dublin—Dublin—Father Matthew—His Competitor—Temperance on the retrograde.

Liverpool, Oct. 31, 1846.
This evening at five o'clock we took the steam ship Great Western for home: this may, therefore, be considered as our last communication, unless we may add a scrap or two of incidents on board ship. When we left you we thought of being able to do something for Scotland and Ireland, as well as England, but in this hope we have been almost disappointed; we have partially failed for want of time. Bro. Brown being in Glasgow, returned to Liverpool by the way of Belfast and Dublin: and Bro. Himes unexpectedly made a hasty trip of a few days to Ireland, agreeable to a request of Bro. Patterson, of N. Y., who formerly resided in Manner Cunningham, and was anxious that something should be attempted in behalf of that place. Bro. H. says that he was received there by Mr. J. B. Marshall, the particular friend of Bro. P., with great kindness; he had by Mr. P.'s request made an effort to obtain a chapel for lectures: but in this he failed, there being difficulties in the way of opening them to any but clergymen of their own church. Bro. H. accordingly arranged to have a lot of books and papers scattered among those to whom he was desired to speak, as the best and only thing that could be done. He has since learned that this was faithfully done, so that the object of his visit was in part executed. At Belfast Bro. H. spent several days with Isaac Nelson, a Presbyterian minister, with whom he became acquainted at the Evangelical Alliance. Mr. N. went with us in the Alliance on the subject of Slavery. He is a devoted and faithful

minister of Christ. Bro. H. spent the Sabbath with his people, and had great liberty in unfolding the truth. The audience consisted of about 1200 people. There was a deep anxiety to hear more upon the subject, and he was earnestly desired to tarry and give a full course of lectures. Even a Quaker gentleman said to him after a discourse on the papacy, in which the "Chart" was exhibited and explained,—"Had these fifty of those charts I could sell them for thee at once." The people there and in many other parts of Ireland are ready to receive the doctrine of the advent of our Lord. Bro. H.'s engagements to return to the United States, prevented him from complying with the calls and various openings in Ireland.

Bro. Brown did not design any effort in passing through Ireland on his way to Liverpool, though he hoped to have received a large parcel of papers at Belfast to scatter there and on his way. Belfast is the greatest commercial city in Ireland. If you judge of Ireland and of the Irish people from the countless representatives from there which crowd our shores, you will get a wrong impression. There are as fine appearing people in that country, and as costly public and private buildings in Ireland, as will be seen elsewhere. As we did not arrive at Belfast until Saturday night, and withal was more wearied by the boisterous sail from Glasgow than to have crossed the ocean, we had to spend the following day (Lord's-day) as a hearer. We had a desire to see how Catholicism appeared at home. Accordingly, we concluded to go to a Catholic church. But a few steps from the door of our lodgings, and in the direction of the church we were to visit, we met a company of soldiers going in an opposite direction; something seemed to say, these are Protestants, and are on their way to the house of God. Scarcely had these passed from under our eye, than looking away at the head of the street, we noticed large companies turning in at the point where we supposed stood the Catholic church: such proved to be the case. On entering the yard of the chapel, quite a number of the worshippers of the beast were upon their knees upon the bare earth, with their prayer books in their hands, repeating over their prayers. The entry was thronged; the floor of the house was a large area, with the exception of the spot occupied by the altar, and a few pews either side of it. Here all classes were gathered, not to sit on comfortable cushioned pews, or on benches even, but to stand or bow on their knees during the entire service. The gallery was designed for the more respectable, perhaps for those who could afford to pay for their seats; it might hold a thousand people or more, and it was thronged; the soldiers were on their knees in their armor, and besides filling the aisles, occupied many of the pews. The scene as may well be imagined, was a most variegated one. We saw no one in that vast multitude who appeared to be a mere spectator, excepting ourselves. The occasion proved to be "Mass" only, and lasted a little less than one hour, when the congregation dispersed, and an entirely new congregation began to appear immediately. The attire in which those came who entered the lower part of the house, was evidently the only one they could put on. Even children came in unaccompanied by their parents, or any other guide, and pressing toward the railing of the altar, as though that was a choice spot, at once proceeded to cross themselves and to say their prayers. An hour elapsed, and again Mass was said; an interval elapsed, when a large part of the congregation retired, and the priest began his discourse, which was on the duty of forgiving our enemies, and was delivered with a good deal of earnestness, and listened to by the crowd of poor people on the floor as though they were personally concerned in every word of it. "The greatest saints," said he, "knew not whether God had forgiven them—those too who have spent their time in the most rigorous penances: but, forgive, and you shall be forgiven. I am, then, as certain that my sins have been forgiven, as I am of the existence and fidelity of God."

In the afternoon we heard Rev. Mr. King, of the Presbyterian Church, and perhaps the most

eloquent preacher in Ireland. His subject was the mutual union of Christ and the believer. It was a very simple, Scriptural exposition, and was interspersed with some most beautiful and touching sentences. He addressed the throne of grace with his eyes raised upward and wide open. A more humble, artless prayer, we hardly ever heard; he prayed for his flock with great affection, and for himself personally, as though he were all alone in his closet with his God. He had a good congregation, but the place might have held several hundred more. Oh, in what contrast with the crowded house of the forenoon!

Our ride from Belfast to Dublin was one of but little interest. We rode about twenty miles in the cars to Portmarnock, and then took an omnibus for Drogheda, distance about forty miles. We had the choice of three fares—to ride outside, and pay the least expense, to take the rear apartment of the "bus," and pay more, or the front apartment, and pay still more. The weather being unpleasant, we deviated from our usual method, and took the second fare. We saw but little to admire on our route. Much of the country appeared hilly, sandy, wet, uncultivated, and neglected. We have spoken of beggars in England, they are not scarce in Ireland. At every stopping place the stranger is solicited for charity, and hears recitals of want and hard times. On one occasion, we purchased a small supply of bread sufficient to distribute among about a dozen of them, and received in return a shower of blessings.

Dublin is a proud city, bearing a little resemblance to Edinburgh in its edifices. The old house of Parliament is now used for a Bank. The University buildings are very extensive and imposing, and the grounds and walks beautiful. We spent a few moments in visiting "Conciliation Hall," though it was not of a time when we could witness any efforts of oratory. O'Connell appears to be the ruling divinity of Ireland. Father Matthew resides at Cork, so we did not see him; it seems that a competitor has appeared on the stage for the purpose of disputing with him his hard-earned laurels, in the person of "the Very Rev. Dr. Spratt." Report says that Father Matthew is jealous of his pretensions: the latter publishes a protest to the course adopted by the Doctor, on the ground that in his zeal to make converts to the pledge, he did not first obtain the concurrence of the parish priest. Father Matthew says:—

"Instead of 5000, had he administered the total abstinence pledge to the whole population of Belfast, it would be as dust in the balance, weighed against the injury he has inflicted on the holy religion of which he is a priest. The Very Rev. Dr. Spratt was well aware of the strictness with which I adhered to the rule of not holding a temperance meeting in any parish unless expressly invited by the parish priest. He also knew that it was this motive of propriety that prevented me, during the last nine years, from going to Dundalk, Belfast, Londonderry, Armagh, &c. &c."

It is singular and a lamentable fact, that in this time of famine in Ireland, intemperance should be on the increase: the following from the "Cork Examiner," will show the

DECREASE OF TEMPERANCE IN IRELAND.—The list of applications entered on Friday at the City Sessions Court, for spirit licenses within the borough, exceeded in number what has been experienced since the extension of temperance. The Court expressed its surprise that the evil of drinking should re-appear at the present period, when the means of the population were scarcely adequate to procure them a sufficiency of food. With a view to give no sort of encouragement to such a retrograde, and now especially dangerous tendency, the Court rejected all the applications, except in cases of transfer.

THE MEXICAN WAR.—To all appearance, this war seems to have but commenced. It is supposed that a battle was fought at Saltillo about the 25th ult. Some apprehensions exist, in consequence of the great disparity between the two armies.

THE "ADVENT LIBRARY."—We have had another supply of these volumes bound, so that we can once more answer the orders of our friends who wish for a complete series of the "Advent Library." Price \$5.

Letter from Bro. Brown.

Bro. Himes:—I have received and examined the documents which you sent me, written by some of the professed followers of Joanna Southcote, for the purpose of correcting some things which appeared in No. XIII. of the English Correspondence. I would say very briefly in reply, that myself in writing, and yourself in endorsing what is there written, intended no harm or disrespect to the class referred to; and I am glad to perceive, by a perusal of some of the letters you have sent me, that so those seem to suppose, who write to correct some of the statements we made. Our only object was to give a candid and literal representation of the rise and present position of the various bodies of religionists in England, who, during the present century, had begun to look for the return of our Lord: and so we spoke of the followers of the late Mr. Irving and others: we might have done this class injustice by erroneous statements, but if so, it was undesigned. But we are in a dilemma now, for the letters and papers which you have received and sent to me, contain denials of several of the declarations which I received from the lips of the pastor of the Southcote church in London, as well as from frequent conversations with one or two very intelligent and respectable gentlemen in that city, who professed faith in the divine writings of Joanna. It appears that there are two parties of this sect; which is to be believed? We are not able to decide which is the primitive or original party; the party who have now written us claim to be such; but the other party may claim as much. The letter from Ashton-under-lyne says, that the chapel in London, of which we spoke, does not belong to the followers of Joanna Southcote, but to those of the late Elias Carpenter, who was cut off from the primitive believers, &c. I do not think it is necessary to say anything more on this subject, farther than this, that the friends who have written to correct our statements, would probably like to have it understood, that their denominational number is nearer forty thousand than "thirty individuals."

I should have attended to this business long ago, but for other engagements.

Yours, &c., F. G. BROWN.

Letter from Bro. Clapp.

Dear Bro. Himes:—We thank the Lord for his kind care over you while on your recent mission, and that he has preserved you through all the perils by land and upon the mighty deep, and once more permitted you to visit, sympathize, and labor with your friends at home. We have been glad to receive a visit from you, and seeing you once more in the flesh; and were much interested in your Sabbath afternoon and evening discourses. The facts with regard to the Roman Catholic church, and the Protestant Reformation, which you have at great pains and faithful researches collected together, cannot but be interesting to the Adventists wherever you may be permitted to preach; and it will be the means of comforting and establishing them in the faith of the speedy coming of Christ. When knowing that those things do exist among the professed people of God, we are satisfied that we are living in the last days; and seeing the prosperity of the Catholic church, we see that she is yet prevailing against the saints of God, and that her cup is about full; and as Paul says, she must soon be destroyed by the brightness of Christ's coming. I was much pleased with having the privilege to accompany you to Warehouse Point, where the Episcopal church was courteously opened for you by the request of a good brother in that place. It was truly an open door; and the people, by filling the house, showed that they were interested to hear about a glorious hope;—and by their marked attention while you was giving an exposition of the 2d and 7th chapters of Daniel, and running through the kingdoms of this world—of their rising up and passing away in succession, until we come to God's everlasting Kingdom that is to be set up,—showed that they were interested to know something about the time when we are to realize our hope. The preaching seemed like that of '43, and it was as interesting to me as it was then; and I could say with you at the close, I never was stronger in the faith of the speedy coming of Christ than now. And I pray that those that heard may receive and believe the truth, and be sanctified thereby.

Affectionately yours, AARON CLAPP.
Harford (Ct.), Jan. 14th, 1847.

Correspondence.

West India Mission.

Dear Bro. Himes:—I do not know as this will find you in America, but supposing you have returned from England agreeable to the expectations of our brethren in Boston, I address you. I have also been informed, since hearing of the disaster which occurred to the Great Britain, that you were on board that steamer at the time she struck.* If so, I feel truly grateful to God for your preservation. I had been extremely solicitous for your welfare for some time before leaving America, as I thought you would be likely to take the Great Britain on your return, and she was at the time I sailed from New York many days behind her time. My anxiety was not relieved until I reached this island, and found from European papers the reason of delay, and the astonishing escape of the passengers.

It was extremely gratifying to me to find that you were so uncompromising upon the subject of slavery, in the Convention of the Alliance, and that, though almost, if not quite alone among American ministers, you opposed the recognition of slaveholders as Christians. A very intelligent gentleman remarked to me, soon after my arrival, that "there was only one American clergyman who opposed the fellowship of slaveholders." I inquired who he was? He replied, "He is from Boston, and I think his name is Himes," adding an appropriate commendation, and inquiring, "Do you know him?" I replied that I knew you very well. He said he was astonished at Dr. Cox, Kirk, and others of those good men, that they should take the position they did upon the subject of slavery. This matter reminds me of one of the arguments which have been brought to bear against us by our temporal millennium friends, viz., that a belief in the near coming of Christ would destroy all the various plans for doing good which were in operation,—such as abolition, missions, temperance, &c. &c. But facts seem to say, that the champions of the spiritual millennium are so letting down the tone of Bible morality, that the abolition of slavery will not be necessary to their triumphal state during the millennium, but it will only be necessary to sanctify the institution of slavery: while those who are looking for the Lord uniformly desire, and so far as they can, aim to diminish the number of "bond-men" who shall be found at His appearing. (Rev. 6th.) And as to missions, and self-sacrificing efforts to spread the gospel, I believe God will award to those looking for the Savior the blessings of the "good and faithful servant" more generally, than to those "who have hated us, and cast us out, saying, Let the Lord be glorified" (Isa. 66th) in the cause of missions, and the conversion of mankind to Christ.

My heart thrills with pleasure when I reflect upon the devotion to God which has prevailed among the dear brethren who have waited for the Lord; and my most fervent prayer is, that they may be enabled by Divine grace to retain the same spirit of consecration to God and truth. Oh! how blessed is the language of Christ,—“And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and inherit everlasting life.” It is really “for his name's sake” our sacrifices have been made, as a people. For the position we have taken, it seems to me, is the only one which can establish the distinctive character of our blessed Lord; for the doctrines of a spiritual and providential coming, if legitimately carried out, would leave us to exclaim, with Mary, “They have taken away my Lord, and I know not where they have laid him.” I am more and more settled in our views of prophecy. They are simple and plain. They are the views of early saints, and are the legitimate conclusion to be drawn from first principles long since established by the most eminent of Christian expositors. They are the only views which harmonize the word of God.—My soul rejoices “in hope of the glory of God.”—that glory which our Savior will bring.

Since the brief and hasty communications before made, much of trial and interest has occurred in our experience, which I doubt not will interest the dear brethren and sisters who have assisted in this mission. We made up our minds to encounter difficulties, and overcome obstacles in this work, previous to

engaging in it; and can say, that although “perplexed” at times, “we have not been forsaken,” neither have we fallen in with any very serious difficulties, not even so serious as might reasonably have been expected.—On the second Sabbath after our arrival, being “Advent season,” the “Venerable Archdeacon” Holberton preached upon the subject of our Lord's coming, and took occasion to say that “it was peculiarly his duty to admonish the flock in reference to that subject, advise them of the truth, and especially at that time, as he had been informed of the arrival of persons from the United States, who fixed the time for this event, and who were proved by the failure in their expectations, to be fanatics;” and also desecrated upon the evils which had been brought upon many in America, on account of this fanaticism. I was not present at the service, but from credible sources I had communicated to me afterward, the substance of the above. In the evening, however, I heard the “Archdeacon,” who gave an excellent discourse on the subject of our Lord's coming, which, aside from his entire silence in reference to the era of the events, and a few minor particulars, might have passed for an excellent sermon in an Advent congregation.

On the following Monday I sent him a number of publications, among which were, a Report of one of the early Conferences, a copy of the addresses contained in the Supplement to the Herald, Hale's chronology, the Herald, Extra, &c. I also enclosed nearly the same works to the Presbyterian, the Wesleyan, and the Moravian (or as they call themselves, “United Brethren”) ministers. Up to this date (Nov. 16th) I have not been able to procure any place in which to address the people but on the first of the week. The people having heard we would distribute tracts and papers from our residence, flocked in great numbers to our doors, so that for several days we were thronged much of the time, by applicants for papers. It was astonishing with what avidity the publications were sought; not, however, altogether by those who could appreciate them, but we gave the smaller and more easily comprehended tracts to the less informed, and the visions of Daniel and John, and the Herald Extra, to the more intelligent. The applicants at first, however, were generally uninformed, and incapable of examining the subject deeply. One person to whom I gave a small tract, said upon receiving it, “I beg you for one with the gentleman on it,” alluding to Daniel's image. Although I could not refrain from a smile at the ludicrous expression, I nevertheless hope “the gentleman” may communicate some startling truth, which will secure the salvation of even such untaught people. We have regretted, over and over again, not having taken more of those valuable little tracts, “Words of Warning,” they are so well adapted to the common people generally. We have been visited by many intelligent persons also,—Wesleyan clergymen, and official members of that church,—with whom we had much interesting conversation, and to whom we gave publications.

The people here are very generally remarkable for their polite and courteous treatment of strangers. This, I regret to say, is more common to the colored and black population than the whites, though from several white gentlemen we have received the most friendly attention. I ought to say in reference to the colored people, that they are mostly the fruits of that system of concubinage, which, in the time of slavery, was not only “winked at,” but was almost universal, and attended with little if any disgrace; so that many of the colored people here are descended from those possessing a high order of intellect, and many of them, if in America, would hardly be distinguished from the whites, either in intellect or color. Most of the artisans, and many of the merchants and shop-keepers, are from this class of people, while others are connected with the professions, and occupy seats in the legislature. One of whom called upon us a few days since, “to pay his respects;” he was a very gentlemanly and intelligent man, and what is more important, is a Christian by profession, and apparently a very sincere one at heart. He was a member of the committee who have in charge the court-house, and together with Mr. Scotland, a member of the legislature, and also of the committee, desired to give us the occupancy of that commodious place, which is occupied by the Episcopal church on Sabbaths; but another member of the committee could not allow an error, which had

ruined so many in America, to be proclaimed in the building sacred to the courts and to Episcopacy. We have received many calls from intelligent and worthy persons of both sexes, belonging to the class of whom we have been speaking, and I must say, that although there are many Europeans and Americans here, and quite a good number to whom we have been introduced, yet our friendly attentions are mostly bestowed by the very respectable and worthy colored gentlemen and ladies who are natives of this island, who have never been to Great Britain, or the United States, to learn Christian courtesy, and that politeness which some one has defined to consist in “kindness of heart kindly manifested.” I cannot reflect upon the numerous manifestations of genuine Christian feeling which have been exhibited towards us since our arrival here, without grateful emotions. I would not be understood to say that we have not received kind attentions from white gentlemen and ladies,—for there are a few worthy examples, from among this class, to whom we are much indebted for hospitality and friendly acts. Our chief hope of doing good, however, is among the more intelligent colored people; the aristocratic and bigoted incumbents of fat offices in church and state, and the more opulent of the business men, being likely to keep aloof on the one hand, and the more ignorant black population, being incapable of appreciating our arguments from prophecy and history, on the other hand.—(To be continued.)

L. D. MANSFIELD.

Antigua, (W. I.), Dec. 2, 1846.

LETTER FROM BRO. J. W. BONHAM.

Dear Bro. Himes:—In a recent communication from England, I learn that your visit to that nation was not in vain. As it might probably be interesting, I will send you a few extracts from a letter from Sister Tanner. She says, “With respect to the cause in England, so dear to you as well as to ourselves, you have the opportunity of reading a most correct account in the American ‘Advent Herald,’ and it will be useless for me to write you on this point.” “I am sure you will be pleased to hear that we have the society of the dear American brethren during their stay in London, and we enjoyed the privilege very much indeed. They are greatly respected by us all, and we felt extremely sorry to part with them.” She also states, that the visit of these brethren refreshed many who believe in the Advent near, and aroused some to prepare to meet the Lord, and that almost every letter they have received from the friends who saw Bro. Himes, Brown, and Hutchinson, speak in the highest manner of the great respect and esteem they have for them, and of their sorrow to part with them.

In relation to the scarcity of laborers, she writes, “I wish there was a good Advent pastor in England: but we must be thankful we know the truth.” “It is still a persecuted path to say the Lord is near, and some of the dissenting ministers seem to be very angry that we should instruct the people on this subject, and try to make out that the doctrine is a delusion. They are quite indifferent to this glorious truth, and treat it as if the Savior would never return.” The second coming of the Lord,—the Christian's brightest hope, when we shall meet those we love, and be no more separated for ever, has no charms for ministers to tell their flocks. It is no enchanting news for them to say to their hearers, “Behold the Bridegroom cometh, go ye out to meet him.” Strange as it is, Christians (so called) are alarmed at the thought of the Savior's return, and seem to dread this glorious event,—which conduct speaks more glaringly than words,—that they do not wish that he should reign over them. But at the time appointed he will come, and may you and yours, me and mine, have power of then saying, “Lo, this is our God, we have waited for him.”

As regards their own labors, she informs me that her brother and sister are daily contending for the Advent faith, and are made extremely useful. Since the American Brethren left them in London, they have visited Southampton, in Hampshire, Reading, in Berkshire, and Hereford. In Hereford they met with some very interesting young people, (and among the number a Baptist preacher, who became enlightened on the Advent doctrine,) who are to be baptized the first opportunity. They were obliged to leave this interesting work at Hereford, the dampness of the atmosphere rendering it un-

safe for their brother, whose health is delicate, to remain there longer.

They are now laboring in Ludlow, in Shropshire. She writes, “All send their love to those who have like precious faith. They enjoy the ‘Advent Herald’ extremely well,—and hope soon to see more articles from the pen of Bro. I. E. Jones.”

I remain yours in hope,

J. W. BONHAM.

New York, Dec. 26, 1846.

LETTER FROM BRO. JOHN HOWELL.

Dear Bro. Himes:—We are flying as it were upon the wings of the wind to our final home. Judgment is nearing—the hour is fast hastening when all our hopes will be tested. And while the hope of the unjust man shall perish, the Christian's hope shall lead him above the wrath of God, that shall be poured upon a wicked world without mixture, into the air, to meet his descending Lord. Give me then the Christian's hope, which is distinguished from the hope of worldlings by the stability of its foundation—the excellency of its objects, and the purifying effects upon all who have this hope in them. In 1 Pet. 1: 3, 4, we have the foundation of the Christian's hope, and at least one of its objects clearly presented. The foundation, the apostle tells us, is “the resurrection of Jesus Christ from the dead.” The hope itself is a “lively hope.” The object is, “an inheritance,” and some of its properties are “incorruptible, undefiled, and that fadeeth not away.” And the source from which we receive this “blessed hope,” is God's “abundant mercy.” It is “reserved in heaven,” for all those “who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.” And in view of such a glorious hope, ought we not with the apostle to exclaim, “Blessed be the God and Father of our Lord Jesus Christ.” And more especially knowing as we do, that, “whoso offereth praise glorifieth God.” Praise God, this hope is ours. It is mine, and in it I rejoice with “joy unspeakable and full of glory.” It was the hope of all those “of whom the world was not worthy,” and to obtain it “they wandered about in sheep skins, and goat skins, being destitute, afflicted, tormented.” And one of them, after God had translated Elijah, was going to Bethel, when some little children came forth out of the city, “and mocked him, and said unto him, Go up, thou bald head, go up, thou bald head.” And there are those in this age of the world who are children of a larger growth, who mock, saying, “When are you going up,” who, unless they repent, will be destroyed with an “everlasting destruction.” O my brother, how many there are who, like ancient Israel seem to be determined to destroy themselves. And shall we keep silence? No, no. Although some time since I, in consequence of having imbibed some sentiments that were not in accordance with truth, ceased to warn my fellow men of their approaching danger, I now feel, and for quite a number of months have felt, an earnest desire for the salvation of those who are “without hope in the world.” God has forgiven my past unfaithfulness, of which I heartily repented, and which has occasioned me many hours, days, and weeks, of painful reflection: But I am not destroyed. I still live to speak the truth of our faith and hope, fearless of the consequences. And in all the fundamental principles of our faith and hope,—on the propagation of the truth of the near approach of our Lord, and the duties of the Christian, in reference to that event, I feel that I am with you and every true Adventist. The truth is in me, I received it not, neither was I taught it by man. I received it from the sure word, and was taught it by “the grace of God that bringeth salvation,” which “is to all men hath appeared, teaching us,” &c. Titus 2: 11-14. The Lord helps us to prove true to our God. Obey his commands, believe his promises, and ere long we shall forever be blest.

Yours, “rejoicing in hope of the glory of God,” JOHN HOWELL.

Lowell, (Mass.) Dec. 29, 1846.

LETTER FROM BRO. J. DANIELS.

Dear Brother:—As perhaps your readers may be interested in hearing from the West, I will submit a short sketch thereof. After arriving at Milwaukee, the first of July, and visiting the friends at Jamestown, in company with Bro. Chandler, I took a circuitous route into this State, in order to ascertain the prospects of doing good by proclaiming

* Bro. H. was not on board.

the Kingdom near. Here I found an extensive field, in which, comparatively, little has been done; the mass are ignorant of the great principles of our faith. What they suppose they know, they have learned from the scorners of our hope. And in this respect, the emissaries of the Arch-enemy have in many instances outwitted themselves, by reports too fallacious to be received by reflecting minds. As we might expect, some prejudice exists, which is soon removed from candid, truth loving minds, by presenting the "reasons of our hope."

At Buffalo Grove I found a few waiting the return of the Nobleman, with whom I spent a few days. At this place, also, there are a faithful few, who speak with gratitude of Bro. Stevens, Chittenden, and Cook. I had never prized the Advent papers so highly as I have had reason to since coming to the West, and finding here and there a traveller sighing for redemption, most of whom were first pointed to the consummation of our hope by those winged messengers. May the Lord speed them. They are yet "as cold water to a thirsty soul," bringing "good news from a far country." I attended the conference at La Porte, Ind., and the two camp-meetings in Wisconsin Territory. As the result of these meetings, an interest was awakened in many minds on the subjects advocated, which we have reason to hope will be abiding. Believers were mutually edified and encouraged, and some conversions followed. Thank the Lord. As I have been afflicted at intervals with the fever and ague, my labors have been somewhat limited. Recently I have spent some days at Princeton. The disciples of that place generously granted the use of their chapel, in which I gave seven lectures, the most of which were listened to with candor by large congregations; some of whom embraced the truth, and prayer commenced in the non-professing ranks. The minds of many were disabused of their errors, who had misconceived the foundations of our hope, through false reports. As I have lectured from the old chart several times recently, I find it continues to have a thrilling effect on the congregations.

Bro. Chandler has removed to Johnston, W. T. Sister Parks is laboring in the northern part of this State. There is great need of faithful laborers, who possess that zeal which so signally distinguished the labors of '42 and '43. The friends in the West are disposed to aid in the cause, as their circumstances admit; and I hereby tender my grateful acknowledgments to those who have generously meted to my wants. May the Lord reward them at the resurrection of the just.

Another year has almost sped, and time is swiftly wafting us to the port of rest—our haven home—our proffered reward—the crown of our hopes. When we consider the facts, that the head, body, and legs, of Daniel's symbolic image, were only 1155 years converging into the feet, which have existed 1363 years,—the alarming devastations caused by "the sea and waves roaring," and the universal want of spirituality among professors, as predicted in Matt. 24:12, we are loudly admonished that "the day of the Lord hasteth greatly." May the Lord enable us to watch, and heed the assurance, that "he that endureth unto the end, the same shall be saved," that when the Chief Shepherd shall appear, we may receive a crown of glory that fadeth not away."

Yours in hope, JOHN DANIELS.
Springfield (Ill.), Dec. 18th, 1846.

LETTER FROM BRO. P. H. HOUGH.

Dear Bro. Himes:—I send you these few lines to let you know that I am in the field, as usual, telling the people the glorious news, that the saints will soon have the kingdom, (Dan. 7:27), and reign on the earth. (Rev. 5:10.) I wrote a letter to Bro. Marsh a short time before I left the city of Toronto, where I reside, which was published in the "Voice of Truth" of August 21st, and I called for help, as I was starting for the place where I am now laboring. But there is no other brother with me but Bro. Dixon, a young man from Toronto. We are laboring in this wide field, and cannot supply half the calls. The people flock to hear by hundreds. What first brought me from Kingston down this way, was, seeing a letter in the "Herald" from Bro. A. Pike, of North Augusta, calling for help; and as I always like to visit the scattered ones, I immediately cut the piece from the paper, and took the steamer and arrived there the same day; and after laboring there a few days, I have at last arrived here, where I have more than I can

attend to. Three months ago there was not an Advent believer in all this place; but now this whole region is awakened, and are trimming their lamps; and some who were strangers to the saving knowledge of the truth, have been converted to God, and are rejoicing in hope of soon seeing the King in his beauty.

We have clergymen of all churches against us, but few have the courage to face us and put down the glorious doctrine of our forefathers—"the hope of Israel." One man, a Church of England curate, a well informed man, intended to overthrow the doctrine; and in order to be the better prepared to do so, he attended the lectures; but by so doing, he came out almost a believer, and wishes a number of the "Herald" sent him every week, as he would like to get the news fresh from England. There are very few of the preachers of different churches who are willing to have the thing discussed in public.—The mass like to keep at a distance, and say something against it in places where the doctrine has never been preached. But where the people have heard, it is of no use to try to put it down. I challenge any person to come out before the people, and put down the doctrine of the speedy coming of Christ. I do not say these things boastfully, but for the love of the truth. Some have a convenient way to avoid controversy, by saying, "It is not according to Scripture. But let us see if this is so. We find that the Savior, at the age of twelve years, sat disputing with the doctors. (Luke 2:46.) And we likewise find Stephen, a man full of the Holy Ghost, disputing with certain who opposed, and they were not able to resist the wisdom and spirit by which he spake. (Acts 6:9,10.) And the apostle Paul disputed with the Grecians.—(chap. 9:29.) He likewise disputed in the synagogues. (chap. 17:17.) And in the school of one Tyrannus. (chap. 19:8,9.)—And the angel disputed with the devil. (Jude 9.) So it seems that the Pharisees of the last days have become more holy than Paul. But perhaps they have found that when they try to make out that no one is to know the time, they find too many texts against them, and they get off by saying, it is not worth their while to take any notice of such men as we are. I hope to be found laboring when the Master comes, who I know is near, even at the doors. I have seen some hard times in my different travels, for I have travelled through Canada West, and even since I left Toronto, I have had to sleep in a school-house one night, after preaching twice through the day, and eating neither dinner or supper.—But since that, in different places, the people have been very kind to me, and they sit on their seats sometimes two hours to hear this glorious news of the Savior's soon coming. But the difficulty now is, I cannot supply half the calls. Who will come to help me? I hope to see some of you at Toronto in the spring. And now in the language of Paul, 1 Cor. 16:24, "My love be with you all in Christ Jesus. Amen."

PHILIP H. HOUGH.
Matilda (C. W.), Dec. 28, 1846

LETTER FROM BRO. JOHN GIBSON.

Dear Bro. Himes:—Notwithstanding all the disappointments, trials, and persecutions, we have had to pass through, there are yet a few in this town, (Grafton,) who are standing upon the watch tower, feeling, we trust, somewhat as the apostle Paul expressed himself to the Romans, 8:29,23, "for we know that the whole creation groaneth and travaileth in pain until now, and not only they but ourselves also which have the first fruits of the Spirit; even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

O, how painful the thought, on this New Year's day morning, that while there are but few wishing their friends happiness in God, and the realization of the blessed hope of soon entering his glorious and everlasting kingdom, there are millions this morning wishing themselves and others a happy New Year in the pleasures and enjoyments of this present world, not realizing that this may be the last happy new year that they will ever see. O, that they would be wise and give their hearts to the Lord, and become heirs to that great "inheritance (which is) incorruptible and undefiled, that fadeth not away, reserved in heaven for us." 1 Pet. 1:4. "If in this life only we have hope in Christ we are of all men the most miserable." 1 Cor. 15:19. I never was stronger in the faith than now, (by reviewing the signs given in God's word and seeing their fulfilment with

such exactness,) that instead of seeing another New Year, those that are faithful will behold the New Earth wherein dwelleth righteousness, and the fulfilment of the promise made to Mary, found Luke 1:30-33.

Then, dear brothers and sisters, "look up and lift up your heads, for your redemption draweth nigh;"—"Fear not little flock, it is your Father's good pleasure to give you the kingdom." O blessed be the God of heaven, for so many glorious promises, and for his blessed Spirit that causes his word to be such a glorious "lamp to our feet, and a light to our path." The apostle Paul says, Heb. 10:24,25, "and let us consider one another, to provoke unto love and to good works. Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." It is all important that we obey this command in these "perilous times," and comfort one another, but when we see those disobeying this injunction, it is evidence that they have lost the light, and do not see the day approaching, and therefore become indifferent. O, brethren, let us keep the mainspring of our hearts strong, which is, supreme love to God, and it will as surely bring forth all the requirements in the Gospel, as fire produces heat—then let us cultivate love, for the apostle says, "it is the fulfilling of the whole law." O, that all our hearts may be filled with that love, and born within us, as did the disciples when Jesus talked with them by the way, it will cause us to act—to look for, and to love his appearing, and entitle us to a crown of righteousness.

Yours in the hope of the Gospel,
JOHN GIBSON.
Houghtonville, (Vt.), Jan. 1, 1847.

LETTER FROM BRO. S. DAYTON.

Dear Bro. Himes:—The increase of knowledge which has been spoken of in prophecy, and consequently has been anticipated by the pious and learned of past ages, has in this our day been realized. It was the opinion of that great and good man, John Robinson, "that God has many truths yet to bring out of his word," and he charged the first Puritans on their departure for America, to be ready to receive those truths, whenever God should reveal them. The late Dr. Scott had similar views concerning Daniel's prophecies. He says, "Immense difficulties have always been acknowledged in many of Daniel's prophecies, and they have been as words shut up even from believers in general. But at the time of the end, many shall run to and fro, and knowledge shall be increased,—as they shall be gradually more and more accomplished they will be better understood; and future generations will be far more surprised and instructed by them than we are." (See comment Dan. 12:2.) Many were surprised and instructed, and some were comforted on the occasion of your visit in company with Bro. William Miller, at New Haven, in 1842. If we could then have been organized and further instructed, much good, no doubt, would have been the result. Multitudes were awakened, and many were converted, as the fruit of your labors with us—but I fear all are turned aside from those truths which so deeply interested them at that time. At present our Second Advent meetings are discontinued, and the great body of the people in this city appear to be counting a long course of years in the future. If "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire," in a short time from the present, surely he will come upon us as a thief, and our situation will be similar to the antediluvians, who had been faithfully warned, yet they "knew not until the flood came and took them all away;" and our Lord assures us, "so also will be the coming of the Son of man." To the few who are "looking for and hastening to the coming of the day of God," your paper is a most welcome visitant. If the prayer of Bro. Miller for your paper shall be answered, we shall most certainly cherish it, and also pray that in the prosecution of your work, your path may be "as the shining light, that shineth more and more to the perfect day."

Affectionately yours in the blessed hope,
SMITH DAYTON.
New Haven, (Conn.), Dec. 28, 1846.

BRO. ISAAC ADRIAN writes from Albany, N. Y., Dec. 29th, 1846:—

Dear Brother:—We are rapidly approaching the world's crisis. Another year has

gone with its gigantic burthen of human actions. Injustice, and oppression have rode along rough shod over innocence and virtue. Another volley of cries from the oppressed and down-trodden has loomed up before the great white Throne, in union with the souls beneath the altar, for vengeance on the heads of guilty men. This present year is one of thrilling interest to us all, and ere this year shall close, we may expect to see the Savior in his glory. Why? it may be asked. Because a vast amount of Scripture prophecy is fulfilling before our eyes. Because blood yet treads upon the heels of blood, and crimes unparalleled upon the page of history yet walk abroad in open day; crimes revolting to the coarsest feelings of the natural heart, crimes that one might think would make a demon shudder; such is the state of things that crimes unheard of hardly now receive a passing notice. And what, I ask, do these things mean, if Jesus is not coming? Brethren, he is coming, and I am glad I have the opportunity of saying to you all, that my faith in the coming of Christ quickly is increased. I see a storm now gathering, that soon must burst (if Jesus does not come); and when it bursts, will spoil the peace of every Protestant on earth. The peasant in his mudwall cabin must feel the iron pressure of the Man of sin, however far in solitude retired. But no—the Son of man will soon appear. Were it not for this, the future would be gloomy. Cast your eyes for a moment towards the ocean's beach. Behold it strewn with wrecks, and men, and foaming still to swallow up the rest. The elements seem moving on in union with man's distracted condition. The wickedness of man, and the roaring waves, preach Christ's coming soon; and should we be still? Suffer me to exhort you to persevering action in this glorious cause. This cause is dear to me. I desire to see you all, and should time continue, I expect to return among you in the spring. The Lord prepare us for the holy city. Yours in trial, waiting for redemption.

BRO. CHARLES CHASE writes from Groton, Mass., Dec. 31st, 1846:—

Bro. Himes:—I am much pleased with the course pursued by the "Herald." Those English writers are excellent. Give us all the spiritual food you can, God's grace assisting. Though we are aware we must look beyond the watchman, we feel assured that the Advent faith is that faith once delivered to the saints. We mean to keep on Bible ground. We are grieved to hear of the many inconsistencies that have been practised, and the many erroneous and hurtful doctrines that have been urged upon Advent believers. We hope the experience of the past will admonish all to be humble, watchful, and prayerful, giving earnest heed to the sure word of prophecy. We are deprived of having any privilege of meeting with Advent believers, short of sixteen miles; and no one to converse with to promote our spiritual good. Surely, we are strangers in a strange land. We are often somewhat discouraged, but we love the Advent doctrine, and we cannot give it up. The popular preaching of the day does not feed us. It seems to be out of season. We should be happy to see any good minister of the gospel of the kingdom, if he could conveniently call on us when passing these regions.

BRO. JOHN SADLER writes from Shiremans-town, Pa., Jan. 2d, 1847:—

Bro. Himes:—Under the blessing of God, and the indefatigable labors of our much beloved Bro. Osler, the cause has been considerably revived here, and the friends are mostly strong in faith. During a protracted meeting held in this place a short time since, twelve or more presented themselves for prayer, and we trust were truly converted to God. The brethren and sisters believe the coming kingdom is just at hand, all God's people shall be delivered from sin and death, and shall have an abundant entrance into the everlasting kingdom of God, purchased by the blood of Christ for his trodden down children.

BRO. G. W. MITCHELL writes from Norwich, Muskingum Co., Ohio, Dec. 29, '46:—

Bro. Himes:—The "Herald" is as welcome as ever. Time still continues; but the evidences of the coming of the Son of God, most assuredly increase. O, that we may be enabled to stand steadfast in the faith.

"CHAMBERS'S CYCLOPEDIA of English Literature: a Selection of the Choicest Productions of English Authors, from the Earliest to the Present Time, connected by a Critical and Biographical History. Elegantly Illustrated."

[We have received from the publishers, Gould, Kendall & Lincoln, the 3d number of the above excellent work, from which we extract the following beautiful extract from a sermon, preached by Joseph Hall, Bishop of Norwich, in 1609.]

CHRIST CRUCIFIED AFRESH BY SINNERS.

Behold, this storm, wherewith all the powers of the world are shaken, is now over. The elders, Pharisees, Judas, the soldiers, priests, witnesses, judges, thieves, executioners, devils, have all tried themselves in vain with their own malice; and he triumphs over them all, upon the throne of his cross: his enemies are vanquished, his Father satisfied, his soul with this world at rest and glory; "It is finished." Now, there is no more betraying, agonies, arraignments, scourings, scoffing, crucifying, conflicts, terrors; all "is finished." Alas! beloved, and will we not let the Son of God be at rest? Do we now again go about to fetch him out of his glory, to scorn and crucify him? I fear to say it: God's Spirit dare, and doth;—"They crucify again to themselves the Son of God, and make a mock of him;" to themselves, not in himself; that they cannot, it is no thank to them; they would do it. See and consider: the notoriously sinful conversations of those that should be Christians, offer violence unto our glorified Savior; they stretch their hand to heaven, and pull him down from his throne to his cross; they tear him with thorns, pierce him with nails, load him with reproaches. Thou hatest the Jews, spittest at the name of Judas, raillest on Pilate, condemnest the cruel butchers of Christ; yet thou canst blaspheme, and swear him quite over, curse, swagger, lie, oppress, boil with lust, scoff, riot, and live like a debauched man; yea, like a human beast; yea, like an unclean devil. Cry Hosanna as long as thou wilt; thou art a Pilate, a Jew, a Judas, an executioner of the Lord of life; and so much greater shall thy judgment be, by how much thy light and his glory is more. Oh, beloved, is it not enough that he died once for us? Were those pains so light, that we should every day redouble them? Is this the entertainment that so gracious a Savior hath deserved of us by dying? Is this the recompense of that infinite love of his, that thou shouldst thus cruelly vex and wound him with thy sins? Every of our sins is a thorn, and nail, and spear to him; while thou poorest down thy drunken carouses, thou givest thy Savior a portion of gall; while thou despisest his poor servants, thou spittest on his face; while thou putteth on thy proud dresses, and liftest up thy vain heart with high conceits, thou settest a crown of thorns on his head; while thou wringest and oppressest his poor children, thou whippiest him, and drawest blood of his hands and feet.—Thou hypocrite, how darrest thou offer to receive the sacrament of God with that hand which is thus imbrued with the blood of him whom thou receivest? In every ordinary thy profane tongue walks, in the disgrace of the religious and conscientious. Thou makest no scruple of thine own sins, and scornest those that do; not to be wicked, is crime enough. Hear him that saith, "Saul, Saul, why persecutest thou me?" Saul strikes at Damascus; Christ suffers in heaven. Thou striketh; Christ Jesus smareth, and will revenge. These are the afterings of Christ's sufferings. In himself it is "finished;" in his members it is not, till the world be finished. We must toil, and groan, and bleed, that we may reign; if he had not done so, "It had not been finished." This is our warfare; this is the religion of our sorrow and death. Now are we set upon the sandy pavement of our theatre, and are matched with all sorts of evils; evil men, evil spirits, evil accidents, and, which is worst, our own evil hearts; temptations, crosses, persecutions, sicknesses, wants, infamies, death; all these must in our courses be encountered by the law of our profession. What should we do but strive and suffer, as our general hath done, that we may reign as he doth, and once triumph in our Consummation est? [It is finished.] God and his angels sit upon the scaffolds of heaven, and behold us: our crown is ready; our day of deliverance shall come; yea, our redemption is near, when all tears shall be wiped from our eyes, and we that have sown in tears shall reap in joy. In the mean time, let us possess our souls not in patience only, but in comfort: let us adore and magnify our Savior in his sufferings, and imitate him in our own. Our sorrows shall have an end; our joys shall not; our pains shall soon be finished; our glory shall be finished, but never ended.

ECCLIASTICAL ACTION.—The N. Y. "Evangelist," under the caption of "Pro-Slavery Action," thus notices a late decision of an Old School Presbytery:—

"A case of no small interest in relation to the bearings of slavery on the freedom of opinion, has recently taken place in Ohio. The (Old School) Presbytery of St. Clairsville, at their meeting on the 1st ult., were requested to act on a call from the Church at New Athens, to a Mr. Joseph Gordon, one of their licentiates. The young man appears to have sustained a very creditable examination on the various points of trial, and would doubtless have been ordained, but for a single discovery. The Presbytery were informed that the young man had been audacious enough to call in question the wisdom of certain resolutions of the General Assembly that met at Cincinnati in 1845. It turned out that he had been so bold as to speak of the report of the Committee on Slavery as a 'blasphemous report;' which, in connection with the subsequent action of the Assembly, trampled on the right of free discussion, and manifested a reckless determination, on the part of the majority, to earn the title of 'brotherhood of thieves,' and wear it as a feather in their caps." He had spoken of it as an 'impious stand,' and a bartering away of God's truth. And, to crown all, he had published these expressions to the world 'in an abolition paper, called the 'Liberty Advocate.'" The young man, being questioned, affirmed that he impugned no man's motives, and was willing to pledge himself 'to use in future no abusive or slanderous language whatever;' but that he could not retract the expression of his own views, which he could not regard as too strongly descriptive of his abhorrence of such sentiments. The Presbytery, by a vote of 10 to 4, suspended his ordination until he give satisfaction on the subject."

INTOLERANCE IN ITALY.—A Genevese lady, who for a number of years has resided at Pisa, distinguished equally by her piety and liberal and enlightened mind, has been deprived, by a formal order from the Government, of the liberty of remaining in the enjoyment of a climate necessary to her health. Why? Because she sought to render herself useful to the country of her adoption; because she founded schools and scattered blessings around her; not because she had in any wise acted contrary to the laws of the land on proselytism. She had contributed, by her influence, to the establishment of gratuitous schools, but she took no part in their management. Besides these, she had established a school which she supported by her own purse, and by small sums paid by parents who thought good to send their children to it. Of this school she alone had the control and direction. The priests demanded entrance to it. They were refused. Irritated at this refusal, they went secretly to work, till, at length, they obtained from the ministry an order that the lady should be sent back, immediately on her arrival at the frontier.

THE GOSPEL CHART.—Bro. Clarke wishes us to say, that all orders for his Chart, should hereafter be sent directly to this office. It will be remembered, that it can be sent by mail on this paper to any part of the United States for 2½ cts. Price 37½ cts. Bro. G. H. Childs thus speaks of it:— "I think it is most excellent. Every Adventist ought to see it. Every Advent family should have it hung up for public inspection. The whole Gospel is there understood at a glance—it is sound. Would to God that the lessons we have now learned by experience we had known two years ago. Flights of fancy would oftener be curbed. How responsible we are for the truth which we receive. May the Lord, who is abundant in mercy, grant us grace and wisdom, to walk and act aright."

THE ADVENT HERALD.

"THE LORD IS AT HAND."

BOSTON, JANUARY 20, 1847.

THIS OFFICE.—The "Herald" office has been well sustained for the past year, except for the last few months, during which there has been a decrease in the subscription list and receipts. If this state of things should continue for any length of time, it will not only consume what funds we have, and had appropriated to the English Mission, but will seriously embarrass us in the prosecution of our labors.

There are now due on the back volumes of the "Herald" more than TWO THOUSAND DOLLARS, of which we can hope but little, or nothing. There are also due on the present volume over ONE THOUSAND DOLLARS, which might, and we trust will, be paid, in order that our necessary expenses may be promptly met.

THREE CLASSES OF SUBSCRIBERS.—The first are stable-minded in the faith, and give a prompt and unwavering support to the "Herald," and to every good work among us. On this class we place our chief reliance at all times: they have never failed us, especially in ADVERSITY.

The second class are changeable, hardly ever satisfied, long at a time, with any course that may be pursued. They manifest great zeal and liberality when suited; but the reverse when displeased. They are swayed by circumstances; and those wishing to assume the leadership of a party, have only to touch the right chord, and they are immediately followed by the class referred to in any new movement. Still, among these are many of the most noble-hearted and devoted Christians;—but they cannot be relied on.

The third class, which is very large, are the poor. These have been and are supplied with the greatest satisfaction. Some publishers have spoken of their claims to support, because they have supplied the poor. But have we not ALWAYS done it? Our accounts show thousands of dollars expended in this way. But we do not wish to speak on this subject further than to say, that the poor have always been supplied with the "Advent Herald" to the extent of our means; and we now repeat what we have over and over again said, that if those who are unable to pay, will make their case known, we will cheerfully cancel their indebtedness, in part or in full, as their circumstances may seem to require.

THE FUTURE.—We wish to enlarge the circulation of the "Herald" one thousand for the next volume. It will be necessary to do so, in order that the office may be supported, and to enable us to carry out the plans we have formed for the spread of light and truth in this and foreign lands. We shall be at an increased expense in procuring for our readers a rich foreign correspondence in reference to the Advent cause in Europe, as well as this country. Besides this, our own family is dependent on this office. While we are absent almost entirely from our family, laboring with undivided attention, in the Advent cause, the least we can do, as a husband and a father, is to provide for our own household.

Since our return from Europe, we have not received, as a general thing, from the societies we have visited, enough to defray our current expenses; and but for a few liberal individuals, we should have been straitened.

If our friends in New England could only be united, how easily could they support one good paper, and greatly extend this blessed cause till the great Master shall come.

TIME OF THE ADVENT.—We have been requested to publish a series of articles on this subject, which have been published in times past in different sheets. We have heretofore given, in a CORRECT FORM, all the evidences we have on the subject. What we publish on this question, we wish to have based on good authority. We have on hand 1500 copies of the excellent work by Bro. HALE, which will be given to any of our friends who wish to review the subject. If our agents, or others, will circulate them, we will send them to their order gratuitously. If any are disposed to give anything in return, it will be appropriated to Bro. Hale, who is a faithful and true yoke-fellow in the cause. Bro. H. is economical in his expenses, and is worthy of a liberal support; and any assistance rendered to him at this time would not be inopportune.

FIRST NO. OF NEXT VOLUME.—The first No. of the next volume, which will be issued on the 3d of Feb., will be a sort of EXTRA, and will contain, among other interesting articles, one by Mr. HARRISON, of London, on the TIME OF THE ADVENT, the evidences deduced from the Old and New Testaments. We hope to print an edition of 10,000. If any wish extra copies, by sending in their orders, they will be supplied at \$2 per hundred.

NOTE FROM BRO. HIMES.

DEAR BRO. BLISS:—I had no opportunity, on my return from Providence, to prepare a notice of my visit to the society in that place. I had the pleasure of spending the last Sabbath with them in their new Hall. The congregation was large, and the prospects of the cause, under the faithful administration of Bro. FASSETT, were never more flattering.

I spent the last evening with a few friends in this place, the notice of my appointment not having reached them in season for general publicity. The church is steadfast, and will no doubt continue to prosper.

I leave this morning for Albany. J. V. H.
Springfield, Jan. 13, 1847.

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

The P. M. of Salina, Onondaga Co., N. Y., writes, that the paper sent to ALANSON TOWNSEND is not taken from the office. He owes \$3.

The P. M. of Holden, Mass., informs us that the papers sent to F. H. LOMBARD and SPENCER CHANDLER are not taken from the office. The former owes \$1, and the latter \$5 50.

G. W. HILL, of Hill's Corner, Me., returns his paper, owing \$8 32. Total delinquencies for the week, \$21 12½.

ENGLISH MISSION.

(Receipts for English Mission—Continued from our last.)
Received since our last—Bro. Gibbs. - 1 00

Amount of expenditures over receipts, for which this office is responsible - 195 91

CONFERENCES.

I will attend a Conference, if the Lord will, at or near Bro. Buell's, in Essex, Vt., to commence Jan. 29, and hold over the Sabbath. Brethren in the region round about are invited to attend. G. W. BURNHAM.

Providence permitting, a Conference will be held at the Union House, in Lee, commencing Jan. 29, and will continue over the Sabbath. Bro. Brown, Himes, and all others that can, are invited to attend. I. R. GATES.

If the Lord will, Bro. I. H. Shipman and myself will attend a Conference in Springfield, Vt., commencing on the evening of Thursday before the last Sabbath in February. EDWIN BURNHAM.

BUSINESS NOTES.

Bro. Hill—Ten E. sheets will be ready Wednesday, the 20th inst.

B. D. Townsend—We sent you the books by express on Friday.

Peter H. Book—We have Campbell and McKnight's Testament, as you advertise weekly. We however cannot send by mail, unless you direct us to cut off the cover.

"Voice of Truth"—All the bundles are now received.

H. Parmelee—We have sent the package by express as you directed.

Bro. Marsh—We see in your business notes the name of G. Mudgett, and you inquire where his Post-office address is; that you may credit him the money he has sent. We send him the "Voice of Truth" from this office. He has before paid to No. 6 of Vol. 9. And what he has sent should be credited him at the office from which his paper is sent.

The \$3 you sent for Byron Denmore was received, and pays to the end of v 11.

NOTICES.

"ANALYSIS OF GEOGRAPHY."—By S. BLISS. This is a work prepared some years since, and is on a new plan, from which its author used to teach. It will be of interest to families as well as schools. Price, 62 1-2 cts., or \$5 per doz.

TESTIMONIALS.

From Rev. F. A. Adams, Principal of Dummer Academy:—

"I have examined with care the 'Analysis of Geography,' which you have prepared for the use of Schools. As a system for training pupils in a thorough and minute knowledge of the facts of Topical Geography, your plan has, I think, several important features which invite the attention of parents and teachers."

From Rev. Emerson Davis, for many years Principal of the Westfield Academy, and late Principal of the State Normal School located there:—

"Mr. S. Bliss: Sir—Having examined your Geography, I most cheerfully recommend it to the public, as combining more excellences than any other for the use of Schools. Its chief excellence is its classification of subjects, by which the attention of the scholar is directed to one thing at a time. EMERSON DAVIS.
Westfield, Jan. 6th, 1847."

From the Principal of the State Normal School at Westfield:—

"Mr. Bliss: Dear Sir—Your Geography is decidedly a good book. The judicious arrangement of the topics usually introduced into such books is, I think, a peculiar excellence. I like also the idea of presenting the natural alongside of the political features of the several countries, as you have done. I doubt not it will meet with great favor as a school book. Yours, &c.
Westfield, Jan. 7th, 1847. DAVID S. ROWE."

Other expressions of its merits might be adduced. Some are bound in proper covers, to be sent by mail. Postage (to any part of the Union), 12 1-2 cts.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. This book should be in the hands of every Adventist who does not understand the original Greek. Price 37 1-2 cts. retail, 33 1-2 wholesale.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—This is a valuable work for \$1, and cannot fail to recommend itself to every Christian.

TWO HUNDRED STORIES FOR CHILDREN. Selected by T. M. Preble. This is a small bound volume, containing profitable and instructive stories for children, of which we have just received 50 copies. For sale at 37 1-2 cts.

NEFF'S MAGNETIC INSTRUMENTS for sale at this office. Price (cash), \$12½ do. with Book of Directions, \$12 50.

MEETINGS IN BOSTON at the "Central Saloon," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

MEETINGS IN NEW YORK are held three times on Lord's day in Congress Hall, in Hester-street, one door from the Bowery, and on Tuesday and Friday evenings in the vestry of the German Reformed church in Forsyth-street.

Meetings are also held regularly three times every Sunday corner of Hudson and Christopher-streets.

MEETINGS IN BROOKLYN, N. Y. are held in Washington Hall, corner of Adams and Tillary-streets, three times every Sunday, and also on Monday and Thursday evening. A Sunday-school is held in the same place each Lord's day afternoon.

* The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our old place, the Saloon of the Chinese Museum, in Sixth-street, between Walnut and Chestnut-sts. J. LITCH.

Second Advent Meetings are held in Concord, N. H., every Sunday, at the Athenaeum Hall, No. 101 Main-st.

AGENTS

FOR THE "HERALD" AND S. A. PUBLICATIONS.

ALBANY, N. Y.—T. M. Preble.
BUFFALO, N. Y.—J. J. Porter.
CINCINNATI, O.—John Kiloh.
CLEVELAND, O.—D. I. Robinson.
DEERY LINE, Vt.—Stephen Foster, Jr.
HARTFORD, Ct.—Aaron Clapp.
LOWELL, Mass.—M. M. George.
LOW HAMPTON, N. Y.—L. Kimball.
NEW BEDFORD, Mass.—Henry V. Davis.
NEW YORK CITY.—R. B. Hollister, 91 Delancy-street.
ORINGTON, Me.—Thomas Smith.
PHILADELPHIA, Pa.—J. Litch, 31-2 North Seventh-st.
PORTLAND, Me.—Peter Johnson, 34 India-street.
PROVIDENCE, R. I.—George H. Child.
ROCHESTER, N. Y.—J. Marsh, Talman Block (third story), Buffalo-street, opposite the Arcade.
TORONTO, C. W.—Daniel Campbell.
WATERLOO, C. E.—R. Hutchinsan.
WORCESTER, Mass.—D. F. Wetherbee.

Receipts for the Week ending Jan. 15.

✓ We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

E. Bristol, 318; E. Parker, 257—each 50 cts.—R. Morrell, 257; C. Robinson, 313; Mrs. M. A. Henry, 256—each \$1 50.—L. Wheeler, v 12; Mrs. C. Howe, v 11; W. Barber, v 12; Mrs. S. Patton, v 12; J. Schut, 353; M. Shute, 287; E. Cross, v 12; S. Boyce, 295; E. D. Spencer, 305; H. Lunt, 318; M. Venable, v 13; Mrs. F. Clark, v 12; A. Pincome, v 13; S. Skiles, v 12; J. H. Cady, 318; S. W. Eaton, 311; A. Gibbs, v 13; T. H. Corey, 328; C. J. Buck, Jr., 327; M. Everett, v 13; M. McKinley, v 10; Thomas Hillier, v 13; Mrs. E. Van-Kleeck, 340—each \$2.—S. G. Tyler, v 13—\$3.—J. Stokes, v 11; C. C. Arms, 372—each \$5.

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XII. No. 25.

BOSTON AND NEW YORK, JANUARY 27, 1847.

WHOLE No. 299.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY
AT NO. 9 MILK STREET, BOSTON,
BY J. V. HIMES.

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copies. \$10 for Thirteen copies.

All communications, orders, or remittances, for this of-
fice, should be directed to "J. V. HIMES, Boston, Mass."
(post paid). Subscribers' names, with their Post-office
address, should be distinctly given, when money is for-
warded.

The Pilgrim's Discourse.

BY MRS. A. C. HUDSON.

- SIXES. Christian, whither are you going?
Why thus hasten on your way?
CHRISTIAN.
I am bound to realms of glory,
To the light of endless day!
God is calling—
Time rolls on—there's no delay.
- S. How do you obtain the prospect?
But the present world I see.
C. 'Tis through faith alone, the beauty
Of that land appears to me:
"It is written,"
Bids all doubts and darkness flee.
- S. What is written? "Where's the promise?"
What can hope like this afford?
C. Oh, 'tis in the blessed Bible—
God has given us his word:
All "shall know it,"
Who go on to know the Lord.
- S. Do you never fear its failing,
And your hope be all in vain?
C. Never. Faith has such a firmly
Held by this enduring chain:
Though the heavens
Pass, His word will still remain.
- S. Why not taste of present pleasure,
While in such strange faith you go?
C. Oh! the pleasures of the present
End at last in death and woe!
While the purest
Bliss in yonder world will flow.
- S. Tell me something of its glories,
And the pleasures that are there.
C. Oh! 'twill be a world most beautiful,
As the vale of Eden, fair;
Robes of brightness
Will the whole creation wear.
- There will be no death nor sorrow,
Tears will all be wiped away;
No dark night, or fearful tempest,
But one clear, resplendent day!
Here Jehovah
Will his glorious beams display.
- We shall have most sweet communion
With the holy ones of old;
And, more blessed still, our Savior
Face to face shall there behold—
Oh! the glories
Of that land can ne'er be told.
- S. Blessed, truly! Can I enter?
Can I join you on your way?
C. Tell me how I may inherit
That shade of endless day:
What's demanded?
Cheerfully the price I'll pay.
- C. Come, and welcome. "Without money"
You may gain that blest abode;
Jesus Christ has paid the ransom
With his own most precious blood.
Come, and travel
This celestial, narrow road.
- S. But, how can so great a sinner
Such a wondrous gift receive?
C. Only turn from sin for ever,
And in Christ the Lord believe:
He hath promised
Freely, fully to forgive.
- S. Lord, I now accept the pardon,
Trusting in thy blessed word;
Matchless grace, and boundless mercy,
Worthy Thou to be adored!
Glory! glory!
We will ever praise the Lord.
- UNITED.

Transfer of Blessings from the Jews.

BY THE REV. W. R. FRENKLE, M. A.

Matt. 21:43—"Therefore say I unto you,
The kingdom of God shall be taken from you,
and given to a nation bringing forth (poignant)
the fruits thereof."

The text announces the taking away of
the kingdom of God from Israel and the
transfer of it to another nation; or, in
other words, the authoritative penal re-

moval of the highest conceivable reli-
gious privileges from one people, and the
gracious communication of them to an-
other. The text implies that the transac-
tion arises out of an equitable under-
standing between the parties. The bless-
ing had been granted conditionally; the
terms of the agreement were not fulfilled;
and the blessing was to be taken away,
and given to another nation upon similar
conditions.

Such is the relation in which the Gen-
tile Church stands to the Jewish.

The kingdom of God is taken from
the Jews, and given to a nation bringing
forth the fruits thereof.

The causes, and conditions, and extent
of this arrangement are the questions
which we have to examine; the fact it-
self is indisputable; and it will be neces-
sary to enter into an accurate investiga-
tion of these particulars, in order to as-
certain the real nature of the change
which has taken place as regards the visi-
ble seat of the Divine government.

That such an inquiry is needful, may
be evidenced by a brief reference to two
classes of opinions which are very gener-
ally held upon this subject.

The first is the opinion of those who
hold that there is no immediate analogy
between the Jewish and Gentile dispensa-
tions, and, therefore, that there has not
been a direct transfer of blessing from
the one to the other. They say, that the
Jewish system was typical, dark, and im-
perfect; that the spiritual graces of the
Holy Ghost were not yet vouchsafed;
that the ordinances were wholly carnal,
the knowledge of Christ, and of the resur-
rection, and of the immortality of the
soul very indistinct; in short, that all
was the haze of twilight until the day
dawned in the Christian dispensation.—
To such the words of the text would con-
vey the idea of development, rather than
of transfer.

Others, again, acknowledge the special
mercy given, and continued for a long
period, to the nation of Israel, to have
been of a highly spiritual character; and
regard it, in this respect, as identical with
the Christian, excepting only that part of
it which was purely external, temporal,
and confined to the nation as such; but
that now the time has arrived when all
national distinction is abolished, the ex-
ternal ceremonies and national peculiari-
ties are superseded, there is no longer
any difference,—no more Jew and Greek,
circumcision and uncircumcision,—bar-
barian, Scythian, bond or free, but Christ
is all and in all.

The parable of the wicked husban-
men (vs. 33—41) was addressed to the
chief priests and elders who questioned
our Lord's authority: "By what authori-
ty doest thou these things, and who gave
thee this authority?" (v. 23.)

The point at issue between them was
the right of Jesus Christ to teach and to
govern in Israel. The Jews claimed in-
dependence of any temporal authority but

that of Cæsar, and of all spiritual head-
ship but that vested in the chief priests
and rabbies. Our Lord, by an appeal to
facts concealed under the well-known fig-
ures of the parable, asserts His own su-
premacy, in both, and compels them to
admit the righteousness of that punish-
ment which was about to be inflicted upon
them. (Luke 20:16.)

It shall be my endeavor to handle those
particulars of the parable which will
serve to establish the statement contained
in the words of our text: and may He
whose office it is to guide into all truth,
sanctify the words of our mouth and the
meditation of our hearts, for Christ's sake!

L. The kingdom of God is likened un-
to a vineyard, and the points of resem-
blance are enumerated in detail.

"A certain householder planted a vine-
yard, hedged it round about, digged a
wine-press in it, and built a tower."

The important features here are, that
having lands lying waste, or ill cultivated,
the owner selected a certain portion for
the production of that which would yield
the best return to himself and his hus-
bandmen. This chosen spot was duly
prepared, the stones were picked out, the
land broken up, the vines planted, and a
fence built around to mark its limits, and
defend it from trespass. A wine-press
was constructed in anticipation of the
vintage, and a tower placed in the midst
for the oversight and custody of the prop-
erty. Neither pains nor expense were
spared to render the vineyard safe and
fruitful.

And what is the kingdom of God among
the children of men but a choice garden
in a very fruitful hill? around which is a
wall of fire, to protect and separate it
from the waste howling wilderness of
nature. Here is the tree of life,—the
living vine, whose leaves are for the
healing of the nations. Here trees of
righteousness, which the Lord Himself
hath planted, flourish. The authority,
wisdom, liberality, and glory of the great
possessor of the vineyard are manifested.
It is the depository and dispensary of
grace. The kingdom of God on earth is
but another name for Eden, where God
meets man and holds communion with
him. It is but another aspect of that
happy relation in which a redeemed sin-
ner stands to God in having a way and
place of access by mediation and right-
eousness. Within this favored inclosure,
privileges in rich abundance, means of
grace, promises of triumph, hopes of glo-
ry, are provided. And if there be dis-
tinction between the householder's vine-
yard and the barren wilderness, then is
there a similar contrast between the king-
dom of God and the kingdom of the nat-
ural man.

But we are not left to an abstract view
of the vineyard. The kingdom of God
is the revelation of His attributes among
men, and is marked out by fixed and visi-
ble limits. Within these, provision is
made, and means supplied, for present
holiness and future glory. When the

Lord looks upon His Church on earth,
He regards it as a vineyard of red wine,
and promises, concerning it, "I the Lord
do keep it: I will water it every moment,
lest any hurt it; I will keep it night and
day."

Is the visible Church,—the divinely
appointed ministry and sacraments,—the
forms of worship,—the means of grace,
and lively oracles,—as the fence and ap-
purtenances, the wine-press and watch-
tower of the vineyard, then is the con-
gregation of faithful men the executive
and administration of the kingdom, and
whether patriarch, prophet, priest, or apos-
tle bear testimony for God, he preaches
the Gospel of the kingdom, and carries
with him the high credentials of the
King of kings. (Luke 10:11.) Is the
vineyard planted? The good seed are
the children of the kingdom; the tares
are the children of the wicked one. To
some it is given to understand the mys-
teries of the kingdom. "For except a
man be born again he cannot see the
kingdom of God. And except a man be
born of water and of the Spirit, he can-
not enter into the kingdom of God." Do
the vines flourish, and the tender grapes
give a good smell? Then are the re-
newed hearts of sinners the willing sub-
jects of His grace. The kingdom of
God is within them; for the kingdom of
God is not meat and drink, but righteous-
ness and joy and peace in the Holy Ghost.
"Those that be planted in the house of
the Lord shall flourish in the courts of
our God." (Ps. 92:13.)

Is the fruit of the vineyard a type of
the influence of the kingdom? Then
are its blessed effects like ointment poured
forth. That wine which maketh glad
the heart of man is carried into distant
lands, and thirsty souls are refreshed and
comforted thereby. Many rejoice be-
cause of the vineyard who only know it
by its fruits. It is the Gospel of the
kingdom which proclaims the year of re-
lease, sets the captive free, opens the
prison-gate, and leads captivity captive.

This is balm to the weary soul, and
strength to the weak. It is the communi-
cation of this mercy which glorifies Him
who hath commanded us to give strong
drink unto him that is ready to perish,
and wine to them that be of a heavy
heart. Let him drink, and forget his
poverty, and remember his misery no
more.—(To be continued.)

No Glorification till the Resurrection.

BY W. CUNNINGHAM, ESQ.

In Phil. 1:21—23, the apostle Paul
uses the following language:—"For to
me to live is Christ, and to die is gain.
But if I live in the flesh, this is the fruit
of my labor, yet what I shall choose I
wot not; for I am in a strait betwixt two,
having a desire to depart, and to be with
Christ, which is far better." Now from
these words, the greater part of the mod-
ern church affirm, that the departed spi-
rits of the saints are present with the glo-

rified body of our Lord in the third heavens, and are themselves glorified. But it is by comparing Scripture with itself that we arrive at its true meaning. For, be it observed, that Christ, being God and Man, is as to his divine nature, omnipresent, and has diverse modes of manifesting himself to his saints, according to their various exigencies and circumstances. Wherever two or three are met in his name upon earth, he is in the midst of them. The Father and the Son make their abode with those who do the will of God. It becomes necessary, therefore, in order to arrive at the true sense of the apostle, in the passage cited from his Epistle to the Philippians, that we should examine some other texts of Scripture which relate to the glory to be given to the saints of God.

In 1 Pet. 1:5, the saints are said to be "kept through faith unto salvation, ready to be revealed in the last time." The phrase, "the last time," is here evidently synonymous with our Lord's words in John 6:39, 40, where he promises to raise up his people in "the last day." In v. 7, the trial of the faith of the saints is to be found unto praise, and honor, and glory, at the appearing of Jesus Christ. Chap. 4:13, "But rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy." Chap. 5:4, "And, when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Taking all these passages in their strict and literal meaning, it is quite manifest that they instruct believers not to expect their reward till the day when Christ appears in glory to judge the quick and the dead.

The doctrine of the apostle John exactly harmonizes with that of Peter. It is, when God shall appear that "we shall be like Him, for we shall see him as he is." 1 John 3:2. How, indeed, could this beloved disciple teach any different doctrine, since, in the 14th chapter of his gospel, he has recorded our Lord's words, "And if I go and prepare a place for you, I will come again and receive you to myself, that where I am ye may be also." From these words the apostles learned, that they were not to expect to be where Christ is, till he comes again.

We now return to the writings of the great apostle of the Gentiles. In the passage already cited, his words are, "I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better." But it deserves notice, that he uses even stronger language to express the ardor of his desire to see the Thessalonian Church, in his absence from them, 1 Thess. 2:17, "We endeavored the more abundantly to see your face, with great desire."

Now, no one questions that death was to be gain to the apostle in point of happiness, as it is to all saints; and the more especially when we recall to memory the accounts he gives, in various parts of his writings, of his incessant and severe labors and sufferings for the gospel's sake. But the question to be investigated is not, whether death was, or was not, to be gain to him; but whether he expected to be in the heaven of glory when his spirit left the body. In writing to the Romans, (S:19-23,) he tells them, in the first place, that the whole creation is waiting with earnest expectation, for the manifestation of the sons of God—that it is all groaning and travailling together in pain; and he adds, that not only they, but ourselves also (the saints), which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body. Now, we ask, if the apostle expected to be in glory, and in the immediate bodily presence of Christ, as soon as he had left the body, how is it that he

omits all reference to it in this passage? And if he be now in glory, we ask, is he still groaning in spirit in waiting for the redemption of the body?

In 1 Cor. 1:7, he represents the Corinthian saints as "waiting for the revelation of our Lord Jesus Christ;" that is, not as waiting for death and the separate state, but for that rest which he promises to the Thessalonians, "when the Lord shall be revealed from heaven with his mighty angels, in flaming fire. When he shall come to be glorified in his saints, and to be admired in all them that believe." 2 Thess. 1:7-10. Here, also, there is not a word about the saints entering heaven before the coming of Christ.

In the 15th chapter of the same Epistle, his whole reasoning does most evidently tend to show, that the hope of the believer rests wholly on the truth of the doctrine of the resurrection of the body; nor from the beginning to the end of that most beautiful passage, do we find so much as a hint of any glory or incorruption while the body is lying under the curse of death, and the spirit in the separate state.

We now come to 2 Cor. 5:6-8, the second of those texts from which it is attempted to prove that the souls of all believers who fall asleep in Jesus do at once pass into glory. The apostle there says, "We are always confident, knowing that whilst we are at home in the body we are absent from the Lord; for we walk by faith, not by sight; we are confident, and willing, rather to be absent from the body, and to be present with the Lord." Now, in arguing from this text, why is the context left out of view, wherein the apostle enters at large into his views and expectations? He says, first, that "we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens;" and that this house means the celestial body, with which the saints shall be clothed at the resurrection, is evident from what follows, "For in this (tabernacle) we groan, earnestly desiring to be clothed upon with our house which is in heaven, if so be, that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." The being unclothed evidently means the separate state, when the soul shall be destitute of her bodily covering, and this the apostle says expressly he does not desire. What then is it he does desire? It is to be clothed upon with his celestial body at the resurrection, when mortality shall be swallowed up of life. And he afterwards adds, for the comfort of believers, that he was always confident, knowing that even when absent from the body he should, in a more intimate manner than now, be present with the Lord; and this, doubtless, is the case, seeing that, in the interval between death and the resurrection, the saints are where the Lord was with the penitent thief, i.e. in the Paradise of God. But were it true, as the modern church believes, that the saints enter heaven immediately on leaving the body, how is it that Paul says, this we do not desire? And let the reader also carefully mark the great difference of the apostle's expressions with regard to the resurrection of the body and the intermediate state. "For in this (tabernacle) we groan, earnestly desiring to be clothed upon." Again, "We groan being burdened, not because we desire to be unclothed, but clothed upon." So in the passage quoted from the Romans, "We that have the first fruits of the Spirit, do groan within ourselves, waiting for the adoption, to wit, the redemption of the body."

On the other hand, when speaking of

his departure from the body, he merely says, "We are willing rather to be absent from the body," and in Philippians, "Having a desire to depart and be with Christ." Now, it may well excite our wonder, that the apostle should use language implying indeed desire, but by no means ardor of desire, or groaning of spirit, for the period when he should leave the body, if he expected at that moment to enter the heaven of heavens.

When this great apostle contemplated his own departure as being near at hand, we find him comforting himself with the expectation of "a crown of righteousness, which," says he, "the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:8. Now that the phrase *that day* denotes the day of his Second Coming, is undeniable; and has, I believe, never been disputed. There is, it will at once be seen, no hint here given by the apostle that he expected to be in glory before that day; on the contrary, we find him simply expressing his confidence, in the 18th verse of the same chapter, that the Lord would preserve him to his heavenly kingdom; evidently the same as is mentioned in Luke 22:30, when the twelve apostles are to eat and drink at his table, and sit on thrones, judging the tribes of Israel. Now, as we cannot conceive such things of the disembodied spirits, we are compelled to refer these promises to the period subsequent to the resurrection; and as I have proved in another place, this Kingdom of the Son of Man is no other than that revealed in Dan. 7:14, which is co-incident in time with John's reign of the Martyrs.

In like manner, when the apostle Peter speaks of his decease as being near at hand, he calls it simply a putting off of his tabernacle, and his departure, without using a single expression, intimating any expectation of being at once in glory; indeed, he immediately afterwards speaks of the coming of our Lord Jesus Christ, as if he wished to direct believers to it, as the one great object of their hope. 2 Peter 1:13-16.—(To be continued.)

The Bible a Sufficient Creed.

BY CHARLES BEECHER, OF THE PRESBYTERIAN CHURCH.

2 Tim. 3:16, 17—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

I shall endeavor to maintain, as here taught, the following propositions:—

I. The Bible is a Creed, sufficient, under God's blessing, to regulate the belief, experience, and practice of the whole Christian world.

II. The substitution of any other Creed, for either of these purposes, is one step in Apostasy.

The text mentions four things for which the Bible is profitable, previous to the orderly examination of which, we will ask, *How far* is the Bible profitable? As any other book might be? Or to some surpassing degree? This our text fully declares.

The man of God, i.e. Pastor, Presbyterian, or Bishop, (words in the New Testament, convertible,) is the one whose office in the Church, being most responsible, involves the most wants; nay, in a manner, *all* the wants of the whole Church. For every want which the humblest follower of Jesus feels, the pastor feels, besides those especially arising from his position. The needs and spiritual poverty of the Church, centre in him.—Whatever, therefore, is his thorough furniture for all good works, is, *a fortiori*, the thorough furniture of that Church, in all its parts, and as a whole. It is to him

our text declares how, and how far the Bible may be profitable.

Not so profitable as to supersede study. The context commends Timothy for having *known* the Scriptures from childhood. The perfection of a book is to reward, not supersede study. The Bible possesses no magic virtue, to penetrate through paper and binding, into his fingers, and so imbue his system; the Bible is no talisman, as ghostly fathers taught, to frighten fiends withal; the Bible must be profitable, if at all, by being treated as books were designed to be treated, according to the laws of book-nature, i. e. by being read, studied, obeyed.

Not so profitable, either, as to supersede the use of lexicons, commentaries, and traditions. The Man of God may use these, according to his means, provided he use them rightly. How use them? As authoritative interpreters? God forbid! This transfers inspiration out of the Bible into tradition; and the question then is, Who shall interpret tradition? Shall he use private judgment to interpret tradition? If we answer "Yes," then how comes it that private judgment, thus innocent when applied to tradition, is so hurtful when applied to the Bible? If private judgment be a safe guide through an interminable swamp, why not upon an open highway?

If we answer "No," private judgment must not be trusted either in the Bible or in tradition, the question returns, Who shall interpret tradition? The Man of God must get a second authorized interpreter for that; and as it will not do to exercise private judgment in explaining the second any more than the first, he must get a third authorized interpreter for that; and a fourth for the third; and so on by a similar necessity; and as he can never arrive at a point where private judgment will be any safer than it was at the first step, or at any step after the first, he will require an infinite series of authorized interpreters, which is absurd. Therefore, the plain meaning of the text, (divested of jesuitical cobwebs,) is this: Let the Man of God use his Bible as a book ought to be used, employing lexicons, commentaries, and tradition, as servants to collect evidence, remembering always that the strongest evidence lies in the text itself. And when all the evidence is gathered which can be come at, let him decide in the fear of God. In so doing, the Holy Spirit, by the mouth of Paul, declares, he shall find that Bible, for the uses presently to be considered, profitable to such a degree that therewith alone he may esteem himself *perfect, thoroughly furnished unto all good works*.

This is an estimate placed upon his word by Almighty God; not to be whitened down by any device of hardy criticism. It is His three-ply, triple-folded, defiance to every art of subtle quibbling. Once ascertain what ground is fairly covered by the four specifications, and then, upon that ground, you know that the Man of God is "*perfect*;" and if that should by any possibility be misunderstood, you know that he is "*thoroughly furnished*." And if desperate ingenuity should begin to say "suppose" this, and "suppose" that emergency under these specifications, it is added finally—"unto *ALL* good works."

What, then, are the four specifications, and what ground do they fairly cover?

I. "FOR DOCTRINE." This specification fairly covers the whole ground of the teaching of truth—truth on all subjects necessary to make wise unto salvation. The word "*didaskalia*,"—here rendered "doctrine"—embraces all truth proper to Revelation, and useful to the Man of God, as a teacher—all truth which he will be ever called on to understand himself, or to exhibit to others, whether relating to "doctrines," technically so called, or to

ordinances, forms, facts, &c. I maintain that the usage of the New Testament writers, fairly includes within this word the whole of truth necessary to the edification of the body of Christ; and it means—not only that the Bible is a repository of all such truth, but—that when fairly admitted to the mind in the manner already explained, it “is able,” by an omnipotent energy, “TO MAKE WISE UNTO SALVATION;” the Bible is a TEACHER.*

But here an objection is started.—Truth, it is said, is one; and therefore the fact that honest minds do differ on every side, proves that the Bible is *not* a sufficient teacher.

To this I reply:—Never was there a more jesuitical fallacy. You might as well say, Medicine is one; and therefore, unless men all take the same dose they never can be cured. The fact is, truth, like medicine, if it be one, is yet multitudinous; and minds, like maladies, are various. Hence, it is an utter impossibility to create absolute unity of belief. Even on what we are pleased to term fundamental truths, there must exist different modes of seeing; different grades of believing; different forms of expressing; and the only unity that ever will be attained before the Resurrection of the Just, on earth, will be a unity of thinking differently, in love.

You might as well attempt to compel seven men, with seven glasses, each with a particular hue of the rainbow, to see all things of the same color, on pain of excommunication, as to compel all minds, of ten thousand diverse mental optics, to behold all things of one catholic, leaden hue.

You might as well attempt to pack cannon-balls in a box, so tightly as to leave no space between, as to pack minds in a Church, I care not by what Hierarchical lever you screw them, so tightly that they do not differ, and yet *think*. Leaden balls may be compressed so as to touch all round—so may heads, of the same material.

Consequently, of all the immense delusions that ever bestrode the mind of man, with a waking nightmare, that of a Church, with an absolute unity of opinion, is the most astounding; and of all usurpations of the Divine prerogative, which have desolated the Church, that of testing Church-fellowship by opinion, instead of by experience and practice, is the most ruinous.

Minds differ like faces, like forms, like everything that God ever made, or the devil ever marred; and the crowning glory of God's word is, that it will, out of its multitudinous, inexhaustible store of truth, fit to each mind that can be saved, that particular truth, yea, that particular shade of the same fundamental truth, necessary to save that mind. The only thing that can, the only thing that does prevent the Bible from having this effect on every one of you this day, in this house of God, is, you do not read it; you do not wish to be saved by it. You find nothing in it. On you it has no influence, no chance to have any. This is fatal. God's blessed Spirit is so solemnly linked with that word, by covenant and in actual fulfilment, that that word is ABLE to give the docile student true views of God, of self, of expiation, reconciliation, life, death, resurrection, and the world to come—views, which, though they may differ from mine, are true; and differ from mine only because his mind differs from mine.

Oh! be it for ever understood, that the only unity of faith, possible to us now, is the unity of RELIANCE on Divine testimony, with the unimpeded exercise of

each mind, irresponsible to the mass, in making estimate of that testimony. In this view, the Bible is a living miracle among us. It does save men while disputing certain fundamental truths. The constitutional diversity of minds is so great, the knowledge possible to us so limited, the themes in question so vast, our logical medium so imperfect, that it is probable good men often rank on opposite sides of apparently fundamental questions, when God sees that as to what is really fundamental, they agree.

I can well conceive, and I rejoice in the thought, that the love of our Lord Jesus Christ, whose name be for ever blessed, has been kindled like a pure altar-flame, never to be extinguished to all eternity, in hearts of men, whose intellects could never agree in rendering a philosophical account either of his person or his work. They may have thought their theories fundamental, and have achieved long renown in battling therefor, while their God saw that the things they learned of Jesus, that made them love him, although so simple as to be quite overlooked in the arena, were eternally fundamental.

Hence, the grand work of the Man of God is not so much to elaborate truth from the word of God, and present it in systematic form for the acceptance of his flock, as, coming all glowing from the study of the precious word, unfolding its holy beauties, to kindle in their careless hearts a similar ardor, and lead them to the same central sun of life and light.

The Bible, then, on all subjects, personal, pastoral, ecclesiastical, which he may be called to handle, is, to the Man of God, so boundless a repository, so superior an instructor, that therewith alone, he may regard himself as PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS.—(To be continued.)

Persecution in the Pays De Vaud.

[The following account of the persecution of the Church in the Pays de Vaud, is taken from a “Journal of a Tour on the Continent,” dated Lausanne, Thursday night, August 6, 1846.]

In a conversation I had this morning with one of the most intelligent men here, I learned that the present democratic government had no sooner come into power, February, last year, than it took a most contemptible means of establishing its authority. Not content with the almost universal suffrage that already existed, it gave all the bankrupts and paupers a vote: many of the leaders would have admitted felons in the jails to this privilege, but that was happily overruled. They destroyed the principle of trial by jury, (which was formerly as in England,) by selecting two hundred individuals of their own political creed, from whom the jury-men were always to be chosen. Thus, any one who opposed their own political regulations would be sure of condemnation in a jury so packed. A good proof of this occurred a few months since: Mr. Vinet, Scholl, and other good men, seeing how the Sabbath evenings were profaned by pleasure-hunters, had resolved, some years ago, to establish an evening service in an oratoire. After this new government came into power, the mob, influenced by some of their leaders, got up a riot while the congregation were at worship, and tried to expel them from the place, breaking down the seats, and committing other outrages. Some of the male part of the congregation, indignant at this outrage, defended themselves; and one or two persons were severely hurt. Feeling the injustice of the case, the government put off the trials about this affair till the jury-system was changed. As was to be expected, the new jury-men condemned the worshippers as guilty of

a breach of the peace, and acquitted the assailants!

The most distressing evils inflicted by the present government upon this devoted country, the Pays de Vaud, have been of a religious kind. While on the spot, with every facility for accurate information, I shall endeavor to take a very brief view of the causes of that religious secession which within the last ten months has attracted the attention of all Europe. It appears that, from A. D. 1536 to A. D. 1798, Lausanne and the Pays de Vaud were under the government of Berne, and the church was in a state of bondage to the chief magistrate there. When by Napoleon the canton of Vaud was liberated from this government, the petty council of Lausanne, made up of representatives from all parts of the canton, assumed all the authority in spiritual things, that had formerly been held by “their excellencies” of Berne.

The spiritual deadness of the churches of Europe in the eighteenth century is well known. It seems to have prevailed in the Swiss cantons as much as in greater countries, and to have been increased in some degree by the effects of the French revolution. During the long-continued continental wars, the progress of all religious, moral, and educational improvements was checked; as a necessary consequence, ignorance and wickedness increased. The forms of religion were indeed kept up, but the spirit was gone. In a state of society like this, it was not likely that the principles of religious toleration should be understood. In 1824 the petty council of Lausanne passed a law, forbidding any one to hold religious services in private houses, or in any place at hours of the day not fixed by the laws. Some good men, mourning over the spiritual deadness that prevailed around them, were banished, fined, and imprisoned for disobedience.

In 1830 a revolution took place, by which the government was made still more democratic than before. The cantons had hitherto been under the ecclesiastical ordinances of Berne, which were bad. After this revolution, it was proposed to change them; but, instead of improving, the worst of them were retained, and the best rejected, as for instance,

1. The confession of faith was suppressed, called the “Helvetic creed,” drawn up by Henry Bullenger, of Zurich, in 1536, which was admirable, and had been universally adopted at that time by the Protestant cantons. The creed being publicly and officially renounced, all kind of heresies might creep into the church, and there was no standard by which to correct them. The preparation and examination of young men for orders would necessarily become extremely imperfect and indefinite; nor was there any security it should be orthodox. Men might preach what errors they chose, the church having no power to correct them. To make up for this, the state undertook to judge of doctrines: the advice of the synods was entirely disregarded; and a jury, consisting of civil magistrates, was called to pronounce upon every charge of heresy that might be brought against ministers. Thus one most important duty that belongs to a church, and benefit accruing from it, viz., that of maintaining soundness of creed in the public mind, was destroyed.

2. Meetings of the clergy for ecclesiastical purposes were forbidden, without a special permission from the state.

3. Pastors were nominated to livings solely by precedence of consecration, without any concurrence either of the clergy or people.

4. Laymen (except the state governors) were excluded from any connection with ecclesiastical affairs.

5. Ministers were forbidden to take

part in any religious meetings, except those held in churches in legal hours of worship.

SENTENCES FROM JOHN MASON.

As often as a man lays out for God he lays up for himself.

There are few but are sometimes in a serious fit; but how few are in a serious frame, and have an abiding sense of God upon their hearts!

The gate which leads to life is a strait gate, therefore we should fear; it is an open gate, therefore we should hope.

Do the Lord's work in the Lord's time: pray whilst God hears; hear whilst God speaks; believe whilst God promises; obey whilst God commands.

Two duties must run through a Christian's life, like the warp through the woof, *blessing* and *trusting*. A steadfast faith begets a constant peace.

The blood of Christ upon the heart is the greatest blessing; upon the head is the greatest curse.

A Christian should never say, *he hath nothing to do*. It was not for nothing that we were called out of nothing.

He is over-wise that goes out of God's way to escape a cross.

The word of God must be nearer to us than our friends; dearer to us than our lives; sweeter to us than our liberty, and pleasanter to us than all earthly comforts.

Fill up the void spaces of your time with meditation and prayer.

It is a comfort to Christians apart, to think their prayers meet before a throne of grace; and their persons shall meet before a throne of glory.

Remember you are at the door of eternity, and have other work to do than to trifle away time; those hours which you spend in your closets, are the golden spots of all your time, and will have the sweetest influence upon your last hours.

In Heaven all God's servants will be abundantly satisfied with his dealings and dispensations with them; and shall see how all conduced, like so many winds, to bring them to their haven; and how even the roughest blasts helped to bring them homeward.

SPECIMEN OF THE ORTHOGRAPHY OF THE FIRST PRINTED BIBLE.

(Coverdale, 1535; Re-printed by Bagster, London, 1838.)

“Then shal the kyngdome of heauen be like vnto ten virgins, which toke their lapes, and wente forth to mete the brydegrome. But fyue of them were foolish, and fyue were wyse. The foolish toke their lapes, neuertheles they toke none oyle with them. But the wyse toke oyle in their vessels with their lampes. Now whyle the brydegrome taried, they slombered all and slepte. But at mydnight there was a crye made: Beholde, the brydegrome cometh, go youre waye out to mete him. Then all those virgins arose, and prepared their lampes. But the foolish sayde unto the wyse: geue vs of youre oyle, for our lapes are gone out. Then answered the wyse, and sayde: Not so, lest there be not ynough for vs and you, but go rather vnto them that sell, and bye for youre selues. And whyle they wente to bye, the brydegrome came: and they that were readye, wente in with him vnto the mariage, and the gate was shut vp. At y^e last came ye other virgins also, and sayde: LORDE, LORDE, ope vnto vs. But he answered, and sayde: Verely I saye, unto you: I knowe you not. Watch ye therefore, for ye knowe nether the daye nor yet the houre, when y^e sonne of man shal come.”—Matt. 25:1-13.

SHORT SERMONS.

Whitfield is reported to have said, that a man with the eloquence of an angel ought not to exceed forty minutes in the

* I remark here, that in speaking of “the Bible alone,” I wish to be understood as including those influences of the Holy Spirit, which are solemnly pledged to attend its diligent and careful study.

length of a sermon: and it is well known that Wesley seldom exceeded thirty. "I have almost always found," says another eminent preacher, "that the last fifteen minutes of a sermon an hour in length, was worse than lost, both upon the speaker and the congregation."

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, JANUARY 27, 1847.

Our Position.

In surveying the whole question of the Advent, the only safe position we find is, that THE LORD MAY COME TO-DAY, AND MUST COME SOON.

All the evidence we can find, points to months in the past: none points to the future. The fall of '46 is the latest point to which we can stretch the prophetic periods, and the evidence that carries them there is much weaker than that which pointed to the fall of '44. Yet as we have not reached the consummation, we know their termination is in the future. As we have no valid evidence that points to any definite time, we can only live from day to day, as we shall wish we had, done when the Lord shall appear—comforting, counselling, and exhorting our fellow mortals to be prepared for the end, which hasteth greatly.

If we were actuated by mercenary motives, and wished to extend the circulation of the "Herald" at the expense of our conscience, we could do so by being positive and dogmatical on a point a little ahead—moving it a short distance in the future as we come up to it, and being equally positive and dogmatical respecting each: and appealing to the prejudices and sympathies of our friends for a support. We might thus rally around us those who can only be moved by some strong and sudden impulse; but we have learned from the past, that such unhealthy excitements, when they pass over, leave the shore strewn with wrecks. We therefore dare not, in view of our accountability to Him who may at any moment summon us to his bar, present the evidences of the Advent any differently than they appear to us. There is nothing gained by feeding the sickly sentimentality of any. All such labor is but scattering seed by the way-side: there is no depth of earth, and when the Sun ariseth, such wither away. Those friends are only to be relied on in prosperity, who manifest their friendship in adversity. And those supporters only are worth retaining, who are actuated by intelligent and conscientious motives. Such we believe are the great body of our readers. We have known them long. They have stood by us in times of trial and peril, and unflinchingly have breasted the storm. We have their confidence—they never desert friends for trivial causes. Would they do so, we should regard them as unworthy of fellowship. But knowing them as we do, we can say that we are aided by true hearts, who will not see the Advent cause wrecked by strife and division.

A REVIEW OF THE EVIDENCE.—We propose, with the first number of the next volume, to begin a series of articles, commencing with the second chapter of Daniel, in review of the evidence which induces us to believe our redemption draweth nigh. The reasons of our hope have been repeatedly given—line upon line, line upon line, precept upon precept, precept upon precept, here a little, and there a little. But still, in going over the ground again, we may refresh our minds with the evidence which shall present

itself; and perhaps shall attract the eye of some passer-by, who may be himself induced to examine the reasons of our hope.

Questions.

DEAR BRO. HINES:—Your article in the "Herald" of the 13th inst., under the head of "Popular Error," I most heartily agree with, so far as that the saints do not receive their final reward until the resurrection. But—

1st. Do we not read, Mark 16: 19, "So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God?"

2d. Is he not to remain there until he comes—and all his saints with him—to destroy them that destroy the earth?

3d. Is the "right hand" of the Father in the third heavens?

4th. Does Paul mean the same place, when he says he knew a man caught up to the "third heavens?" and in repeating it, says, "caught up to Paradise?" or does he mean he was caught to two places?

5th. But if "Paradise" does mean the "third heavens," is it not probable that Christ took the thief with him, as he said he would?

6th. Is it not likely, also, that Elijah did actually go to heaven, as God's word declares? for he was translated, or changed—his body made like unto Christ's glorious body—his by changing, Christ's by resurrecting.

7th. Can a resurrected, or changed body, inhabit Hades?

8th. Is "Paradise" called "Hades" anywhere in the word of God?

9th. Does not our Lord mean, when he says, "No man hath ascended up to heaven, but the Son of Man," that no man had with his resurrection body, but himself: and would that imply, that Elijah's changed body was not, when the whirlwind carried it? or does the word declare more positively, that Christ was received up into heaven, than it does that Elijah was?

10th. If Paul knew when he should be "absent from the body," he would be "present with the Lord," can he now be in "Hades?"

11th. If Mary must not touch her Lord, because he had not ascended to his Father, after his resurrection, (for he does not imply, in this expression, before his resurrection,) did he ascend before eight days, when he told Thomas to thrust his hand into his side?

May God keep you, and all the rest of our leading brethren, sound in his truth, and all your readers searching the Scriptures, like the Bereans.

Your waiting sister in the blessed hope,

NANCY WOODY.

Westminster (Mass.), Jan. 13th, 1847.

ANSWERS.

We will endeavor to append answers to your questions as understandingly as we are able.

1st.—We do thus read in Mark 16:19.

2d.—He is doubtless there to remain. But we do not consider that his presence or locality is confined to a single place, according to our ideas of one person's sitting at the right hand of another immovably. We understand the language respecting Christ's sitting at the right hand of the Father, more in the light of the relation he bears the Father, than his mere location.

3d.—We think not, if you mean the third heavens to which Paul was caught up. Although when the third heavens shall have been created, we suppose it will be. God filleth immensity with his presence.

4th.—We suppose Paul has reference to two places, and that Paradise and the third heavens are not the same place. Hobart says it was the opinion of all the early Christians, "that St. Paul speaks of two distinct visions, and of course the scenes of these visions, the third heavens and Paradise, are not necessarily the same."—*State of the Dead*, p. 109. Dr. Whitby maintains that there were different visions, and that Paradise is distinct from the third heavens.—"The opinion of all the ancients," he observes, "seems to be this, that he was caught at several times, into several places. Hence it doth not follow that Paradise is in the third heavens."—*Whitby on 2 Cor. 12: 1-4*. Campbell and Macknight, translators of the New Testament, and Adam Clark, advocate the same opinion. Bull makes the same distinction between the visions of St. Paul, and between Paradise and the third heavens.—*Sermons*, vol. 1, p. 89, 97. Doddridge takes the same view. Campbell says that the original of the phrase "caught up," expresses not the direction of the motion, but the suddenness of the event, and the passiveness of the Apostle.

It is claimed by some, that the third heavens, to which Paul was caught, and of which he had a vision, were not the third heavens in point of elevation, but in point of progression; and that it is spoken of in distinction from the first heavens, which "were of old," before the flood; and the second heavens,

which "are now," and which with the earth "are reserved unto fire against the day of judgment, and perdition of ungodly men."—"The third heavens, they claim, are the "new heavens," which are to be created with the "new earth, wherein dwelleth righteousness;" and that as Moses was permitted to have a view of earthly Canaan from Pisgah's top, so Paul, after being carried to the place of the departed in Paradise, was carried forward in spirit to the prospective new earth—the third heavens and earth from the creation. But as it was not lawful for him to utter the words he heard there, we must be content to remain ignorant of what he did see and hear, until we, if so happy, shall be permitted to walk the golden streets of the new Jerusalem, and hold sweet converse with those who have lived before us.

5th.—We have, we think, already shown that Paradise is distinct from the third heavens, and therefore in taking the thief to Paradise, as the Savior promised him, he could not have taken him to the Father, whither the Savior had not ascended on the day of his resurrection.

6th.—Elijah did go up by a whirlwind into heaven; but into what heaven? We are to remember that heaven usually denotes only the atmosphere which encompasses this earth. In Gen. 1:8, we learn that the firmament, which divides the waters in the clouds from the waters on the earth, is what God called heaven: thus we read of the birds of heaven, because they fly in this firmament. So when Elijah was carried up by a whirlwind into heaven, we understand only the air, or atmosphere,—not that he remained in the air; and where he was from his ascent, till he stood on the mount with the Savior and Moses, we are not informed—but he could not have ascended into heaven, in the sense that the angels are in heaven: for our Savior expressly asserted that "no man hath ascended up into heaven" but himself. Had Enoch and Elijah thus ascended, he would have excepted them with himself. But when he says no man but himself hath ascended, we must believe that even those who were translated did not ascend. We also find that Paul, in Heb. 11th, enumerates Enoch among those who had not received the promise, who had not been made perfect, and who will not be without us. Now if Enoch, in his resurrection body, is in heaven, what can add to his perfection. We therefore conclude, that although he did not taste death, he did not ascend to the Father.

7th.—We know not why it may not: the Bible is silent on that point, and we have no right to decide *pro* or *con* without authority from the word of God.

8th.—It is not. Hades includes not only Paradise, but Tartarus: it is therefore not Hades, although in Hades.

9th.—We think our Lord meant what he said. It does speak more positively of Christ's ascent, than of Elijah's. We have nothing subsequent to Elijah's mere ascent. When the Savior ascended, a cloud received him out of sight. If the narrative was left there, the one would be as explicit as the other. But we read that Christ has sat down at the right hand of God.

10th.—He can be, if it is true that "If I ascend into heaven, thou [Christ, the Jehovah of the Old Testament] art there: if I make my bed in Hades, thou art there: if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."

11th.—Christ might have ascended during the mean time, and he might not. There is nothing to imply that he did, or did not. He

might, however, have had stronger reasons for thus speaking to Thomas than to Mary. And there is no evidence that even Thomas did touch him.

We have thus answered your questions as well as we have been able, and shown all the light that seemed requisite. We read that the watchmen will see eye to eye when the Lord shall build again Zion: from this we may expect we shall not see alike till then. But if we cannot all see alike, we may endeavor to acquire correct views; and can love each other just as well amid our differences of opinion. To love only those who love us, or think just as we do, would be bigoted in the extreme.

"Immortality."

BRO. HINES:—Please give an explanation of the words "Immortal" and "Immortality," as not applied to the wicked, in the "Herald" of 10th December, by Bro. HUTCHINSON. They are saying here, that it is the very foundation of "Annihilation," and that it should be applied to the wicked as well as to the righteous;—when not applied to the wicked, it is "Annihilation."

Yours, respectfully, PHILIP H. COREY.

Ballston Spa (N. Y.), Jan. 11, 1847.

ANSWER.

Those who would apply the term "immortal" to the wicked, must be ignorant of the fact, that it is nowhere thus applied in the word of God. "Immortality" is what the righteous will put on at the resurrection.—The apostle says, 1 Cor. 15:51-54, "Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption, and this mortal shall put on immortality. So when this corruption shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written,"

"Death is swallowed up in victory."

We therefore find that "immortality" is at the resurrection. It is not given to the wicked; for it is only promised to those who by patient continuance in well doing seek for glory, honor, and immortality. If it is something that is to be sought for, it will be granted only to those who seek for it—it will not be granted to the wicked. It is a quality which, of all who have been on the earth, Christ alone is possessed of: for we read of him that he "only hath immortality, dwelling in the light which no man can approach unto." And this immortality was brought to light by Christ through the gospel, by his own resurrection from the dead, by which he alone became possessed of it.

It is a quality denoting more than endless existence; for the angels are eternal, and yet they have it not in that fullest sense in which it is said that Christ alone hath it. It implies more than eternal existence: for Christ's being eternal makes his existence endless; but he is eternal and immortal—something more than eternal. Those Christians who shall be alive at Christ's coming, will not be immortal until their change, although they will never sleep, and will consequently live for ever. Immortality, in the Bible sense of the word, is inconsistent with sin, or suffering. Consequently the wicked, however protracted may be their existence, can never partake of it.

THE WORD HADES.—This word signifies *obscure, hidden, invisible*. To this the primitive signification of the word *Hell* perfectly corresponded. *Hell*, as used in the common translation, says Dr. Clarke, *now* conveys an improper meaning of the original. The word *Hell*, comes from the Anglo-Saxon word *Helan*, to cover, or hide. Hence the tiling or slating the roof of a house is called, in some parts of England, particularly in Cornwall, *heling*, to this day. In Lancaster the covers of books are known by the same term.

The English Mission.

The Correspondence of the English Mission closes with this number. Hereafter, we shall have the room which has been filled by it, to be devoted to other purposes. It would please us best to have it filled by our correspondents, and we presume it would be most acceptable to our readers. Our rule is to call out, and give all the correspondence that will be productive of good. We have many brethren in different sections, who can produce sound and sensible articles. Is it not the duty of such to write? We are happy that some of them are thus writing. But there are others whose pens are silent. Bro. Whiting, Galusha, Shipman, Pearson, Adrian, Kimball, Litch, Jones, Hale, White, Brown, and a host of others we could name, why do you not keep a flood of matter weekly flowing to our hands, that we may be able to make the most profitable and judicious selections, to strengthen the hands, and encourage the hearts of the brethren. It will not do to depend always on an editor for matter to fill the columns. One who has to write a given amount weekly, on the same subject, week after week, and year after year,—whether his head aches, or heart aches—whether he is in a mood for it or not—when it must often be done in the midst of interruptions and perplexities,—cannot fail to write a great many weak, foolish, and silly things. A paper must therefore always depend on its correspondence for interest. The English correspondence has given great interest to our columns, as has been testified by the great body of our readers. The vacuum which this will leave must be filled by others. Brethren, send in your articles, giving us the privilege of selecting as we judge they will be productive of good.

Correspondence of the English Mission.

NUMBER XXIX.

Condition of Ireland.—The Appropriation of the Public Monies to the Building of Roman Catholic Chapels, a Trick of the Priests.—Parting Meeting in Liverpool.—Off Halifax.—Our Passengers.—The Manila portu Minister.—The Frenchman's View of the Catholic Clergy in Paris.—Things in Rome.—Anticipations of Arrival. LIVERPOOL, Oct. 31, 1846.

The failure of the potato crop in Scotland, and the great scarcity of provisions in Ireland, have been formally taken notice of in a religious way, particularly by the Churches of the Establishment, who had prayers prepared expressly for the occasion, to be said in their churches for two successive Sabbaths, we believe, that God would in mercy avert a threatened famine. The public mind has been a little touched, and some few have begun to confess that the present distress is to be traced to the judgments of God. O that all eyes were equally as open, and each Christian heart everywhere, as they mourn over a famine, not of the meat that perisheth, but of that which endureth unto eternal life, could only give birth to such confessions as the following, how soon might all their hungerings be gratified:—

"We have shut the Bible and closed the books of the church. We have unbiddled our covetousness—corrupted and silenced our church—encouraged our idolatry—oppressed the poor, and forgotten God. And, trusting to the wily and crafty sons of science and philosophy, we have laughed at his laws—we have made his threatenings the subjects of derision. And what then? Our triumph is complete! Yes, human wisdom has obtained its triumph—Truth languishes, idolatry is rampant, commerce is emancipated, labor is free, and the poor are reduced to live upon the coarsest food. Yet not one word is uttered by the church, the Queen, or the government, upon the imperative necessity of the re-acknowledgment of the supremacy of God, of strict obedience to his laws, and of the entire conformity of the principles of our legislation to his holy words. No authoritative injunction has been promulgated to curb our selfishness, by commanding every man to look to his own consumption of food with a spirit of willingness to forego all unnecessary consumption thereof, thus providing an enlarged store for the destitute, by a sacrifice on the part of the affluent."—*Morning Post.*

Speaking of the famine in Ireland, one would hardly suppose that the Popish priesthood would

take advantage of it to promote their own selfish and sectarian purposes; but such is the fact. Government has generously attempted to make some kind of provision to meet the present exigencies of the people, by employing them in draining, ditching, and other like works; but it appears that the priesthood wish this money to be turned into the treasury of their own church.—Read this from the "Glasgow Courier":—

That Ireland, among its other peculiarities, is pre-eminently a land of jobbers and jobs, everybody knows; but there is perhaps no other country upon earth where advantage would be taken by an order of Christian priesthood, of a great national calamity, for the advancement of purely sectarian objects. There, however, the laws of both experience and reasoning equally fail; and we are doomed to see year after year the same miserable exhibition of naked selfishness, dressed up in a holiday suit of faded patriotic finery.—The hand of the Almighty has stricken the soil with barrenness, but it has neither brought reflexion to the Popish peasant, nor modesty to the Popish ecclesiastic. The one shouts for food, contemns work, and pillages stores; the other writes inflammatory letters, abuses the government, and insists upon the appropriation of public money to the building of Roman Catholic chapels. Here is the description of a scene at West Muskerrey, which, considering the circumstances, we will undertake to say it would be difficult to find a parallel to in any part of the civilized world:—

EXTRAORDINARY PRESENTMENT SESSIONS.—BARONY OF WEST MUSKERREY.—The crowd which crushed into the building made it almost insufferable to remain there, while occasionally the giving way of a form or partition caused anxiety for the safety of those in its neighborhood. Capt. Broderick, of Conciliation Hall, made himself particularly prominent in getting presentments granted. The proceedings were conducted in a manner that rendered it totally impossible to give a faithful report. No discussion ensued that ten at least were not speaking at the same moment, while those in the body of the court were shouting with all their strength.

The Secretary read the instructions of the Lord-Lieutenant in reference to carrying out drainage and subsoiling under the Labor Rate Act. Before entering on the making of presentments for drainage and subsoiling, it should be necessary, he said, to determine upon the amount of destitution, and what would be requisite to assess to meet the destitution.

Presentment to extend the wall round the chapel of Mill Street, and improve the same, £50.

Mr. J. B. Warren—Ornamental planting? Father O'Sullivan applied for £500 to build the chapel at Mill Street.

Chairman—Will you grant it? (Yes, yes.)

Father Daly put in an application to build a chapel of Kilmurray, £1000. He said that though this would not be reproductive, it would form the minds of the people.

Mr. J. E. McCarthy opposed the building of ornamental edifices, when they were assembled to provide spade and shovel work. (Hisses.)

Mr. J. B. Warren was not an advocate for passing public money to build chapels, but they ought not to blow hot and cold. They passed for one, and why not for the other? (Great cheering.)

Dr. Baldwin objected, on the principle that it would not give employment to the laboring poor. (Hisses.)

Mr. J. B. Warren—But this parish deserves a chapel as well as the other—use no favoritism, if you please? (Great cheering.)

Dr. Baldwin—I care not what may be thought of me, I shall oppose it. (Hisses.)

Mr. J. B. Warren—Oh, they must have it to be sure. Do you want anything else? ("Huzza for the Protestant.")

A Voice—What a party Catholic Baldwin is! Another Voice—'Tis a shame for him.

Mr. J. B. Warren—To be sure, boys. (Cheering.)

It was granted with a cheer.

Father Murphy applied for £500 for a chapel at Kilmoney.

Mr. J. E. McCarthy—If I stand alone, I object to it.

Mr. M. H. Warren—And so do I.

Mr. Woodley—Every one here objects to it.

Mr. J. B. Warren—The principle is admitted—pass them all. (Shouting.)

A Voice—Pass a presentment to send us to business. (Great uproar.)

The application was granted.

Father Lee applied for £1000 to repair Maerom chapel.

Chairman—We'll grant it. (Great shouting.)

Shortly after these Roman Catholic Chapels had been presented for, the sessions concluded, as the "Cork Constitution" describes:—

Chairman—Look at the bundle of applications still before me.

Dr. Baldwin—And all the magistrates and cess-payers have deserted you.

Chairman—What am I to do?

Secretary—Really the thing is too ridiculous to be continued any longer.

Chairman—Then I'll reject the rest (cries of "No.")

The chairman, secretary, county surveyor, and Captain Gordon, it being half-past four o'clock, here escaped from the Court amidst great uproar.

We will not say of this display of priestly passion that it was indecent merely—that would be too mild a phrase; but we will at once call it, what it really is, one of the grossest outrages ever offered to the spirit of benevolence even in Ireland. One might have thought that the present calamity would have softened the minds of the Popish pastors of that country, and turned their thoughts into sacred channels; but nothing seems able to mollify these rude and rapacious men, who appear at this fearful crisis as the mere advocates of personal and corporate aggrandizement. Why this should be so it would not, perhaps, be difficult to tell, did our limits permit; but one thing is obvious, that Ireland never will resemble any other part of the earth, until the influence of these ghostly counsellors is diminished, either by raising the people above them, by means of a sound general education, or by elevating the priesthood as a body, above the class from which they are originally taken, and with whose prejudices and grossnesses they have too strong sympathy ever to become safe guides. We of Scotland well know that turbulence is not confined to Papists, and that extreme Protestants can be as noisy and as foul mouthed as any Irish follower of his Holiness; but what is an exception here, is in Ireland a rule, and it would now seem as if nothing were too offensive for a Roman Catholic priest in that country to do or say. The age of unbridled license has indeed arrived, and a nation is kept in misery by a society of men whose function should be peace, but whose practice is war—war against the institution of civilization.

We would only add, that it appears to us as if a cruel advantage were taken by all classes in Ireland of the failure of the potato crop. It has been now ascertained that that has not been so complete as was at one time supposed, particularly in the south, while the crop of oats has been a good one. The cry of famine has, however, gone forth, and a terrible cry it is; and the people have been stimulated by every kind of appeal to avenge on their superiors the judgment of heaven. We have not a doubt that were these Irish like any other race, work would and could be found for them, and that those who are really destitute would be as well provided for as upon an average of winters, with no work and a mere potato diet. But they have got the notion that they need not work, and they prefer bellowing, and marching in battle array, to quiet industry of any kind. Many of them, for instance, have refused eightpence a-day. The sum is small—too small, we admit; but it is surely better than no pence at all, which is their ordinary case; and nobody but the agitators and priests can tell why it has been refused.

Last evening we had a public meeting at Toxteth Hall, in Liverpool, the design of which was to give the brethren and friends an opportunity of bidding us a farewell: Bro. Curry presided. We each delivered addresses, after which Bro. C. bade us a final and affectionate farewell. Dr. —, of the place, was present, and also made an address: he is somewhat interested in the doctrine, and a very intelligent and excellent man. Two brethren, sailors, were present, who have frequently been to the West Indies. They said they had frequently distributed there tracts and publications on the Advent.

OFF HALIFAX, Nov. 15.

A few words more before we bring you this our last epistle. We have had rather an unpleasant passage this time: nearly all have been more or less sick, and we are yearning for relief from this dull monotony of a sea voyage. We have been treated with kindness and respect by all on board, and have had public service on board each Lord's-day. Among our passengers is a minister from Scotland, who has had the delirium tremens, and in his mad fits has cried out that there were three preachers on board who were traducing his character! Another is a very intelligent and kind-hearted Frenchman—a merchant from Paris. He has given us the estimation in which he holds the Catholic clergy of Paris. Some of them wear on their gowns laces and jewels, to the value of from three to five thousand francs! On entering their churches, none are allowed to pass the bars and have a seat, without paying six sous for the privilege—thus shutting the poor out of the church, giving them no bread. Not so, said he, did our Savior—he did not dress in rich apparel—he preached

to the poor. For his own part, though he was a Catholic, yet when at home he never went to church unless when he happened to be in the country where the churches were opened for the poor, and where there was less of glitter and parade to be seen than in Paris. He said the priests were forever dwelling upon the defects and vices of men. We told him this was well enough, providing they pointed out the remedy for vice and sin, and that he ought to be convinced that such churches and ministers were not of God, and be led to seek for such as were of the Lord's appointing. An artist from New York is on board, returning from a residence of some months in Italy. He was in Rome at the crowning of the new Pope, and represents the citizens as 'being enthusiastically devoted to his Holiness—not a man of them but would lay down his life in his defence. The Jesuits hate him. A delegation had waited upon the Pope, to warn him against eating or drinking with the Jesuits, lest his life should be the forfeiture. He gave several interesting facts illustrative of the ease with which all may approach the Sovereign Pontiff. One third of the inhabitants of Rome are priests—there are three hundred Roman Catholic priests in Rome—he had no confidence in the purity of the priests, though he had had previous to a residence there.

By day after to-morrow we hope to greet old friends: how sweet will be the meeting, and yet our minds will often return to the land which we have just left behind: henceforth in spirit at least we shall be residents of both countries. We have formed some precious acquaintances yonder, whom we can never forget, and whom we hope to meet soon in the Kingdom of God. We have enjoyed a great privilege in being the deputed messengers to them of truth and love. At some future time we may give you in another form a review of our humble efforts, the state of the cause there, and the prospects of doing good, should labor be continued.

Fontotpy.

We spoke a few weeks since of a new paper, called the "Anglo Sæson," in fontotpy, the first No. of which we had received,—the words being spelled as they are pronounced. Although this mode of spelling is being much known, yet probably the great majority of readers have never seen a specimen. We therefore copy the following from the second number, as a literary curiosity:—

ANALYSIS OV JIOGRAFI, for di yus ov Sculz and Acadimiz. Bi Silvestur Blis.

Dis iz a wurc on an entiri nu plan, and wun ov hwiç wi can hardli spic in tu hi comendatun. Wi cud not esplen di impruvments emd at in di mod ov tigiç Jioçrafi in sculz and familiz bi it uduriz dan bi copij di hol ov di introduçun tu di wurc. Di gret object haz bin, hsevrn, tu apli di signs ov inductiv and ordurli instructun tu di dipartmunt ov Jioçrafi. Dus di maps, insted ov continp e motli coleçun ov instructun consump di rivur, msntenz, lecs, sitiz, stets and contriz, wid di nemz ov diz verius figuz huld tugodur in undistingwifubl confuzun, prizent fust di naçural divizun ov di contri or continent, wid no nemz at ol upon di map itself, but numbuz rifur tu lists ov nemz numbuz tu corispond, hwiç or find in anudur part ov di buc. Di etur justli obzurvz dat "di Profesur ov Anatomi wud not instruct e novis in dat studi bi prizenty di minut struçur ov wun part ov di bodi—az di hand or di fut—and den prosid tu dat ov anudur part, describ di verius bonz, musulz, nurvz and blad veselz hwiç mæc up di organizatun ov te, az hi prosidz. On di contriti, hi wud, in di furst ples, prizent di stijn ov di boni sistem, az manifest in di hyumun scellitun; den di muscylur sistem, az atact tu di bonz; den di nurvz, artiziz, venz, &c., in dær diversifil famificenz." Wi rigard di publicusun ov diz wurc az surtelli destind tu eriet gret genj in di mod ov studi di Jioçrafi. Wi recomend tigiç at wûns tu egzamin it and tu tri it.

It will be seen that every sound is represented by a character, and no character has more than one sound. The change from the present mode of spelling to this, is as great as that from the translation of Coverdale, as seen in another column, to the present.

S. N. Dickinson & Co., of this city, are manufacturing the above type, and can furnish printers with founts of any size.

Correspondence.

West India Mission.

I understand that since emancipation, many persons who sustained the relation of marriage to each other, in the most important sense, and yet were not legally husband and wife, have since been lawfully married; so that many persons who were in law previously illegitimates, are now entitled to all the privileges of those born in wedlock. This certainly does credit to many of those whose guilt had involved others in trouble. But there are still those who live in adultery in the island, and whose children are illegitimate. It forms a strange spectacle to view the variety of casts and colors in this island, and the mind is better prepared to conceive the iniquity of that system of oppression which once reigned here, and which dishonors our native land to the present day. It is no matter to me how purse-proud or noble blooded aristocrats look upon this people, I can say, that so far as I can judge, there is more of real worth in them, than any other class in the island, and less of bigotry and selfishness. I speak of them as a class, and others also:—there are exceptions to all rules. The general state of morality here, is very distressing. The number of dram-shops is large, and the quantity of liquors drunk immense. There is not so much tipping at dram-shops as in many places, but they buy by the bottle, and drink at home to great excess. This is said of the common people, while at the same time the more genteel have their sideboards covered with bottles of various liquors and wines, as was once common in America. Licentiousness also prevails to an alarming degree. It is not confined to the blacks, among whom it exists as a wide spread curse; nor are its victims alone from the fair Mustees, or Musteeings: but in high walks of life, among the white population, some fair victims are found, and immolated upon the altar of the libidinous goddess. Marriage among the blacks is now more general than formerly, but very many still have a system of "trial," as they call it; that is, they make a bargain to live together, and cohabit as man and wife for a while, until they see how they like each other, purposing, if they are pleased, to be really married. The women seem inclined to do this, lest they should be married to a bad man, and then the expense of getting a divorce is so great, that they are unable to get release from their thralldom—not seeming to understand, that if they are base enough to violate God's law, and live in a state of fornication, they would also be base enough to leave them, or abuse and molest them, which is very often the case. One poor young woman, about twenty years of age, said,—as we were conversing with her upon a neighboring plantation, and who had been left with a child by the man whom she had been "trying."—"If there is one, there are thousands in my condition in the island." We exhorted her to repent, and have no more to do with such sins, and left her. Upon the same visit we entered the thatched cot of an old couple, and found in it the occupants, an old man and woman, without any other bed than a little ticking filled with straw upon a work bench, and perhaps a rickety chair or two, with a few cooking utensils. After the usual "How do massa?" we were told of the old woman's illness, and of the inhumanity of their children, who would not give them "a single dog," (a small coin, about a cent,) to use their own expression, and said to them when sick and needy, "We work for our money," and utterly refuse to assist them in the least degree. We left them with the promise to bring them some medicine, which we fulfilled next day. O! how can such inhumanity be found in a human heart!—"Without natural affection," is a common sin in these last days. It is due, at least to some of the clergy, to say, that they preach faithfully on the great principles of Christian morality; I have indeed heard the most thrilling addresses upon the subject of moral purity from one of the Wesleyan clergy.—But the subject of temperance is quite unpopular, and clergy and church members, in not a few instances, have their wine and other spirituous drinks, and, judging from the complexion which some of them wear, they drink quite freely. Some of the clergymen here have, however, taken a commendable stand upon this subject, especially the Wesleyans. I understand they have excommunicated those who would not abandon the traffic in spirits.

There is no want of religious teachers of the various sects, who, by the way, generally are more exclusive than in America, i. e., more sectarian. They seem very generally to feel that the extension of their various tenets is the sum total of their obligation.—To illustrate,—I had enjoyed, in connection with Bro. Livingston, a very pleasant interview with Mr. Pelcher, superintendent of the Wesleyan Mission, and had expressed a desire to occupy, for a series of sermons on the subject of our Lord's second coming, their chapel—a large and commodious building; and at the time he said he should have no objections to it, but would consult his colleagues, and give me an answer in about a week. The next day I wrote him to inquire "If he could not obtain the views of the Committee sooner?" He replied that "owing to their being in the country, and his engagements requiring him in town, it would be impracticable," and suggested that I should get a place which was "neutral," but still promised to consult his colleagues, and give me an answer; which he did at the appointed time, in the following words, after the usual preliminaries:—

"Myself and colleagues have consulted, and the result is, that under the circumstances of the case, we are unanimously of the opinion, that our chapel cannot be placed at your disposal, nor can we lend our official influence to the furtherance of your particular object."

In reply to this, I wrote a kind, respectful, and yet faithful answer, in which I assured him "our particular object" was to win souls to Christ, and reminded him of the appropriateness of the subject of the judgment, and kindred subjects, as a motive to awaken sinners, and to secure holiness in preparation for the Lord's coming." I have not since had the opportunity of seeing him, although our yards join each other, and his house is not a stone's throw from ours. Christian courtesy should have prompted a return of our call before this, but I fear I shall be compelled to feel, that the clergy in America are not the only ones who are more interested in the prospects of their various churches, than in having the blessed Lord come and reign. We were endeavoring to secure the use of the Kirk at the same time, in case we did not succeed in obtaining the Wesleyan chapel. Mr. Anderson, the pastor, seemed to be a man of very liberal views, and Mr. Scotland, one of the elders, likewise seemed to be a man of more than ordinary Christian courtesy, and had expressed a desire to hear upon the subject, and was disposed, I believe, to give us the occupancy of the place of worship. But after meeting their Committee in conference, and having been duly catechised as to our confidence in the articles of faith of the Calvinistic creed, and being interrogated in reference to our having credentials from any body with which they were in fellowship! they were unable to decide, and appointed a meeting on the following Monday to determine; at the same time the Pastor suggested "whether I could not speak in the open air!" I told him I could, but should regard it as a bad compliment to the liberality of the churches in the city to preach in the open air, while their houses, so comfortable, were unoccupied." But on the following Sabbath I spoke under some logwood trees, in the outskirts of the city, to very good audiences, at hours not conflicting with the regular worship of the churches. The number present in the afternoon was very good, notwithstanding the threatened rain, and for the most part the hearers were very sedate and respectful; and after service, I was warmly greeted by several influential and worthy brethren of the Wesleyan church, one of whom said, "I sympathize with you, and shall be happy to render you any assistance in my power. The ministry should have taken you by the hand, but they have not done it. I believe your object is to do good." This was a cordial in my heart, of course, and the same gentleman has since proved the sincerity of his proffered aid, and has been of the greatest service to us. The following day (Monday) I read a note from the Hon. Mr. Scotland, saying, that "a majority of the Committee were reluctantly compelled to decline giving me the occupancy of their house, on account of a difference of views in Christian doctrine." This difference, as I learned from Mr. Anderson, the pastor, afterwards, was on the subject of our Lord's coming.

We had previously made inquiry for a public hall, but could only hear of one,—of large size, and in a state of dilapidation, and des-

titute of seats or appurtenances for lighting. In short, it was a large garret in appearance, the resort of wood-ants and cockroaches, which eat down buildings, and destroy furniture and clothing in the most surprising manner. We now had no hope of getting any place of worship. I had met the Moravian minister, Mr. Harvey, who, when asked by Mr. Miller, of the Mico Institution, "Do you know Mr. Mansfield?" at the same time designating me, said, "No," and never offered his hand, or cast his eye toward me.—I however walked up and half compelled him to shake hands, and asked him if he was well? I must say, that after such rude and uncourteous treatment, my previously formed opinions so favorable to the Moravians, were shaken, and I was more settled in the correctness of the statement of one of their own church, who said "they were very exclusive." I had previously sent Mr. Harvey a number of publications, which he neither took, nor any other opportunity to acknowledge. This was also true of the Episcopal functionary, Mr. Holberton, who, as I before remarked, had publicly called us "fanatics." Thus we were cut off from all hopes of getting any comfortable place in which to gather the people. Strangers in a strange land, without advisers in reference to the most expedient course to pursue, we were not only tired, but perplexed. The people were many of them anxious to hear, and had sent for the publications, especially the Extra Herald, until we were compelled to discriminate in the closest manner in giving it out—withholding it from the more unlettered (although they would almost plead for it), and gave them Daniel's visions, and small tracts. We had received many scores of notes, by the hand of servants and children, asking for papers, some of them from the more intelligent and elite, but generally from "the common people," who heard Christ gladly. One lady (!) sent her servant with a note, presenting her compliments, and asking for "some of those pictures for children, that she might have a sight of them." I sent word that we had none such, when she immediately sent another, requesting "some of the pictures, and the price." To which I replied by expressing my Christian solicitude for her spiritual and eternal welfare, and sent the expositions of prophecy relating to our Lord's second coming, without money and without "price." I have since learned that she is the wife of an officer under government. She doubtless felt that those things which interested God and the angels, the prophet Daniel, and the great and good of all ages, were only adapted to children, and would be beneath the dignity of the wife of a petty officer in a British colony. But when the stupendous events of the "latter days" shall be consummated, doubtless she will feel that folly, and not wisdom, prompted her contempt for the visions of God's word. Our notes generally were respectful, and evinced a desire to read, and also to hear.

Just at this juncture, when no hope of any other place than the open air seemed to be presented for our efforts, Mr. Ick, the gentleman before referred to who expressed a desire "to render me any assistance possible," who was the president of the "Mechanics' Institution," came forward and gave us the occupancy of their room, after having consulted the Society, who were unanimous, so far as consulted, in granting it. From this gentleman, and the members of the fraternity, we have received the kindest and most gentlemanly treatment, in every respect; and now we have the use of their room, which, although not very large, will contain, with the adjoining porches and rooms, perhaps four hundred persons, and is seated and lighted in a very comfortable manner, without any other expense than lighting; and this I presume will be met by the contributions at the door, which the members of the society desired to be made, and expressed a willingness to contribute.—The President also suggested at some time a collection, to enable us to distribute papers and books in other islands, as freely as we had done here, and said several had spoken to him of the matter.

Thus you see God is raising up some to sympathize with us, and who I hope and pray may embrace the truth fully. Our lectures are well attended, and solemnity is fastening on many minds. I think I never spoke to more attentive and anxious listeners. I must say to the praise of God, that our prospects of usefulness altogether exceed my first expectations, and I feel a degree of liberty in speaking, which I have not felt for

some time in America. I think God has sent us here in his providence, and we desire to stay as long as it is duty, and no longer. Nothing but duty would make a residence here tolerable. We desire to visit other islands, to some of which we have already sent publications. Will our brethren consider the claims of our mission upon their sympathies, and prayers, and contributions, and act in view of the providences of God in the matter. I think I shall get several subscribers to the "Herald" here. It seems a favorite paper, and we have been extremely sorry we had no more of the Extras. If any are on hand in New York or Boston, they can be made useful here. Our friends may send to the care of W. Ide, 111 Wall-street, N. Y., all their communications.

Pray for us, that our efforts may be blessed, and our health preserved. We have been generally well. Mrs. M. was, however, ill a few days with fever, but she is recovered. With much love to all the dear brethren scattered abroad, and to you personally, I am,
Yours in Christ, L. D. MANSFIELD.
Antigua, (W. I.), Dec. 2, 1846.

"Kingdom of Heaven"—"Kingdom of God."

"And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." (Matt. 8:11, 12.)

"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last, which shall be first, and there are first, which shall be last." (Luke 13:28-30.)

I. The "kingdom" here mentioned is not the gospel, or gospel dispensation, or any privileges or state of things under it. 1st. Because it is future, and after the judgment, as appears to be the purport of the passages themselves; and especially from the context of that in Luke. In that context the Lord was speaking of the kingdom of God, of those that should be saved, of the sentence to be passed on the "workers of iniquity," of the door being shut, and the judgment. 2d. The Jews, (the natural seed,)—the nation, or individuals, as such, would "be thrust out" of it; whereas the Jews had, and have had, the benefit of the provisions, calls, and privileges of the gospel. 3d. The patriarchs and prophets were to be in this kingdom.

II. This "kingdom of God" will be on this earth; when Christ shall reign here with all his saints, at his "appearance and kingdom," when "the kingdoms of this world shall become the kingdom of our Lord, and of his Christ, and he shall reign for ever and ever;"—and there "shall be new heavens and a new earth;" because, of this kingdom the Jews—the natural seed, or nation—were "the children," or heirs, by covenant and promise. And this promise was to their fathers, and to their seed, or children, after them; of "this land," "from the river of Egypt unto the great river Euphrates," &c.—"all the land of Canaan, for an everlasting possession;" "and the Lord God shall bless them in the land whither thou goest to possess it;" "that thou mayest dwell in the land which the Lord swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give it to them;" (conditionally) "if thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the Lord thy God with all thy heart, and with all thy soul," (Deut. 30th); with the denunciation, that upon their disobedience, "ye shall surely perish, and ye shall not prolong your days upon the land."

This kingdom is that kingdom promised to David and his seed,—his natural seed, which should "proceed out of his bowels," and which, "if he commit iniquity," God would chasten: (and, therefore, not, in this sense or connection, Christ) to be a house and kingdom "for ever." Its perpetuation was promised to them upon condition of obedience.—"There shall not fail thee a man in thy sight to sit on the throne of Israel, so that thy children walk before me as thou hast walked before me." (1 Kin. 8:25.)

III. From this kingdom the Jews, the natural seed, the nation, as such, the "children of the kingdom," will be "cast out"—"thrust out." When the Lord Christ ("the

time being fulfilled") was manifested to Israel and he "came to his own," they "received him not," they would not have him to reign over them, but "denied the Holy One and Just." They did this, though he was "the King of the Jews"—"of Israel." And by their rejection of him—thus filling up the measure of their long-continued transgressions—they forever forfeited the "kingdom" and its blessings under the covenant made with their fathers; "the diadem of the prince of Israel is removed," "his crown taken off," "it shall be overturned, overturned, to be no more, until he come whose right it is, and I will give it him." (Ezek. 21:25, 26.) All their sins "came upon that generation;"—the compassionate Savior, the Son of David, wept over Jerusalem, whose "house was left desolate" for ever;—Israel in the flesh was slain,—God's servants to be called by another name (Is. 65:15),—Israel in the flesh—the "disobedient and gainsaying people"—became "cast away."

Let it not be asked, What would have been if Israel, as a people—a nation—had believed on Jesus, and received him as the Son of God—the King of Israel! What would have been, if the first man had not fallen by disobedience!

IV. This "kingdom of God" is that everlasting kingdom of heaven in the renewed earth, which all the righteous—the elect—Jews and Gentiles—shall inherit, in which Christ shall reign with all his saints.

1. It will be on this earth. When the "heavens and earth which are now" shall be destroyed, in the day of the Lord, there shall be a "new heaven and earth." (2 Pet. 3:7, 13.) "And we shall reign on the earth." (Rev. 5:10.) "The meek shall inherit the earth." "The tabernacle of God shall be with men, and he shall dwell with them." Rev. 21:3. The kingdoms of this world are to become the kingdoms of our Lord and his Christ, and he shall reign for ever and ever. (Rev. 11:15.) "The Lord shall be king over all the earth;" after "the Lord my God shall come, with all the saints with thee." (Zech. 14:9, 5.)

2. It will be, when Christ shall personally come again, at his second appearance, on the earth.—"This same Jesus, which is taken from you, shall so come in like manner as ye have seen him go into heaven." (Acts 1:12.) "At his appearance and kingdom." (1 Tim. 4:1.) "And unto them that look for him shall he appear the second time without sin unto salvation." (Heb. 9:28.) "Whom the Lord shall consume with the spirit of his mouth and the brightness of his coming." (1 Thess. 2:8.)

3. It will be when (and not before) Christ shall thus come at the end of the world—at the resurrection and change of the righteous, and destruction of the wicked. "Who shall judge the quick and dead at his appearing and his kingdom." (2 Tim. 4:1.) "A crown of righteousness, which the Lord shall give me at that day; and not to me only, but to all those who love his appearing." (2 Tim. 4:8.) "At the restitution of all things." (Acts 3:21.) "Kingdom of God"—"rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire," &c. (2 Thess. 1:5-10.)

"At the coming of our Lord Jesus—the day of Christ—the gathering together of all the elect to him." (2 Thess. 2:1, 2.) "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trumpet of God," &c. (2 Thess. 4:16, 17.) "The day of the Lord so cometh as a thief in the night." (2 Thess. 5:2.) "The promise of his coming."—"The day of the Lord will come as a thief in the night, in the which the heavens shall pass away," &c. (2 Pet. 3:4, 10.) "Flesh and blood cannot inherit the kingdom of God." "Waiting for the adoption, to wit, the redemption of our body."—"Joint heirs with Christ, if so be that we may be also glorified together." (Rom. 8:17.) "And then shall they see the Son of man coming in the clouds of heaven, with power and great glory," &c. (Matt. 24:30; Mark 13:25; Luke 21:27.) "And when he was demanded of the Pharisees, when the kingdom of God should come," &c.—"Day of the Son of man."—"Even thus shall it be in the day when the Son of man is revealed." (Luke 17:20-30.) The parable of the tares of the field.—"So shall it be at the end of the world," &c.

IV. This same kingdom will be the true kingdom of Israel, in the promised land of Judea; with the seed of Abraham in Christ, the elect Jews and Gentiles, and Christ, the Son of David, on the throne of David.

1. With the elect Jews. "The election hath obtained it, though the rest were blinded."—"There is a remnant according to the election of grace." "A remnant shall be saved." "They are not all Israel who are of Israel." (Rom. 11:7; 9:5, 27, 6.) "In that day will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halteth a remnant, and her that was cast off a strong nation." (Micah 4:6, 7.) "Israel mine elect." "Is. 45:4.)

2. In the promised land of Judea, as part of the renewed earth. "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and mine elect shall inherit it, and my servants shall dwell there." (Is. 65:9.) "Behold, O my people, I will open your graves, &c., and bring you into the land of Israel... and I will place you in your own land." (Ezek. 37:12, 14.)

3. With Christ as King of Zion, on the throne of David. "And the Lord shall reign over them in Mount Zion from henceforth, even for ever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Judah," (Micah 4:8, 7.) "And the Lord God shall give unto him the throne of his father David." (Luke 1:32.) "David—God would raise up Christ to sit on his throne." (Acts 2:32.) "The Lord of hosts shall reign in Mount Zion—in Jerusalem, and before his ancients gloriously." (Is. 24:23. See Isa. 130:11-18.)

4. The redeemed Gentiles to belong to the kingdom of Israel. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29.) The elect Gentiles will be added to Judah, as her "children." (Is. 54.) Children "of Jerusalem, that is above, the mother of us all." (Gal. 4:27.) "Brethren," of the elect Jews, "children," that Zion shall bring forth when she shall travail—a nation at once. (Is. 66:5-10.) "Zion"—"all these shall gather themselves together and come to thee."—"Thy children which thou shalt bear, after thou hast lost the other, shall say again in thy ears, The place is too strait for me, &c. Then shalt thou say in thy heart, Who hath begotten me these, seeing I have lost my children?" &c. (Is. 40:18, 21.) The Gentiles "were grafted in among them, and with them partake of the root and fatness of the olive tree"—"the holy root." (Rom. 11:16, 17.) In a sense, the elect Jews are the chosen people of God, to whom the elect Gentiles are added, and become incorporated with them, as the seed of Abraham in Christ. The promises to the patriarchs and David, to them and their elect natural seed distinctly, embraced also the promises to all the faithful, as added to them; the promises were the same; and all these promises will be distinctly, as well as fully fulfilled.

In the resurrection, the redeemed of all nations will be the "whole house of Israel," "the Israel of God," to reign in the land of Judea, as also in the new earth, with Christ as King of Zion, as also King of the earth. "And so all Israel shall be saved."

M. M'K.

LETTER FROM BRO. E. D. SPENCER.

Bro. Himes.—I freely confess that I esteem your paper very highly; and I rejoice in the straight-forward course it has taken through such a variety of scenes and views as have been witnessed during the last three or four years. And I humbly hope and pray, that the truth will be fearlessly advocated and honorably sustained by all of the true children of our heavenly Father, whether poor or rich, bond or free, until the promises to all true believers are realized in that blissful abode, which the Lord our God will most assuredly prepare for all of the true Israel, of every name and clime.

Bro. Himes, I have no personal acquaintance with you, and consequently cannot satisfactorily confute many of the charges brought against you; among which are, that you live in a very high and fashionable style; that you collect money, jewellery, and other costly articles, from your hearers, and converting them to the aggrandizement of yourself and family, together with many other charges of like character. I should be pleased to learn the facts in relation to the above, if you do not deem the request unreasonable.

Very respectfully yours,
E. D. SPENCER.
Lairdsville (N. Y.), Jan. 11, 1847.

In the absence of Bro. Himes, we will re-

ply to the above, that such charges never originate with any who are familiar with Bro. Himes' style of living, as are all the Adventists in this section. He lives in a plain, unassuming style, which would not excite the envy of those who love to speak falsely of and persecute him. He is economical, and not only all that he receives from his friends, but all the earnings of this office, above its necessary expenditures, have been freely appropriated by him to extend a knowledge of the doctrine of the Advent. All, therefore, which is diverted from this office—by those who circulate falsehoods to his injury, and who are doing all they can to cripple his usefulness, and means of doing good—is so much taken from his missionary plans.

LETTER FROM BRO. T. HILLIER.

Dear Bro. Himes:—I cannot do without the "Herald;" it is all the gospel truth (with the Bible) I get; for if circumstances do afford me an opportunity to visit a place of worship, I hear nothing but peace and safety, or something in relation to the conversion of the world. How highly favored are the brethren and sisters who are enabled to meet together, and talk about the coming kingdom! Bless the Lord, that all the signs indicate the Savior's near approach. I am daily looking for the Lord; and the prospect of realizing such glorious things as then will then be possessed by the people of God, rests with so much weight on my mind, that I have become accustomed to rise in the night, and look out to see if I could discover any signs of my Lord's coming.

I had been familiar, from a child, with the doctrine of the resurrection, and delighted much in the contemplation of it and the ascension. So, when Bro. Miller proclaimed his views, I thought if I had wings, I would fly and meet my Jesus. I remember, when a boy, of talking with the old people about the new heavens and earth. My grandmother never could bear the doctrine of Dr. Whitby, for it was a new thing in her day.

The last sermon that I heard John Wesley preach was in the year 1790, from Rev. 2:4. "O, how applicable at the present day! Even the few in this town, who once loved the Advent doctrine, are now cold, and careless, and worldly-minded. But there are yet a very few to whom I can get access to send my paper, and other Advent publications."

I am generally called the "Old Millerite." The little children have been taught to say, "Ha! there is the old man that will never die!"

Yours, looking every hour for Jesus,
THOMAS HILLIER.
Gloucester (Mass.), Jan. 8, 1847.

Bro. C. C. ARMS writes from Waterbury, Vt., Jan. 7, 1847:—

The "Herald" continues to be a welcome visitor to me—I have no disposition to discontinue it, and wish to pay up all arrears. We have meetings regularly every week at the old Starch Factory; and to me, when I am able to attend, the word of the Lord is truly joyful. I am a physician, and am necessarily detained much of my time from the meetings. The brethren and sisters here continue firm in the position they have taken, and I trust will do so to the end. The different sects and the world's people alike join in the cry, "Humbly!" and "Foolishness!" while the Advent brethren make but one cry, "Behold, He cometh!" Oh, may our dear brethren see to it, that the great day of the Lord may not overtake them as a thief in the night; but, with lamps trimmed and burning, and with exclamations of joy, cry finally at his coming, "Lo, this is our God, we have waited for him." Yours truly.

Bro. S. G. TYLER writes from Rockford, Ill., Dec. 25, 1846:—

There is nothing encouraging to write you, that I know of, in this region. There are some eight or ten Advent believers here that have always remained steadfast in the faith; but we are so much scattered, that we seldom see each other. It is therefore a great satisfaction to hear weekly from the brethren that are laboring in this good cause at a distance. We live so far off, that we do not expect they will ever come here; but we hope, ere long, to meet them in the kingdom of our dear Savior.

Bro. S. FOSTER, Jr., writes from Derby Line, Vt., Jan. 6th, 1847:—

The few brethren in this place seem to be well united, and feel like bucking on the Christian's armor anew, to labor for the good of all. Our meetings are interesting, and are better attended than formerly; and truly, the Chief Shepherd is in our midst, blessing his people.

Obituary.

Bro. Himes:—A most distressing accident occurred in this place on the 6th inst., which resulted in the death of EDWIN M. LAMPSON, second son of Bro. Thomas and Sister Esther Lampson. Edwin, with some of his mates, went on a hunting excursion with his uncle, Ira Lampson, and one of his neighbors. After travelling some three miles from home, the lads playing about, insensible of any danger, the gun, which was slung across the uncle's shoulder, the muzzle forward, went off, in consequence of a limb catching the trigger, lodging the contents in the side of the lad, carrying away two of his ribs. Though the wound was so severe, his breath issuing from it, he did not fall. The two men succeeded in getting him home, after leading him about a mile. His wound was pronounced mortal. When his mother told him to give his heart to God, he replied, "I will." On being asked if he had done so, he said, "Yes," and began to praise God, saying he was not afraid to die, for he should soon be with Jesus, and hoped his parents and brothers and sisters would meet him on the new earth. On seeing his uncle feel so bad, Edwin said to him, "Uncle Ira, don't feel bad, for you are not to blame." After giving his parents, and all that saw him, a good evidence of his acceptance with God, he fell asleep in Jesus, on the morning of the 7th inst., with these accents on his lips, "Happy! happy! happy!" He did not shed a tear, nor complain, from the beginning to the end. Thus we see the monster Death has taken this lad from his friends, at the age of 11 years and 8 months, leaving them to mourn, though not as those without hope; for they believe, that those who sleep in Jesus God will bring with him. A discourse was delivered on the occasion by the writer of this notice, to a large and solemn audience, from Jer. 31:16—"Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy."

Yours in the blessed hope,

J. D. MARSH.

Randolph, Jan. 14, 1847.

THE IMMORAL FLOOD.

The "North American" says, in a commentary on the "light literature" of the day: "As we walk the streets, we are continually accosted by lads loaded with slang novels; and at all places of public amusement, in the fashionable streets where our wives and daughters walk, and sometimes even on the steps of churches, we have witnessed the hawking and sale of books, whose publication alone ought to send the printer to a jail, and consign the author to scorn, obloquy, and exile. We say frankly, that the publishers and vendors of these works are a contamination to society, tainting the atmosphere with their foul and pestiferous breath; and that, as such, they are unfit to share in the blessings of our social compact; and, like loathsome lepers, ought to be placed beyond the sight and touch of mankind. This will be called strong language, but we mean it for such. Foul caners require knife or cautery. Great wrongs are not to be spoken of in mincing phrases."

LUTHER'S NOTION OF COMETS.

Luther's idea of comets is not so bad, though somewhat behind the times. "A comet," says Luther, "is also a star, that runneth, and is not fixed like a planet, but is a bastard among planets. It is a haughty and proud star, that engrosseth the whole element, and carrieth itself as if it were there alone. It hath such a nature and kind as hath a heretic, that also will be singular and alone, will brag and boast above others. Heretics do think that they are the only people which are endowed with understanding." This idea of Luther's, comparing heretics with comets, is not original with him. The apostle Jude has it in this form—"Clouds they are without water, carried about with winds; raging waves of the sea, foaming out of their shame; wandering stars, for whom is reserved the blackness of darkness for ever."

The "Plymouth Brethren."

The following sketch of the Plymouth brethren, we copy from the "Pittsburg Christian Advocate." How correct it may be in its description of their views, we know not; but give it as we find it.

The name has been applied from the place where the sect was originally formed; and they themselves recognize it, or through the necessity imposed upon them by the public. They call themselves "Brethren." This remark may possibly associate them, in the minds of some, with a denomination in this country. But they themselves do not recognize the relation. And here it may be proper to remark, that they entertain as strong views of the offices of the Holy Spirit, in the plan of human redemption, as other denominations of Evangelical Christians.

They arose, or became distinguished as a body, at Plymouth, in the South of England, about thirteen years ago—our knowledge of them, at least, commenced about that time.

The first person by whom their peculiar views were prominently brought forward, was Benjamin Newton. He was educated for the ministry in the Church of England; but he became disgusted with that Church, from its connection with the government, and, as he thought, its general *secularity*. He was well educated—thoroughly versed in the Hebrew and Greek languages—and entered into a very close and critical examination of the Scriptures. Of the correctness of his conclusions which he drew from them, we do not now speak.

But among these conclusions, one was, that the visible Church had *totally lapsed*, and forfeited both her character and her charter. Consequently he regarded the offices of the Church as *vacant*—and that they must remain so till the Second Advent. Such, at least, is our understanding of the views which he maintained.

Their principles, we believe, have not been published in a systematic form. Some of them have given reasons for leaving the Churches to which they have belonged. But they do not hold themselves responsible for each other's individual opinions. And on some important points they differ among themselves. The Tracts which have been issued from their Depository are, however, regarded as of general acceptance.

From these sources, and from personal intercourse with a number of their members, we conclude that while they might, and probably would, object to *all* the existing formularies of Faith which are not couched in Scripture language, they substantially agree with the Evangelical Churches on the doctrine of the Trinity, the Divinity of Jesus Christ, the Sacrificial nature of his sufferings and death—on Justification by Faith, and, of course, the necessity of Conversion, and the immediate operation of the Holy Spirit on the human mind. They take strong views of the divine authority of the Holy Scriptures—and believe in the obligation of the ordinances of Baptism and the Lord's Supper. And in general they are Calvinistic in their principles.

As might be inferred from what has been said of their views of the Church, they are strong believers in the Second Advent, though with some peculiarities in regard to its circumstances.

They have, perhaps, less of organization than almost any other organized body—and, in one sense, they are very *exclusive*. And yet, in some respects, they are quite as liberal as most others.

They will promote the labors of any individual that they believe is endeavoring to convert sinners, and to spread orthodox doctrines. Of this several striking examples have been given. One of these was the case of a minister of one of the Dissenting Churches in England, who, acting from motives of misguided zeal, undertook the building of a Church, where he thought it was greatly needed. The cost of the building was considerable, and he assumed the whole responsibility himself. When payment was demanded, he was unable to meet it—he was sued and committed to jail.

One of the "Plymouth Brethren," who was a total stranger to him, heard of his confinement, and inquired into the circumstances of the case. And being satisfied that he was sincere in his desire to serve his Creator and his fellow-creatures, though misguided in judgment, he paid the whole debt himself, and set the man at liberty.

"THE FALLING STARS."—A late number of the "Astrologer," published at London, contains an article with various speculations respecting the cause of this phenomenon. It says:—

"Until the end of the last century, we had no definite information respecting the falling stars. In 1794 Chadini published his celebrated work, in which he gave a catalogue of all the recorded observations of fire balls. In 1823, Brandes commenced a series of observations, which were continued from April to October, during which 1890 shooting stars were observed at the different places. The principal displays have been in 1799, 1832-4, and 1839. On the 11th of Nov., 1799, thousands were observed within a

few hours by Humboldt and Boupland, at Canana, and on the same night by different persons over the whole continent of America, and also in Germany and Greenland: the range extending from the Brazils to Labrador. On the 12th of Nov., 1832, they were seen over the whole of the North of Europe; and on the same night of the following year occurred that stupendous exhibition in North America, which has been so often described. From the accounts, it would seem that the sky actually rained meteors for three hours; during which time M. Arago computed 240,000 stars must have fallen."

Destructive Fire in Norfolk.—The loss estimated at \$60,000.

After the engines had ceased playing on the smoking ruins, which it was thought they had effectually extinguished, some boys ventured in among them, and began searching about for "findings," and in turning up the rubbish in the cellar of Robertson & Cornick's store, a volume of flame, caused by the ignition of a vessel of camphine or spirits of turpentine concealed beneath, suddenly burst up, covering two of the boys with the burning liquid, and they were instantly enveloped in flames! They scrambled out and gained the street in this horrid plight! Several hundred people were near, yet to afford them relief was impossible; for each of the boys was literally a pillar of fire! One of the hapless youths instinctively ran to the pump at the head of market square, (a distance of about 30 yards) where buckets of water were instantly thrown upon him and the fire extinguished;—the other fell immediately on reaching the street, when the fire was with difficulty, extinguished, by throwing blankets around him—but alas! too late. They were so dreadfully burned as to present an appearance too shocking to describe. They were about the age of 14; one was the son of Mrs. Brown, who keeps a boarding house in Commerce Street—one died about 2 o'clock, the next morning. The other, we learn, was the son of a widow of the name of Daniels, and had been employed in vending matches about the streets. He still lingers in his misery, but without any earthly hope of his recovery. A son of Mr. John Webb, Cabinet Maker, was also badly, but not dangerously burned. The agony of their parents may well be conceived.

A Reverend Volunteer.—The Rev. W. H. T. Barnes is a volunteer in Captain Naylor's company, from Philadelphia, at Pittsburg, en route for Mexico.

We take the above from an exchange paper. The chapters of this "Reverend" gentleman's history, of which we have learned, are as follows:—First, a boarder in a public house in this city with a young woman who was not his wife, and running away without paying his board; second, passing himself off in New Jersey as a candidate for missionary service in California, and raising funds therefor; third, an active participant in a mob in a Philadelphia church; fourth, a "Reverend volunteer" en route for Mexico. We regret that we did not learn the first chapter until after we had learned the second.—N. Y. Recorder.

Albert J. Tirrell, who, our readers will remember was acquitted of the murder of Maria A. Bickford, about a year since, was recently acquitted of the crime of arson, deposed to have been committed on the occasion of the murder. He has, however, been sentenced to three years in the State's prison, for adultery.

The rumor in our last, in reference to the critical danger of Gen. Worth, at Saltillo, appears to have been much exaggerated. The Mexican Congress has refused to entertain the propositions presented by the U. S. government. The most sagacious of our statesmen confess their inability to see the end of the present war.

THE ADVENT HERALD.

"THE LORD IS AT HAND."

BOSTON, JANUARY 27, 1847.

OUR FINANCES.—If the "HERALD" is to be sustained free from embarrassment, it will be necessary that those who are indebted to this office should be more prompt in their remittances. The expenses of this office during the last four months have been \$400 above its receipts; and we are beginning to be embarrassed in meeting our bills.—Thus we are falling short \$100 a month. Besides this, Bro. Himes has pledged \$1000 for the English Mission—depending on the payment of the dues to the "Herald." Unless these are paid in, it will be absolutely impossible for him to do so.—The earnings of the office have always been devoted to missionary purposes. We are now near the end of the volume, on which there is enough due to enable Bro. Himes to redeem his pledge, and free us from embarrassment. We have spoken plainly, because our claims are urgent. Will those who are indebted, consult their duty in this case? Of course we make no reference to our numerous patrons who are prompt in making their remittances.

Bro. IDE—We have sent to your care a box of books, as a donation to Bro. MANFIELD, at the West

Indies. It consists mostly of bound books, to the amount of over \$60; and we hope they will be forwarded to him as soon as practicable.

TO CORRESPONDENTS.—N. Merriam—Every argument offered by those to whom you refer, has been presented in the "Herald." But assertions without evidence can weigh nothing. We suppose you are aware, that the person you name has abandoned the entire ground.

A. Nelson—The information you seek, you will find in No. 9 of the present volume of the "Herald," p. 68. The only way we can expect to benefit our fellow men, is by speaking of them as we would wish them to speak of us.

D. Nutting—We know not that we could give an exposition of Luke 16:9 that would be satisfactory to ourselves. But if we do not understand that text, we can be just in the things of this world; for (v. 11) if we are not faithful in the things of this life, God will not entrust to us the things of the future life.

NOTE FROM BRO. HIMES.—I preached in this place (Albany) last evening to a full house, and lecture again this evening. Bro. ADRIAN is doing well here. My health is quite run down, but I hope to be able to prosecute my proposed tour. J. V. H. Albany (N. Y.), Jan. 14, 1847.

KNOWLEDGE.—We occasionally meet with some who despise knowledge, who are fearful of knowing too much. This is a great mistake.—While we do all we can to cultivate our hearts, we should do all we can to cultivate our minds. Many ran into great excesses because their heads are not as good as their hearts. If we strive to store our minds with useful knowledge, and consecrate such knowledge to the service of God, we not only receive a reward in this life, but we shall be doubly benefitted in the world to come: for knowledge is progressive, when acquired is not lost, expands the mind, enlarges the heart, lessens prejudices, and glorifies God.

BANVARD'S THREE MILES PAINTING.—We called in a few evenings since, to see the Panorama of the Mississippi, as it is exhibited by Mr. Banvard, on three miles of canvass. We had heard it highly spoken of, but presumed it could not have much artistical merit. We therefore confess our great surprise, and pleasure, in viewing the various bluffs, towns, plantations, rocks, sandbanks, islands, public buildings, the various foliage of the forests, with here and there the various classes of animals, inhabitants, habitations, boats, and other scenery, which meet the eye of the traveller as he descends the "Father of Waters," from the mouth of the Missouri 1200 miles to New Orleans,—so much like real life, that as it passes before the spectator, he often forgets that it is a painting, and fancies that he is actually descending the river in a boat,—and so true to nature, that those who are familiar with that river, at once recognize the different objects delineated. A stranger to those waters cannot view this Panorama, without getting much useful information respecting that extended portion of God's creation, explained as it is by Mr. Banvard, who has spent many years on those waters.

BUSINESS NOTES.

We have received \$1 from Schenectady, N. Y., which some one sent for his paper, without signing his name. To whom shall we credit it? We have also received a letter from West Wrentham, enclosing a dollar, for the same purpose, without any name being given. W. D. Oakes—You have paid to end of v. 9, and owe \$3 at end of this volume. H. Munger—Sent you a bundle Monday, the 18th. R. Way—We sent your letter the 20th inst. to Bro. Himes, Waterbury, Vt. W. Clark—We sent the charts to Dr. Williams the 20th inst. C. H. C.—It will be attended to.

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

The P. M. of Kingsbury, Washington Co., N. Y., informs us, that the paper sent to WM. GRANT is not taken from the office. He owes \$1.

W. S. CAMPBELL.—The brethren in Portland, Me., are desirous that you should visit them, and spend several weeks with them. If possible, be there on the Sabbath, the 31st inst. Write immediately. T. G. CLAYTON.

PLEDGES FOR ENGLISH MISSION.

E. C. Williams. \$5 00

CONFERENCES.

I will attend a Conference, if the Lord will, at or near Bro. Buell's, in Essex, Vt., to commence Jan. 29, and hold over the Sabbath. Brethren in the region round about are invited to attend. G. W. BURNHAM.

Providence permitting, a Conference will be held at the Union House, in Lee, commencing Jan. 23, and will continue over the Sabbath. Bro. Brown, Himes, and all others that can, are invited to attend. I. R. GATES.

If the Lord will, Bro. I. H. Shipman and myself will attend a Conference in Springfield, Vt., commencing on the evening of Thursday before the last Sabbath in February. EDWIN BURNHAM.

NOTICES.

"ANALYSIS OF GEOGRAPHY."—By S. BLISS. Price, 62 1-2 cts., or \$6 per doz.

TESTIMONIAL.

From Rev. P. A. Adams, Principal of Dummer Academy.

"Mr. Bliss—I have examined with care the 'Analysis of Geography,' which you have prepared for the use of Schools. As a system for training pupils in a thorough and minute knowledge of the facts of Topical Geography, your plan has, I think, several important features which invite the attention of parents and teachers."

"By presenting the facts of Geography in classes, and treating one class at a time, it opens the way for a thorough analytical study of the subject. Most teachers aim to secure this object to some extent; your book furnishes the means for its easy and complete attainment."

"Another feature of the work is the removal of the names from the map, and the substitution of figures and letters of reference. In this way the map becomes, as nearly as it can be, a picture of the country. Where the names are inserted, they occupy a large portion of the space on the map, and often are more prominent than the objects they designate. The learner is thus bewildered by the confused appearance before him; and when he does find an object, his eye is cheated of half its power of fixing its location and form, by the fact, that the name stands there as a decoy to call off the attention."

"Another advantage derived from studying the objects on a map without the names affixed is, that the associating the name with the object must, in that case, be done by the learner himself; whereas if the name is given on the map, the association of the name with the object is already done for him. At the most, then, he has only to remember a connexion already formed, and is relieved of the necessity of instituting that connexion for himself. Thus he is deprived of the greatest aid and the highest pleasure in learning the fact before him."

"I think, therefore, that your work will be eminently successful in the branch to which it is devoted."

I am yours, with respect, F. A. ADAMS, "Prin. of Dummer Academy."

Byfield (Mass.), Jan. 7, 1847.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. This book should be in the hands of every Adventist who does not understand the original Greek. Price 37 1-2 cents retail, 33 1-3 wholesale.

CAUDEN'S CONCORDANCE.—We have on hand a new edition of this valuable work, bound in sheep, to correspond with the "Harp," and one in boards; the former at \$1 50, and the latter at \$1 25.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—This is a valuable work for \$1, and cannot fail to recommend itself to every Christian.

TWO HUNDRED STORIES FOR CHILDREN. Selected by T. M. Preble.—This is a small bound volume, containing profitable and instructive stories for children, of which we have just received 50 copies. For sale at 37 1-2 cts.

MEETINGS IN BOSTON at the "Central Saloon," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

MEETINGS IN NEW YORK are held three times on Lord's day in Congress Hall, in Hester-street, one door from the Bowery, and on Tuesday and Friday evenings in the vestry of the German Reformed church in Forsyth-street.

Meetings are also held regularly three times every Sunday corner of Hudson and Christopher-streets.

MEETINGS IN BROOKLYN, N. Y., are held in Washington Hall, corner of Adams and Tillary-streets, three times every Sunday, and also on Monday and Thursday evening. A Sunday-school is held in the same place each Lord's day afternoon.

The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our old place, the Saloon of the Chinese Museum, in 9th street, between Walnut and Chestnut-sts. J. LITCH.

AGENTS

FOR THE "HERALD" AND S. A. PUBLICATIONS.

ALBANY, N. Y.—T. M. Preble.
BUFFALO, N. Y.—J. J. Porter.
CINCINNATI, O.—John Kiloh.
CLEVELAND, O.—D. I. Robinson.
DEERY LANE, Vt.—Stephen, Foster, Jr.
HARTFORD, Ct.—Amos Clapp.
LOWELL, Mass.—M. M. George.
LOW HAMPTON, N. Y.—L. Kimball.
NEW BEDFORD, Mass.—Henry V. Davis.
NEW YORK CITY—R. R. Hollister, 91 Delancy-street.
ORANGE, N. J.—Thomas Smith.
PHILADELPHIA, Pa.—J. Litch, 31-3 North Seventh-st.
PORTLAND, Me.—Peter Johnson, 24 India-street.
PROVIDENCE, R. I.—George H. Child.
ROCHESTER, N. Y.—J. Marsh, Talman Block (third story), Buffalo-street, opposite the Arcade.
TORONTO, C. W.—Daniel Campbell.
WATERLOO, C. E.—B. Hutchinson.
WORCESTER, Mass.—D. F. Wetherbee.

Receipts for the Week ending Jan. 22.

IF We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

W. L. Bover, v 13; J. H. Suttiff, v 12; Wm. Watkins, v 13; L. N. Watkins, v 13; C. Burnop, v 13; D. Nutting, v 12; C. W. Richard, v 13; G. Hoxie, v 13; H. Morse, Spear, v 13; M. Beckey, v 13; L. Taylor, 322; L. Morse, v 12; W. Bidle, 315; H. Honsinger, 321; J. Casper, 323; R. Plummer, v 12; G. Morrison, 313; H. A. Wyman, v 13; E. Weaver, v 12; L. Kimberly, v 12; H. Durker, v 13; D. Wright, 334—each \$1.—E. Lloyd, v 13; J. Wilder, 320; N. Merriam, v 14; J. Bump, 315; J. Belter, v 13; W. Sumner, 303; N. Lazell, v 11; J. Grandall, 347; N. Perkins, v 12—each \$2.—Geo. Phelps (4 copies), 310—\$4.

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XII. No. 26.

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Reflections on Viewing the Sea.

BY C. T. CATLIN.

I've seen the sea, the broad blue sea;
I've seen its waters deep—
They foam, they rave, they swell, they roll,
And never quiet keep.

'Tis a noble sight—Lo! yonder sun
Emerging from their bed,
Reminds me of those blessed ones,
The resurrected dead.

Who shall come forth from sea and land,
When Jesus doth appear,
And with a voice of triumph call
His chosen ones, so dear:

Who died in faith, and rest in hope,
Awaiting their reward—
A blessed home in the new earth,
A dwelling with their Lord—

Where there shall be no foaming sea,
No storms, or winter drear;
But land shall girdle earth around,
And skies be ever fair—

And death be banished far away,
And pain be felt no more,
And griefs unnumbered cease their sway,
And plenty be our store.

On every part of rolling earth;
For all things are made new—
And every land shall yield enough
For all the blessed, too.

Their wants, though few, will be supplied
Right hands at the door,
And none desire to wander 'round
In search of any more.

Then dash away, thou foaming sea,
And do thy labor up;
For soon, not needed, thou wilt be
In earth's deep bosom shut.

The noble ships which ride thee now,
Will be consigned to flame,
And no one rear another set
To cross thy waves again.

Transfer of Blessings from the Jews.

BY THE REV. W. R. FLEMING, M. A.

Matt. 21:43—"Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth (poignant) the fruits thereof."

(Continued from our last.)

Let us notice,

II. The terms upon which the husbandmen were put in possession of it.

"He let it out to husbandmen."

The vineyard being prepared, the owner sought out husbandmen, to whom he might entrust its care and cultivation; and this corresponds with the plan of the dispensations of God with regard to His Church. For in nothing is the condescension of God more conspicuous, than in the employment of men to be His agents and fellow-workers in His kingdom here on earth. Having in His everlasting purpose planned and set the bounds of His Church, (Deut. 32:8, 9.) He sought out the husbandmen who should dress His garden, and render the fruits thereof in due season. Thus He called Abraham at the first, and made promise to him, "In thee and in thy seed shall all the families of the earth be blessed." "I am God Almighty; walk

before me, and be thou perfect." "Fear not, Abram; I am thy shield, and thy exceeding great reward." This promise was tendered and accepted by the father of the faithful, and was renewed in his sons, Isaac and Jacob; but the grant was not formally ratified until God assembled the husbandmen in the wilderness, and before He gave them actual possession proclaimed the conditions of the covenant, and the solemn ratification of it.

And while we gaze upon the wonders of Sinai, and hear the voice of words exceeding great, and follow the mediator as he goes into the presence of the majesty of God, let us realize the formal grant of the kingdom to Israel as a nation.

And first, on the part of Jehovah the preamble of the covenant announces the sovereignty of grace. He saith to Moses, "I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy."

Next, by right of absolute supremacy, follows the claim for exclusive homage.

"Thou shalt have none other gods but me. Thou shalt serve the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength. And I will take you to me for a people, and I will be to you a God."

To this is added the privilege of preference and dignity.

"Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine, and ye shall be unto me a kingdom of priests and an holy nation."

And, lastly, the medium of access and adoration is prescribed.

"Ye shall not make with me gods of silver, neither shall ye make with you gods of gold. An altar of earth shalt thou make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen. In all places where I record my name, I will come unto thee and bless thee." (Exod. 20:23, 24.)

Then with solemn oath did God deliver the words which He had written, and subscribed with His own hand, and the Mediator "took the book of the covenant and built an altar under the hill, and twelve pillars, according to the twelve tribes of the children of Israel. And when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water and scarlet wool and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the covenant which God hath enjoined unto you." Here was sure evidence of propitiation. All was sprinkled with blood. The blood of lives. The well known symbol of atonement. The stain of it was upon everything—upon the altar, upon the book, upon all its pages, precepts, assurances, promises, threatenings.

Heaven and earth are witnesses. "And all the people answered together, and

said, All that the Lord hath spoken will we do."

Such were the terms upon which Israel received the privileges of the kingdom of God. With promise of mercy and grace the conditions of obedience are ratified.

"This day the Lord thy God hath commanded thee to do these statutes and judgments; thou shalt therefore keep and do them, with all thine heart, and all thy soul. Thou hast avouched the Lord this day to be thy God, and to walk in his ways; and to keep His statutes, and His commandments, and His judgments, and to hearken unto His voice. And the Lord hath avouched thee this day to be His peculiar people, as He hath promised thee, and that thou shouldest keep all His commandments, and to make thee high above all nations which He hath made, in praise and in name and in honor, that thou mayest be an holy people unto the Lord thy God, as He hath spoken."

From this period we see the kingdom of God visibly in Israel. The presence of God was with them. The Lord was their King. And from the time of the tabernacle in the wilderness to the building of the temple upon Mount Moriah, the authority and prerogative of God were plainly asserted.

And here we may pause, to admire the privileges of the husbandmen. They were now admitted into a different relation to that in which they stood before. They were now not servants, or hirelings, but tenants under a sealed covenant; and not only so, but chosen tenants—they were a chosen nation, and a peculiar people.

"For thou art an holy people unto the Lord thy God. The Lord thy God hath chosen thee to be a special people unto Himself above all people that are upon the face of the earth. The Lord did not set His love upon you nor choose you because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers."

They were the objects of sovereign grace and election, and their privileges were commensurate with their calling. They were a blessed people under a covenant of pardon. "Behold, I have received commandment to bless, and he hath blessed, and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel. The Lord His God is with him, and the shout of a King is among them." They were distinguished from all other nations by the righteousness of their law, and their high moral responsibility. "For this is your wisdom and your understanding in the sight of the nations which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them as the Lord our God is in all things that we call

upon Him, for? And what nation is there so great that hath statutes and judgments so righteous as all this law which I set before you this day?" (See Exod. 15:17.)

They had the Gospel preached unto them in all their ordinances and sacrifices, they had the Paschal Lamb, and the morning and evening lamb; the High Priest, and the altar of incense; the ark of the covenant, and the mercy-seat; the cloud of glory, the Shekinah, the Urim and Thummim. The word of faith was as nigh to them as it is to us. (Deut. 30:14; Rom. 10:6-8.) It was not hidden from them, neither was it far off, "but the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

"They were baptized unto Moses in the cloud and in the sea—they did eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ."

What advantage, then, had the tenants of the vineyard? Much every way, chiefly because that unto them were committed the oracles of God.

"To them pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the Father's, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever!"

"He let it out to husbandmen!" The kingdom of God was given to the Jews.

III. Let us consider next, the rent demanded and refused.

"When the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants more than the first, and they did unto them likewise."

From the death of Joshua until Samuel (Acts 13:20) the prophet, Israel possessed the vineyard without any special message or direct call from God, besides that which was providential. We read in the book of Judges, of a prophet and a prophetess; but there is a marked distinction between them and the order of prophets which succeeded Samuel. (See 1 Sam. 3:1; 9:9; and Judges 6:8.) If they sinned, an enemy was sent against them; if they sorrowed and repented, a judge was raised up to deliver them: and thus the goodness, grace, and patience of God were manifested. But as the time of probation passed away, and the time for fruit drew near, God sent them a prophet, to teach and testify against them. And there is this peculiarity in the first message by His servant Samuel, that it arrived just at the time when the nation had determined to have a king of their own. And Samuel warned them; "nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us." (1 Sam. 8:19.) And Samuel died; and

Gad, and Nathan, and Abijah the Shilonite came and demanded the rent of the vineyard. And Iddo, and Shemaiah, and Azariah the son of Obed, and Hanani the seer. And the husbandmen were incensed against them (2 Chron. 16:10), and they began to beat them, and persecute and slay them; so that when Elijah and Elisha were sent, many had fallen victims to the fury of Jezebel and Ahab; and the list of martyred prophets increases rapidly from that period. Time would fail to enumerate the sufferings of such as Zechariah and Micaiah, and Urijah, who was fetched forth from Egypt and slain with the sword, and his dead body cast into the graves of the common people. And what was Jeremiah's ministry but a series of persecutions, and Isaiah's end but a cruel tragedy, with scarce a parallel in the history of savage torture? So that from Samuel to Malachi, we may ask, "Which of the prophets have not your fathers persecuted?"

"The Lord, God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling-place: but they mocked the messengers of God, and despised His words, and misused His prophets." (2 Chron. 36:15, 16.)

But the patience of the owner was not exhausted. Still he appealed to the rebellious tenants:—

"O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy King: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king?" (Hosea 13:9, 10.)

And here let it be observed, that the enmity manifested was not against the servants themselves, for we do not read that they demeaned themselves in an overbearing and unseemly manner towards the husbandmen; but the enmity was against their message. The sin of the husbandmen was robbery and rebellion, and this brought forth death. The servants evinced throughout an example of patience and courage; they persevered, in obedience to their Master's will, to demand His right; and they only ceased to assert this when death brought their sufferings to a close.—(To be continued.)

No Glorification till the Resurrection.

BY W. CUNNINGHAM, ESQ.

It is reasoned from the dying words of Stephen, "Lord Jesus, receive my spirit;" that Stephen expected his departing soul to be immediately received into heaven, where he at the time saw the Lord. But, did not our Lord on the cross utter the words, "Father, into thy hands I commend my spirit;" and is not the import of Stephen's prayer exactly similar, though the words are different? Now, where was the spirit of our Lord in the interval, between his death and resurrection? Assuredly not in the heaven of heavens.

I observe, finally, that our Lord's words, on two different occasions, seem to me evidently to negative the modern notion of the soul entering heaven in the intermediate state.

He counsels the rich Pharisee, when he makes a feast, to call "The poor, the maimed, the lame, and the blind," and then adds, "Thou shalt be blessed: for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke 14:13, 14.

When speaking to the multitude at the sea of Tiberias, he says, "This is the Father's will which sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day." John 6:39.

The inference to be drawn from these words, I think, is, that salvation is in our

Lord's mind so entirely identified with the resurrection of the body, that if any were not a partaker of this he would be lost; consequently, to expect an entrance into the *heaven of glory* in the separate state, is directly contrary to our Lord's words. It would be a recompense, not at the resurrection of the just, but *entirely independent of that resurrection*.

I have, accordingly, observed in those who hold the common doctrine, an evident disposition to undervalue the resurrection, as if it were of secondary importance; and they speak of the body, as if it were the only veil of separation between the saints and Christ; than which sentiment I scarcely know any thing more decidedly opposed to the whole of Divine Revelation, which rests its promises on the *resurrection of our Lord himself, as on an adamant rock*; and always sets before us our own resurrection as the great object of desire and earnest expectation.

I trust that enough has now been said to convince every impartial Scriptural inquirer, that the Scriptures give no support to the modern doctrine of the entrance of the soul into heaven when it leaves the body: and that the whole orthodox Church, in the first ages, held a doctrine on this point opposed to that of the moderns, may be seen by a reference to the 4th chapter of the learned work of Dr. T. Burnet, *De Statu Mortuorum et Resurgentium*, wherein he has collected a powerful body of evidence on this subject, of which I shall now place a small part before the reader.

Justin Martyr, in his dialogue with Trypho, affirms that "the souls of the pious remain in a better place *en crettoni poi cora menein*, the unjust and wicked in a worse place, expecting the time of the judgment."

Irenæus says, "As the Lord went into the midst of the *shadow of death*, (a term for Hades,) where the souls of the dead were, and afterwards rose in the body, and after his resurrection was received up; it is manifest also, that the souls of his disciples, on account of whom the Lord hath wrought these things, shall go into the invisible place, fixed for them by God, and shall dwell there till the resurrection, awaiting the resurrection: afterwards receiving bodies, and rising perfect, that is, corporeally in the same manner the Lord arose, they shall so come to the presence of God."

Tertullian thus writes: "But if Christ, God and Man, having died according to the Scriptures, and having been buried, satisfied this law also, underwent the likeness of human death among *those under the earth*, and did not ascend into the highest heavens till he had descended into the lower parts of the earth, that he might there make the patriarchs and prophets partakers of himself: you have both grounds for believing in the region of the dead below the earth, and for refusing those who proudly enough do not consider the souls of the faithful as descending of Hades, placing the servants above the master, disdaining the comfort of waiting for the resurrection in the bosom of Abraham."

If we inquire into the sentiments of the earlier, or as they are usually called, the apostolic Fathers, we find them, in like manner, altogether silent upon the supposed glorification of the saints when they leave the body. Clement of Rome having recounted the labors, and sufferings, and martyred death of Paul, merely affirms, that "He departed out of the world, and went to a holy place."

Polycarp, in his Epistle to the Philipians, speaking of the saints and apostles, thus writes: "Being confident of this, that all these have not run in vain, but in faith and righteousness, and are gone to the place that was due to them from the Lord."

In the day of creation God looked upon his finished work, and "*Behold it was very good*." But sin, the thing which God hateth, entered, and this lower world became filled with confusion, rottenness, and death; which are all infinitely abhorrent to the Divine nature,—the everlasting source of order, health, beauty, purity, and life. The reason, therefore, why persons mutilated, or deformed, were debarred from the ministrations of the sanctuary, seems to have been to show, that no creature in a mutilated and defective state, that is, wanting any of the parts which are essential to its condition in the scale of creation, can be presented before the Eternal Father; since all such mutilation and defect, even in our bodies, are to be traced to sin as their original cause. The moment that the creature fell from its original purity, and became obnoxious to disease and death, it was by an eternal necessity, excluded from the presence and glory of the Eternal Father, and the light of his countenance; as it would have been a derogation from his glory to have looked upon an imperfect and corrupt thing. The work which Christ undertook was the reconciliation of this fallen and corrupt creature to the Father, and its complete restoration to purity and health, beauty and life. Now, it does not consist with the glory of the Father or the Son, that any part of the redeemed creation should be presented before the presence of his glory, while this work is incomplete.

Man, in his original state, consisted of body and spirit; and it is manifest, that at the resurrection of the just, they are to be formed of bodies glorious, which are to be the everlasting tabernacles of their spirits, made perfect in holiness. When thus restored to a condition of perfect and complete harmony and beauty, and when the ruins of the fall are more than repaired, the church shall in one body be presented by Jesus, the eternal High Priest, to the Father, without spot or wrinkle, or any such thing. Such seems to be the doctrine of Scripture, whereas the Church of Rome, and some of the modern Protestant churches, by affirming that the spirits of the just are in their separate state translated to heaven, do in effect teach, that an imperfect and mutilated humanity, for such is the disembodied spirit, while the body is the food of worms and under the curse of death, is presented by the Eternal High Priest, before the Eternal Father, a doctrine which is conceived to be entirely inconsistent with the glory of the Godhead, as it is utterly without support from the Scriptures.

The Bible a Sufficient Creed.

BY CHARLES BEECHER, OF THE PRESBYTERIAN CHURCH.

2 Tim. 3:16, 17.—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

2. FOR REPROOF. This specification fairly covers the whole ground of the prevention, or extirpation of error. In familiar language, the keeping the Church pure from heresy. That this is the force of the term "*Elengchon*," will be perceived by any one who will compare the New Testament usage on this word, and its parent verb. The Bible will not only teach truth, it will kill error. It may not kill every thing that you and I may consider error. It certainly will, when used rightly, extirpate what God regards as such, and be it remembered, that He alone is to pass that sentence. That the Bible will have this effect, follows of course from the first specification, for truth and error cannot exist together. They are as fire and water. The more truth is taught, the more error dies. This also follows, because the word of God is

constructed with direct reference to the cardinal errors of the human mind, by a divine reasoner, with such tremendous ability, that those errors cannot live under a conscientious study of that word. This also follows, because the Scripture is self-interpreting, self-rectifying, self-vindicating. And the sure way of testing an error claiming Scriptural support, is: call it to the spot where it claims parentage, and call in the rest of the Scripture to testify. In this way, erroneous interpretations must die, and do die. And if there be any interpretation that will not die so, then in God's name, let it live.

Whether, therefore, in a private Christian, or a pastor; whether in the Church, or any other ecclesiastical body, God's estimate of his Bible is, that for the keeping out of heresy, with that alone, the Man of God may consider himself PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS.

How nearly, then, they agree with the mind of God, who think that to have no other test but the Bible, is to swing loose from wholesome restraint, judge ye.

For my part, I seem to see the stamp of Divine displeasure, broadly and crushingly fixed upon any other test, or barrier of error, besides the Bible alone.

3. FOR CORRECTION. The third specification naturally covers the entire ground of Church discipline, including the whole fabric of Church government, whether of members or of ministers. This is the usual signification of the term. There is not an offence against Christ, nor against the cause of Christ, whether in the Church simple, or aggregate, which cannot be brought to conviction, just as far by the use of the Bible alone, as God ever intended to have it convicted; and if there be an offence which cannot be thus convicted, it is not an offence against Christ, but against a human figment, and such an offence—let it be committed.

For such purposes, then, with the Bible alone, the Man of God is PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS.

4. FOR INSTRUCTION IN RIGHTEOUSNESS. This fourth and last specification fairly covers the whole ground of training, or schooling, or education in personal holiness, commonly called experimental religion.

God's estimate of his Bible is, that when used according to its own requirements, it will develop all Christian growth,—patience, faith, hope, love, joy, meekness, gentleness, integrity, purity, practical morality.

What book is best to put into the hands of a child? Whose words best for infant voices to repeat? "The words of the Lord are pure words." Can you find any simpler words than those of Him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven?" Can any thing more happily fashion the minds of your children,—intellect, imagination, taste, feeling, principle and all,—than the holy strains of David? And why should it not be so? Cannot He, who is the father of us all, utter his language to the wants of those little ones,—"Whose angels in Heaven do always behold the face of our Father which is in Heaven?" And whom will you trust to tell the story of our Lord's sufferings and death—their cause and their results? Suppose Jesus, as of old, a wayfaring man, should enter your house, and, drawing your child to his arms, should tell him of that last supper, of that garden of agony, of that mock trial, of those insults, buffetings, scourgings; those final scenes of Calvary, those three days and three nights in the heart of the earth; bending the while upon the breathless listener, those fascinating eyes of tenderness,—would you

dare to interrupt him? Would you dare caution your child what doctrine he should find there?

Parents of this congregation, try the power of God's words upon the pliant natures of your children. Plant those living words deep. GOVERN them the while; LIVE Christ before them; and when you are old and gray-headed, you shall surely see them following "Wisdom's ways, which are pleasantness, and all her paths, which are peace." Infidelity cannot entangle them; vice cannot fasten her fangs upon them; or if they do, you will see them escape again, like a bird from the snare of the fowler.

The Bible can never be outgrown. Other books that please our infant ear, fall off, and grow stale to our maturer age. Not so with God's words. Precisely the same passage that charmed the child of seven, will charm the gray-haired sage of seventy—yea, open to him depths of meaning, which childhood could not fathom.

Christian, commencing divine life; inquirer, just ready to begin; let me tell you that Christianity is growth, not petrification. The Christianity is the branch of a vine, and that vine is Christ, the Word. If you then would be grafted into Christ, I assure you it will not be without diligent, private, original searching of the Bible.

In conclusion, then, see what God's own estimate is of the Bible.

For the inculcation of all truth necessary to salvation; for the refutation of error and extirpation of heresy; for the conduct of discipline, whether of presbyters or laity; for the education of children and adults in personal holiness and practical morality. The Bible is so far profitable, that therewith the Man of God is PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS.

This, men and brethren, is the estimate that, with all lowliness, we accept and verify. This is the fundamental principle on which this enterprise was commenced, avowed from the very first, on which every advancement has been made; on which, under God's blessing, our future success is to depend. If you seek to know the doctrines, the spirit, the character of this enterprise from afar, by some human mask, or badge, or insignia, you will surely be at loss what to think of us. But if you are a student of God's word; if you know what it is to subject your intellect to the mind of God; if you have ever been taught how to read, and think, and believe only at first hand, from God's beloved word: if, believing, you have obeyed, and if you ever then come within the sound of the services of this temple, you will know at once where you are, and what you are. Your heart will leap to us by the mighty response of a kindred nature, and you will be to us a brother.

Brethren! This is, shall I say, PROTESTANTISM? Nay; there is a nobler word.—CHRISTIANITY. The principle I have this day exhibited, is the foundation of all Christianity. The realization of this principle is our Life. For no other principle is it worth our while to contend; but for this, "THE FAITH once delivered to the saints," let us contend earnestly. Let us hold our standard on high. Let us send abroad our watchword upon the wings of the wind! Let us make it known, and felt, and believed, that the Bible as God wrote it, every man his own interpreter, responsible only to God, is our rule, our only teacher, and that therein, for all truth to be inculcated, all error to be extirpated, all discipline to be enforced, all holiness to be attained, we, as a people and a pastor, do deem ourselves PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS.—(To be continued.)

Time's Last Year.

For the last three years, but little has been heard of the disciples of Mr. Miller. During the year 1843, they were confident, bold, and numerous. They had succeeded in making their voice heard in every part of our own land, and to some extent throughout the world. Com. Wilkes found that some knowledge of their doctrines had preceded the visit of the U. S. Exploring Expedition to the South Seas. But the Lord delayed his coming so long, that the last inch of time which they had set for the world's duration passed away, and the utmost limit to which it could be stretched had been exceeded. Compelled to confess that they were not as wise as they thought themselves, they became more modest, less confident, and somewhat more docile. Many who had, for various reasons, been led to embrace their views, and forsake the churches with which they had been connected, gradually fell away from them, and some of them returned to their former fellowship. The rest have been waiting some new dispensation.

But not so the leaders. They have been diligently engaged in gathering meetings, delivering lectures, and circulating tracts and other publications, designed to invigorate the drooping faith of the disciples. During the past year, they have supported a mission in Great Britain. Two of their number have visited many of the principal towns and cities of that country with some success, if we may believe their own story. They have also established a paper in London; and the one they have in Boston is sent to several thousand subscribers in every part of the land.

They are now endeavoring to create another excitement, similar to what was experienced three and four years since. They are taking advantage of certain views propounded by several respectable Millenarians, to inspire their adherents with the belief, that the coming of the Lord will not be delayed beyond the close of the present year. In the "Advent Herald," for Jan. 6th, 1847, we find them giving expression to these expectations, as follows:—

"To this year (1847) the eyes of many have been turned, as the year which shall witness great events—events no less momentous than those which shall be the crowning consummation of all prophetic declarations. The names of Wilson, and Campbell, and Shimeall, and Brownlee, in our own country—men who would scorn to be identified with us—and Pym, and many other writers in the Old World, who have written on prophecy, and who never anticipated any earlier period for the termination of the prophetic periods, have all designated this year as the time indicated by prophecy for their consummation. This is also the last year, in the circle of a few years, to which discrepant dates have pointed."

This is probably a feeler, to try the sense of the constituency. If it should bring back a hearty response, it will be proclaimed from the house-tops that time's last year has come. Another excitement will ensue, but not by any means so extensive or as disastrous as the first. "The names of Wilson, and Campbell, and Shimeall, and Brownlee," will be echoed far and near, as witnesses for the truth of their peculiarities. It will stagger the faith of many, doubtless, to find that there are so many respectable men, whose views of the interpretation of prophecy concur in clothing the year 1847 with so much peculiar interest.

The principles of interpretation adopted by many advocates of the doctrine of the Personal Reign could hardly have any other result. We foresaw years ago, that the Adventists, or "Millerites," would fall back upon the publications of

the Millenarians, and prophecy the consummation of all things in 1847. In those principles we have no confidence. We regard them as perfectly visionary, however supported by the authority of good and great names. For every one of such names, it would be easy to produce ten who advocated some fifty years ago, and with vastly greater probability from passing events, the year 1759 as the end of the world. We could name several other periods, which have been more generally fixed upon by writers of this description, but we deem it by no means necessary. A Millenarian of England, the Rev. J. W. Brooks, has alluded to these discrepancies in the following manner:—

"It would be an endless and futile labor to attempt to give a history of all the varying schemes of those who have fixed upon particular years for the period of Anti-christ, of the second advent of the Lord Jesus Christ, of the expiration of the times of the Gentiles, the destruction of Babylon, the cleansing of the sanctuary, or any other of those notable events contained in the prophetic portion of God's word. They are, for the most part, refuted by the event; and the authors of the respective systems are either fallen into oblivion, or are only referred to on account of the intrinsic principles of interpretation which exist in their writings."

President Edwards, in his "Humble Attempt," &c., speaking of the end of time, has these remarks:—

"When a particular divine appears, that thinks that he has found it out, and has unsealed this matter, and made it manifest with very manifold and abundant evidence, we may well think he is mistaken, and doubt whether those supposed evidences are truly solid ones, and such as are indeed sufficient to make that manifest, which God has declared should be kept hid, and not made manifest before it is accomplished."

One of the evils growing out of this mania for determining beforehand prophetic dates, is that it multiplies a race of prognosticators, or fortune-tellers, who do much to bring the whole matter of prophecy into ridicule, and to unsettle men's minds in relation to those prophecies which are yet to be accomplished. "No principle of morals can be more unsound," says the author of "Fanaticism," "than that which would excuse a man from guilt, who cares not to rid himself of prejudices and scruples that are ruinous to his fellows. If we do not owe the cultivation of common sense to ourselves, we assuredly owe it to those around us. No man can play the fool without peril to his neighbors; and when the Christian does so, he flings perdition on every side of him."—(N. Y. Evangelist.)

Moral Condition of Ireland.

The Rev. J. D. Smith, late of Newry, in an excellent pamphlet, entitled, "The Irish Harp on the Willows," says:—

"The greatest evil remains to be told: it is truly the 'monster' evil of our land, viz.—its moral and spiritual destitution. Out of nearly nine millions of our fellow-mortals, the greatest part are perishing! Do we speak uncharitably? Many will think so. We use the words which the Holy Ghost useth—'Where there is no vision, the people perish.' The two Bibles, the Douay and the authorized, afford but little hope relative to the condition of millions. They both urge the deep and stern necessity of being born again, ere the sinner can enter the kingdom of heaven. That necessity seldom reaches the slain around us. Our land is a charnel-land. Death and darkness hold by far the largest empire. The outspread of forms is immense; myriads upon myriads, however, slumber in heavy

unregeneracy. Here and there we catch the faint echoes of such of the living as are walking among the tombs in which the dead are incarcerated, exclaiming in their ears, 'Brother, awake!—Sister, awake!' 'Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.' But few burst the grave-clothes, or see the light. The solitary rays of the celestial vision have hitherto, for the most part, been quenched or repulsed, as they have fallen upon the thick darkness which for generations has settled on the land. To say nothing of the vast masses unenlightened, there are three millions of the Celtic population, for whom, besides Scripture-readers, there are not twenty ministers, of all denominations, who can preach in the vernacular! What slender means are these, compared with those of other lands!—For the neighboring kingdom of Scotland, whose people are less numerous, there are nearly 3,000 ministers, besides 1,000 effective religious institutions, pouring a flood of Gospel-day over highland and island. Till recently, our 160 islands, with the 50,000 inhabitants, were scarcely heard of, their geography untaught, their very names unknown! The poor Celt, in his sequestered cabin, could know no religion—English and Latin alike were a Babel to him. Long-continued has been his moral and spiritual destitution. It is no new calamity, no sudden advent of affairs, that millions in Ireland are ignorant of the great salvation. The harmonies and joys of our national harp have ceased for ages. The fingers which placed that harp upon the willows have long since become dust. Oh, who, if rightly affected, but mourns over the annals of his neglected ancestry!

The people of the land generally have long remained in depression and sorrow. But the Celts were a people in the midst of a people; they were a distinct and forlorn race. The disabilities which afflicted them were of the most humiliating kind, and could not fail to prevent all knowledge of religion and advancement in moral and social excellence. We intend not, so much, their extreme poverty, although heavier physical evils than those immediately included in the curse, came upon them. God said—'In the sweat of thy face shalt thou eat bread;' but many a manly frame, notwithstanding its toil of limb and labor, sunk beneath the ravages of hunger and disease. What we intend, as bearing upon the knowledge which the Celtic fathers needed in order to their highest welfare, regards the degrading ban which was put upon their language. Their mother-tongue was in chains. The English legislature had prohibited, by the severest penalties, the use of a grammar, or of even a primer, in that tongue. Poor Ireland! who can complain of her ignorance, when her own literature was put to flight by the sword, and when from such treatment from the stranger she had no great inducement to adopt his vernacular? Alas! what are all her waste acres, when compared with the bygone waste and degradation of some myriads of immortal minds? To behold the majestic eagle deprived of its mighty pinions, by whose noble and expanding wave it had often breasted the thunder-cloud, the forked lightning, or the noon-day sun, were nothing compared with the ruin and prostration of but one undying intellect, whose energies, if rightly directed, would find no limit, and whose proper object of delight and satisfaction is God. Millions of such minds have been lost in Ireland. Amidst such prohibition, prostration, and destitution, no Bible could reach them—no teacher instruct them. They were shut up in an undisturbed ignorance of their vast spiritual worth. Their eternal destinies were all a profound secret. Boldly, indeed, from

time to time, elsewhere, did Conformist and Puritan hold forth the lamp of life; but no light fell on them. They lived in darkness;—as they lived they died. No man cared for their souls. Alas, their condition! Volumes, not lines only, ought to be written on the theme. It may start no tear in the eye of the foe and the stranger: but not so with us. Patriotism and piety stand absorbed at the records of their ill-circumstanced lot. Not that any visible judgments of Divine wrath came down upon them. They silently dropped into eternity, amidst the secluded region of the mountain or the glen, or from some solitary islet of the west, where little else than the winds and waves from Labrador waivered over their departure; and where the life-inspiring accents were never heard—God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life. The music of nature is of the minor, i. e., of the plaintive key; and the lone zephyr may well sigh in most melancholy strain, as it sweeps over the sepulchres of millions, thus long since departed, who never in their own fond language (and they knew no other) heard the glad tidings of the one sacrifice and the only Savior. The Psalmist could say, "Rivers of waters run down mine eyes, because men keep not thy law." How enviable, how precious, such soul-relieving compassion! "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, FEBRUARY 3, 1847.

Delinquents.

We stated indefinitely in a recent number, that more than a thousand of our subscribers were delinquent on the last volume; but upon a critical examination, we were much surprised to find that we have two thousand four hundred and sixteen subscribers, to whom we now send the "Herald," who have not paid for the present volume of the "Herald," of which this is the last number. And a large portion of these 2416 subscribers owe from five to ten dollars for volumes previous to the last. To all of those we now send the paper. Besides those to whom we now send it, those who have discontinued their papers since June 1st, 1846, are indebted to the office \$304 34 for the papers they stopped without paying for. This state of things denotes a want of moral honesty somewhere: for the above number does not include those who have signified their inability to pay, and whom we have marked as paid to the end of this volume. It includes only those from whom we have heard nothing. Now, brethren, what shall we do? We need what is due us, to extend the light in all the world to every creature, according to the Savior's command. How shall we reach you? How shall we know who among you are able to pay? and who among you are interested in the "Herald?" We wish to continue it to all the Lord's poor, who are unable to pay, without money and without price. If such will signify their wishes, we will mark them paid. But what shall we say to those from whom we have heard nothing for these many years? We know of but one way to reach you.—That is by publishing a list of twenty or more each week of those who owe for four volumes and over, and from whom we have heard nothing—stating the amount of your indebtedness. And then if we hear nothing

from such, we shall consider they are not interested in the "Herald," and stop their papers.

The New York "Evangelist."

In another column we copy an article from the New York "Evangelist," of Jan. 21st, 1847, headed "Time's Last Year," for the purpose of showing how the religious press now regard us; and for the purpose of making a remark or two.

That article appears to be called forth by a paragraph quoted from the "Herald," respecting the interest which clusters about the present year. The "Evangelist" assumes the purpose of that allusion to be a "feeler," for the purpose of getting up an excitement on time; and then he descants on the evil of looking to any definite time for the advent. Now the "Evangelist" should know, that we alluded to this in no other manner than we have always alluded to it. We need no "feeler" on this point; for we know that Adventists, to a man, look to this year with the interest we expressed in that article.

The "Evangelist" seems to be unable to distinguish between looking with interest to the present time (to-day and to-day, as we expressly asserted was the only time we have), or to any time, and in pronouncing with dogmatical assurance on a definite time. Now the Bible has given us certain express numbers, marking the distance to certain momentous events. These were given for the purpose of enabling us to know something respecting the nature and time of those events, or they were not. If they were not, why are they thus referred to? for all Scripture is given for our learning, and is profitable, &c.; and God would not tantalize us by giving us intimations respecting what we can know nothing. It must be, then, that those intimations were given for our learning,—for the purpose of giving us some knowledge of the subjects to which they refer. One of those subjects is time. It was designed, then, that we should know something respecting the time. If we know anything respecting the time, there must be some points of time to which we shall look with peculiar interest. If we know nothing respecting the time, then all those texts which speak of time are as effectually blotted out to us, as if they were expurgated from the Bible. If we willingly neglect any portion of God's word, we are guilty, so much, of despising Him, who in kindness has given us his word. If, then, we treat God with due respect, we shall study all that he has caused to be written by holy men inspired by the Holy Ghost. If we have any ideas respecting the prophetic periods, we shall look with interest to the time when they may appear to terminate. According to all human calculation, those periods point to about this time. This, in connection with the signs of the times, and the fulfillment of prophecy, causes us to feel that we are in the neighborhood of the event,—that it is at the doors. We have taken our position that this is as definite as the word of God warrants us to go in definiteness respecting the time. We deprecate any dogmatism that shall be more definite. On this point we are conservative. But while we may not be dogmatical, may we not look to this year with interest, with hope, with expectation? We think we may without ceasing to "cultivate common sense." We do it on the principle that the Savior has commanded us, when we see the fulfillment of certain events, to know that our redemption draweth nigh.

Why will not the "Evangelist" be honest, and say they wish us to give up ever looking for the coming of the Savior? That they not only do not believe he may come at any

time; but believe he will not come for ages! That is evidently the position they wish us to take. It is, however, a position we can never take, in view of the evidence which everywhere abounds. Our faith is not based on a definite time: while we look with interest to this year, if we should be disappointed, we hope to look with the same interest every year, whether one or more intervene, till the Savior shall call us home. We wish ever to live in the same waiting position,—not slothful in business, but fervent in spirit, serving the Lord; looking for and loving his appearing, until he comes.—We wish so to live, because every injunction of the apostles teaches us so to do,—because such was the faith which sustained the martyrs in the times that tried men's souls,—because such was the faith of the church in the purest and best ages,—because such faith is conducive to holiness of heart and life,—because by so doing we shall receive a crown of righteousness, which is laid up for all those who love his appearing. And we wish others so to live, because we believe it a safe position, sustained by the Bible, and demonstrated by experience, and because by teaching men so to live, we shall be instrumental in saving the souls of our fellow men,—shall learn them to use this world as not abusing it, to do good as they have opportunity, and shall be advancing the kingdom of God.

Questions.

DEAR BRO. HIMES:—There are one or two points upon which I should like to see some views expressed in the "Herald." Perhaps some light may be thrown upon them, and others beside myself be instructed. 1st. In regard to the "Heavens." If the atmosphere alone is meant by the "heavens," to be destroyed, what is the meaning of that passage quoted by Paul in his Epistle to the Hebrews, from Ps. 102: 25-27; also Isa. 51: 6. If there is to be no change in the heavenly bodies themselves, what does such language mean? And why, if the atmosphere is meant, is the term used in the plural? 2d. The question is often asked by those who are expecting a temporal millennium, "Why has the Lord suffered such advances in science and art to take place just at the close of time? or is it not an argument in favor of its continuance? For instance, upon the principles of physiology, and the treatment of the human system when diseased, much light has been received within a few years. But of what use will it be to mankind, if probation is so soon to close?" The question may be and is put in different forms; and although the faith of a true Advent believer may not be shaken by it, yet some may be puzzled to answer it. In Christian Love, Jamestown, Jan. 16th, 1847. A. C. J.

REMARKS.

1.—We are not positive that the term heavens is never applied to aught beside the atmosphere of this earth. It is doubtless often used to express more than that. When we read, Ps. 2: 4, "He that sitteth in the heavens shall laugh," &c., it cannot mean this atmosphere. But when we read, Ps. 18: 13, "The Lord also thundered in the heavens," it can denote nothing but the atmosphere.—We know from the first of Genesis, that the term heaven was originally applied to the firmament, which separates the clouds from the earth. From that original use of the term, the word heavens seems to have been applied to whatever is, or is supposed to be, higher than the earth, or above us. [The word above is only a relative term when applied to this earth,—what is above in one part of the earth being actually beneath in another part.] It is applied to anything above, because these lower heavens intervene between us and all more distant regions. We have to extend our vision through them, can see no termination of them, and consequently speak of whatever is above as a part of them,—even when we know the difference: the same as we, and as the Bible speaks of the rising of the sun, when we know it is stationary as regards this earth. Things are often referred to as they appear to us.

It is by such a use of the term heavens that we read "Thy mercy, O Lord, is in the heavens;" "Faithfulness is established in the heavens;" "The Lord prepared his throne in the heavens;" "God is in the

heavens;" "O Thou that dwellest in the heavens;" "Lift up our hearts to God in the heavens;" "A treasure in the heavens;" "Eternal in the heavens;" "Throne of Majesty in the heavens;" "The patterns of things in the heavens;" &c.

The above and kindred expressions must certainly denote more than the mere atmosphere of the earth. They can none of them be applicable to the planetary regions as such; and yet the starry regions are in many places referred to as in the heavens,—on the principle that our vision must pierce the heavens to see them.

The question, however, is, whether in the new creation of the earth, the planets will also be destroyed. As we are entirely ignorant of the occurrences which may have transpired in distant worlds, we cannot of course say but they may be destroyed with the earth. We however know that if they are thus destroyed, they will not be annihilated and blotted from creation; for their continuance is used by God as an emblem of his own existence, and of his favor to his people: Jer. 31: 35-37,—

Thus saith the Lord, which giveth the sun for a light by day,
(light by night,
And the ordinances of the moon and of the stars for a
Which divideth the sea when the waves thereof roar;
The Lord of hosts is his name:
If those ordinances depart from before me, saith the
Lord,
Then the seed of Israel also shall cease from being a nation before me for ever.
Thus saith the Lord;
If heaven above can be measured,
And the foundations of the earth searched out beneath,
I will also cast off all the seed of Israel for all that they
have done, saith the Lord.

Thus we learn that if the ordinances of the sun, moon, and stars, with day and night, ever cease to exist, then the Israel of God will be also cast off, and will cease to exist for ever. We also read that the light of the moon, in the new earth, will equal the light of the sun, and that the light of the sun will be increased seven fold. They will therefore not cease to exist to shed light on the earth. If they were to be destroyed with the earth, their destruction need no more result in their annihilation, than the destruction of this earth will, which, instead of ceasing to be, will shine in its original splendor. There is, however, no evidence that the increase in the light of the sun or moon, will be consequent on any change in their organization. It may be consequent on the purification of our atmosphere, and the greater perfection of our organs of vision. This is, however, a field of speculation.

We do not see that the texts you refer to teach any change in the planets. We do not see any necessity of their referring to more than the atmosphere that envelopes the earth. You inquire why the heavens are spoken of in the plural? There is no mystery in this. We oftener use the plural form, than the singular, in speaking of the sky; and it is thus spoken of in the Bible—Deut. 33: 28—"His heavens shall drop down dew;" Isa. 50: 3—"I clothe the heavens with blackness;" Jer. 14: 22—"Can the heavens give showers?" &c. It is one of those words which may be properly used in the plural form when they convey the singular sense. The English language abounds in such, e. g., news, billiards, ethics, mathematics, wages, gallows, bellows, &c.

2d.—Why so many inventions, improvements, and discoveries should mark the age immediately preceding the end; or what use these will be to mankind, if probation is so soon to cease, we can have no means of knowing. We may speculate respecting these matters; but it would be only speculation. We know not to what extent the arts and sciences may be carried in the world to come. It is not impossible that we shall find use there, for all that we learn here.—The speculations of Dr. Dick, in his "Philosophy of a Future State," are very interesting; and you may there find a satisfactory solution to your inquiries. There is, however, one thing that is certain: this wonderful increase of knowledge, instead of being an evidence of the future long continuance of the earth, is an evidence of the nearness of the advent; for one sign which was to mark prominently the last days, was

a spread of knowledge: "Many shall run to and fro, and knowledge shall be increased," was a prediction, the fulfillment of which should indicate the nearness of that time when "the wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." We are therefore interested in every improvement of the age, and every advancement in knowledge, as "signs of the times." God may design to show how weak and puny man is, when he is at the height of his boasted wisdom.

Our Recent Tour.

We have had the pleasure of visiting, during our late tour, Albany, Lansingburgh, Sandy Hill, Fort Ann, and Low Hampton, N.Y., and Addison, Orwell, Vergennes, Bristol, and Waterbury, Vt. In all but two of these places we delivered lectures to full congregations. We could fill a page of interesting facts relative to the cause of Christ in these places; but we have not the leisure to write them out. We can truly say, it has been a refreshing and interesting tour. We were never greeted with a warmer friendship, or made more welcome among the churches. Where sufficient notice had been given, the meetings were thronged; we never received better attention. In short, we were greatly encouraged by the kindness and liberality of our brethren everywhere.

We found a general sympathy among our brethren in the English Mission. Although no appeal was made in its behalf, we received several voluntary contributions, with the assurance from many of liberal aid, in season for the object. We can but hope, that while Bro. Hutchinson, and others, are breaking up the fallow ground in the uncultivated portions of England, Scotland, and Ireland, that they will have the prayers and support of those who are receiving the benefits of past missionary labor at home. Those who are most interested and liberal in the support of labors in foreign fields, generally give and do most for the cause at home. We hope, therefore, that none will deceive themselves with the idea, that by withholding voluntary aid from the cause of foreign missions, they will be able or disposed to do more at home. Men can make this plea, and actually do nothing, and at the same time feel justified! "The liberal soul deviseth liberal things, and by liberal things shall he stand."

We had a happy interview with Father Miller and his beloved family. He is in tolerable health and excellent spirits; although his constitution is so broken, as to preclude much labor. His work, therefore, has been mainly accomplished—and *faithfully* has he done it. May he and his beloved family, after so protracted a trial, from both the church and the world, now find repose, till he who is their life shall appear, for their final deliverance. We were permitted to occupy the Baptist meeting-house in Low Hampton twice on the Sabbath. In view of the deep interest of the community to hear on the subject of the speedy advent of the Lord, our brethren resolved immediately to erect a chapel for their accommodation. Sufficient money has already been raised, within one hundred dollars, for the object; and if the whole sum is not forthcoming at that place, if Father Miller will speak out, there will be no lack of aid from his numerous friends abroad. While the world stands, we ought to keep up the standard in Nazareth, from whence we all have received so many good things. If God shall be pleased to lengthen out the dispensation of grace till April next, we propose to have a full and glorious Conference in the proposed new Tabernacle. If the blessed King of kings comes before that time, we hope to meet in a better one, which "God shall pitch, and not man"—in the "general assembly of the church of the first-born."

Our Waterbury meeting was very fully attended, and we can but hope that good was done among that excellent people.

We were much cheered and comforted by the kind attentions of ministers and brethren. Especial thanks are due to Bro. Buckley, who so generously helped us on our way. On our return home, we found our files of English papers, and letters. We had a feast. The good work is going on in England, of which we shall give full account next week. It comes in good time, and meets the ungrateful reflections cast upon us by cold-hearted selfishness. Were it not for these kind and sympathizing assurances of the good results of our feeble efforts, we should at times be well nigh broken down. But our trust is in God, who doeth all things well.

Foreign News.

The total amount of the free church collections in Scotland, for the relief of the distress in the highlands and islands, is £4,364 10s. 7 1/2d.

The Government mills at Plymouth are employed night and day in grinding Indian corn for the relief of the destitute poor in Ireland and the Highlands of Scotland.

A meeting has been held at Belfast, for the purpose of urging upon the Government the expediency of prohibiting the use of grain in distilleries and breweries.

Three great longitudinal lines of railway are now partly opened and in course of construction between the coasts of the Atlantic Ocean, or the North Sea, and that of the Mediterranean.

A meeting was held at Berlin, on the 11th of December, for the purpose of establishing a free trade institution at that place, the head quarters of the Zollverein.

The Rev. M. Clark, a colored minister from Washington, delivered an address at the Royal Educational Institute, on the subject of American slavery.

The Turkish Government is preparing a code of commercial law, which is to be mainly founded upon the provisions of the French code.

The young wheats in the east of France are stated to have come up with remarkable vigor, and to promise very abundant crops.

About 400 vessels bound for the Black Sea, to take in corn, were detained at Constantinople on the 30th ult., by the storms which have been raging in the Black Sea.

A plan is under the consideration of the Board of National Education, for the establishment of marine and fishing schools in Ireland.

In consequence of the present high prices of corn, the Duke of Lucca has published a decree permitting the importation of corn, free of duty, into that state, during the next four months.

On the 10th of January, the custom-houses between the kingdom of Poland and the Russian empire will be abolished, and the commerce between them be entirely free.

The French prisoners who have been so long in the power of Abd-el-Kader, have been liberated, 30,000 francs having been paid for their ransom.

A baker of Vienna has made a discovery, which, at the present moment, may prove of high importance—the use of beet-root in making bread.

La Presse states that the adoption of free-trade principles by France would deprive 3600 French ships of employment, and make the English and Americans universal carriers for the world.

The Pope has issued a decree, by which convicts are no longer to be permitted to work for tradesmen, to the injury of free and honest workmen, who are unable to manufacture articles at the low rate charged for them by prisoners.

It is said that the island of Mauritius is the spot where the comparative advantages of slave and free labor, as applied to the production of sugar, will first, if not finally, be put to the test.

An engineer in South Wales has constructed a locomotive with eight wheels, all connected.—This monster climbs up very unfavorable inclines with loads that entirely baffle engines of any other construction.

The silver extracted from mines in Spain during the month of October, amounted to 123,680 ounces, worth £30,914. All this metal is sent to France, where it is coined into 5f. pieces.

The Austrian Government forbids every peasant in Galicia to leave his dwelling after sunset, to hold any communication with his neighbors, or to attend any assemblage; and the whole country is militarily occupied.

Samples of sugar, cotton, and wool, of excellent quality, grown in the Sandwich Islands, have been forwarded to Liverpool, and they formed objects of considerable attraction at the underwriters rooms last week.

Great distress prevails among the silk weavers of Spitalfields for want of employment. A fund for their relief has been opened under the auspices of the clergy and influential inhabitants of the neighborhood.

It is a remarkable fact in the history of France, that, since the time of Louis XIV., who succeeded his father, Louis XIII., there has not been a single instance of the crown descending directly from father to son.

The report that the house in which Shakspeare was born has been purchased for removal to America, has received a direct contradiction from the trustee of the testamentary estate to which it belongs.

A rich silver mine has been discovered in the canton of Coroscora, in Bolivia, and a decree has, in consequence, been issued by the government for the working and protection of the property.

The cholera was still raging at Tabreez, in Persia, at the end of October. It is said that from the 11th to the 27th of that month, 10,000 persons had died, and that the number of deaths daily, when the account left, was 200.

The Admiralty have it in contemplation to train all the able-bodied men in the several dockyards to the use of the long guns and musketry, and to form them into an available corps to man the batteries and block-ships in cases of necessity.

It is reported that Mehemet Ali has manifested a desire to establish a railroad from Suez to Cairo. There is a talk of undertaking some works for the improvement of the navigation of the Nile in Nubia. It is said that at the end of next month 20,000 workmen will be employed on this enterprise.

Russia and Prussia have each appointed a consul at Cracow, but none of the German powers has followed these examples, notwithstanding the wishes expressed by Austria. Their declining to do so is regarded by a German journal as tacit protest against the incorporation.

The distress of the laboring classes at Berlin is stated to be so great, that they are compelled to pawn almost everything they possess to procure bread; and the crowd is so great at the doors of the pawnbrokers, that it has been found necessary to place sentinels there to keep order.

In consequence of the distress in Belgium, and particularly in the environs of Ghent, Alost, and Audenarde, the influx of mendicants towards Brussels is so great that guards are placed at the Porte de Flandre to prevent these unfortunate beings from entering the capital.

Information has just been received from Egypt by a respectable mercantile house in Belfast, that the overflowing of the Nile has carried away 93 villages in Lower Egypt, with all the produce they contained, including a very large quantity of flax. The Government has set vigorously to work to repair the dykes.

The grand rabbi of the Central Jewish Consistory of Paris was installed with great pomp and ceremony a few days ago. The minister of public worship, the prefect of the Seine, the mayor and deputy mayors of the arrondissement, and the principal authorities of the department, were present at the ceremony, as were also several peers and deputies.

A Belgian gentleman has made numerous trials of the process in Germany for making cheap bread, by mixing wheat flour and roasted beet-root, and these trials have perfectly succeeded. The poor families to whom some of the bread has been distributed, have declared that they like it quite as well as the ordinary second bread.

The Duke of Lucca, having taken into consideration the representations made to him that, since the introduction of the cultivation of rice into the state of Lucca, malaria has become very prevalent in the marshy districts devoted to that object, has ordered that the cultivation of rice be immediately discontinued, and that it be for the future prohibited in his dominions.

The letters from Paris mention that the condition of the Bank of France is again less favorable. A further diminution of bullion, to the extent of 5,000,000f. or 6,000,000f., is understood to have taken place. Still in the face of these signs, capitalists buoy themselves up with the hope that the crisis will pass away without any serious difficulty.

The news from China is interesting. A conflict had taken place between the Chinese and Portuguese at Macao, in relation to the fiscal and general regulations, in the course of which several of the Chinese "fast boats" had been burned and sunk. Order had been restored in consequence of the firmness of the Portuguese Governor.

Another European Congress.—A rumor has been in circulation in France, that Louis Philippe has demanded a Congress of the Powers of Europe, with a view to his laying before them the whole of the circumstances connected with the Montpensier marriage, and also the position in which, in consequence of that marriage, he finds himself placed with the other Courts of Europe, and especially the Court of St. James's. The King of the French, it is added, repudiates the idea of having acted with bad faith to England, or in any way which would justify the cessation of that friendship which has so long subsisted between France and this country, and in the perpetuation of which there will be found the best, if not the only guarantee for the preservation of the European peace. He expresses himself as both pained and surprised at the circumstance of so grave an accusation as that of pursuing a peridious course in reference to the Spanish marriages being preferred against him by the Government of Queen Victoria.

Rome has been visited by terrific inundations. The distress is great, the amount of property destroyed serious. The Jews have been the greatest sufferers by the overflowing of the Tiber, but the new Pope has mitigated their hardships by his purse and his personal exertions. All the accounts concur in representing the present head of the Roman Catholic Church as a man of liberal and enlightened views, whose conduct contrasts admirably with the narrower policy of his predecessors. He is meditating great reforms, and those which he has already carried out have secured the affection, the devoted attachment of

his subjects. The good which one really able man, vested with power, can effect is marvelous; and if proof of the fact were wanting, the Roman States, in their present state of repose and harmony, furnish it. The Pope does not proceed with his proposed reforms with all the activity that could be desired, but nevertheless, he is advancing, and that is something. His letter to the Bishops of Christendom is not at all the document that was expected from so enlightened a man. It is full of denunciations against philosophy, against questioning the Pope's infallibility, etc.

A remarkable demonstration was recently made against Austria, by the lighting up bonfires on the anniversary of their being driven from Genoa by the exasperated populace a century ago.

Switzerland.—Nothing of any great importance has occurred here of late; but no doubt important matters will soon be on the tapis, and we shall then, probably, be at daggers drawn with Austria, and perhaps also with France.

Our new democratic Government is getting on much better than was expected. It has recently been obliged to dismiss some functionaries of the late Government, in compliance with the wish of the people; but, with this exception, it has acted with great firmness and propriety.

Algeria.—The Paris *Constitutionnel* says:—"We are confidently informed that, at the moment of the exchange of the French prisoners for the stipulated 30,000 francs, a letter written direct to the King by Abd-el-Kader, making overtures for peace, was delivered to the chief of the expedition. It is well known that the Emir has been constantly wishing for a new negotiation with France, in order that he may recover in the eyes of his Arabs their former conviction of his power, and afford him that repose of which he so much stands in need." The *Debats* notices the above as a Stock Exchange report, and says it knows not on what grounds it is founded.

Turkey.—Letters from Mossoul state that Bedherhan Bey is continuing his ravages. A tribe of pastoral Nestorians, called the Khozani, who had hitherto escaped the savage fury of the Kurdish chief, have been his last victims. Bedherhan Bey demanded 25,000 sheep of the danga, or head shepherd of the Khozani. The danga, in the hope of inducing him to moderate his demand, repaired to the Kurdish camp, and offered half the number. Bedherhan Bey, so far from accepting the proposition, had the danga seized and flung down a precipice; then, with the bleeding and mangled body borne before him, he marched into the territory of the Khozani. In a few days the whole country was laid waste with fire and sword. Sixty-seven villages were pillaged and then burnt. At a place called Kharbor, he murdered 800 persons in cold blood.—The most horrible cruelties were everywhere perpetrated by these monsters. Mar Johannah, the second patriarch, was impaled alive. Several Nestorians, particularly the priests, had oil poured over their bodies, and were then roasted before a slow fire, amidst the jeers and savage yells of their tormentors.

Accident to the Emperor of Russia.—On Wednesday, the 9th of December, an accident, which had nearly been attended with fatal results, occurred to the Emperor of Russia, at Kiow, in Poland, upon the high road between St. Petersburg and Warsaw. The Emperor was on his route to Warsaw, and had arrived at the border of the large river at that place, where there is no bridge. A temporary platform had been constructed to run the Emperor's travelling carriage into the ferry-boat, when, by some accident, the platform gave way and broke down, and the carriage was precipitated into the water. The Emperor, with Count Orloff, who was also in the carriage, was obliged to escape from the windows, and wade up to his middle in the water, and as the current was running very strongly, and the river full of ice, no little danger was incurred.

The condition of Ireland continues to be the absorbing object of attention. Day after day the distress continues to increase, and famine is doing the work of death in various parts of the country. Immense numbers of poor half-starved creatures find their way across the channel, and beg and exist as best they can, by appeals to the feelings of the inhabitants in the great towns of England. The number of these poor creatures in Liverpool, Manchester, and the manufacturing districts, natives of the sister country, who have fled from the wretchedness of their homes, is adding seriously to the local taxation of the places named. The parish of Liverpool feels the pressure so painfully, that they have memorialized the Government on the subject. The distress is so overwhelming, that the Irish landlords have become alarmed for the safety of their estates, and are combining to devise measures to arrest the ruin which seems to be impending over their heads. Parliament is to be called together on the 19th instant to consider what ought to be done in this crisis of the people's fate. Some startling announcement may be looked for in reference to Ireland, and assuredly there never was a more fitting time in the history of the two countries for carrying out a great and comprehensive measure of improvement.

Correspondence.

Church Discipline.

Having shown the character of the church of God, as we find it delineated in his Word, we will now proceed to the Discipline, which we find to be perfectly adapted to the relation that each member sustains thereto, and containing rules amply sufficient for their faith and practice. This being the case, the institution of other rules than those laid down in the Bible, is a departure therefrom, and the evil effects of such a procedure we have often seen exemplified. No man can institute laws so pure in their nature, and so well calculated to exert a salutary influence upon those who submit to their government, as those instituted by God himself, and given to us by inspiration. In them we see his wisdom beautifully exemplified; and where obeyed, order and prosperity must prevail. It is very important that those who belong to the church of Christ, should understand the laws to which they have sworn allegiance, and adhere strictly to them. We cannot enter into all the minutia of church discipline, neither do we deem it necessary; we shall merely touch upon those points which we consider of the most importance, and which we wish to bring particularly before the mind of the reader. We shall infer from the history given in the Bible, that the church was organized on very simple principles. We have no intimation that they petitioned to any civil authority for a grant of incorporation, that they might become a body politic, thereby receiving aid from the state; but rather that they looked to God, and depended solely on him for strength.

The foundation upon which the church was established, was the Lord Jesus Christ, and its members were added by him, (Acts. 2:47), and were any unfruitful, they were excluded by the Father. (John 15:2.) There is no record given of any other church book than the "book of life," in which the names of each member were written. This book was not kept by man, but God; he recorded the names, or erased them. (Rev. 3:5; 21:27.) We read of the church of God at Corinth; (1 Cor. 1:2;) at Galatia; (Gal. 1:13;) the churches in Judea; (1 Thess. 2:14;) also, the church which is in their house, (Rom. 16:5,) which shows that the church of God was a unit, and not divided and subdivided, as many teach that it is at the present day. Wherever a company of Christians were found, they were denominated the church of God, and one creed sufficed for all. They needed no stronger bond of union than that given by Christ, "That ye love one another," and by this strong affection one for the other, they testified to the world that they were his disciples indeed.

Were an epistle to be directed now as then, To the church of God at —, who of all our large and popular churches would claim a title thereto? Would it be the Baptists, Methodists, Presbyterians, or the Congregationalists?

The people of God were once surnamed Israel; but they forsook the Lord, and rebelled against him, and because of this, he said by the mouth of the prophet Isaiah, that he would call his servants by another name. For the fulfillment of this prophecy, refer to Acts 11:26. And they were called Christians first at Antioch. The church was espoused unto one husband, even Christ, and how appropriate that it should be called by his name. God probably never designed that his people should be called by any other name than that bestowed by himself. The institution of other titles is evidently a departure from his word. There were evident tokens of a departure in this respect in Paul's day, as we see by referring to 1 Cor. 3:4. This caused strife and divisions, and called forth the following rebuke from the apostle: "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" He proceeds to tell them that they were only laborers with God, and that those whom he addressed were God's building; thus taking no glory to himself in the least. Alas, how greatly has this principle, then only in the bud, been since developed; causing separation between children of one family, producing envy and strife, and sundering that strong tie of Christian love and fellowship that should ever unite them in one general bond of brotherhood. It has been the fundamental cause of that sectarianism which has

so extensively prevailed for these many years, carrying devastation and death in its train. Had heed been given to the exhortation of the apostle, it would not so have been. But we forbear farther remarks on this point, and proceed to the discipline of the church which refers particularly to Divine worship.

"They that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name." Mal. 3:16. Paul exhorts his Hebrew brethren, "Not to forget the assembling of themselves together, as was the manner of some, but to exhort one another, and so much the more as they saw the day approaching." We see by the above, that it was the custom and duty of Christians to meet together for the worship of God, and to stir up one another's pure minds by way of remembrance. Says the Lord respecting such, "They shall be mine in the day when I make up my jewels."

Preaching was one part of Divine worship. "And daily in the temple, and in every house, they ceased not to preach Jesus Christ."—(Acts 5:42.) "Preaching the kingdom of God," &c. (chap. 28:31.) "The word is nigh thee, that is, the word of faith which we preach." (Rom. 10:8.) "But we preach Christ crucified." (1 Cor. 1:23.) Paul, after arguing the resurrection of Christ, says, "So we preach, and so we believed." (chap. 15:11.) Again: in his epistle to Timothy, he exhorts him to "preach the Word." (2 Tim. 4:2.) We have quoted the above passages, not merely that preaching was a part of Divine worship, but also to show what was preached. The apostle preached Christ crucified, and Christ risen; faith; and "the things that pertain to the kingdom of God." Paul did not exhort Timothy to preach the theories of men, but "the Word," and "rightly divide" the same. We have no record given of "licenses to preach" being granted to those whom God called forth to proclaim his gospel, and we infer that he alone endowed them with authority. It is very evident that Paul, at least, received his license from God alone, for he says, "When it pleased God, who called me by his grace, to reveal his Son in me, that I might preach him among the heathen: immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went unto Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother." From the testimony here given, it is evident that Paul did not receive any commission from the apostles, for he had been preaching the gospel for three years before he saw them at all. It appears that God alone commissioned and qualified him for the work assigned him.

Manner of Preaching.—Paul testifies, "My preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power: that your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2:4.) Again, in his epistle to the Thessalonians he says, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; for our exhortation was not of deceit, nor of uncleanness, nor in guile: but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children. Ye are witnesses, and God also, how holily, and justly, and unblamably we behaved ourselves among you that believe: as ye know how we exhorted, and comforted, and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called us unto his kingdom and glory." (1 Thess. 1:5; 2:4-12.) While we contrast the manner of preaching in apostolic times, with the prevailing mode at the present day, we perceive that there has been a very great departure from its former simplicity, purity, and power. Alas! how few professed ministers of the gospel could now say with Paul, "My preaching is not with enticing words of man's wisdom, but in demonstration of the Spirit, and with power!" How many there

are who refer to commentaries, bringing forth therefrom, and presenting to the people the enticing or persuasive words of man's wisdom, instead of the plain word of God.—Would that the professed watchmen might see their error, repent of the same, and tarry at the Throne of Grace until endowed with power from on high; then, with the sword of the Spirit in hand, go forth, preaching, not themselves, not the theories of men, but the Word—the simple, unadulterated word of God—"comparing spiritual things with spiritual." The word of God is the most powerful weapon ever wielded by the Christian: "For it is sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart;" and being "given by inspiration of God, it is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

We will close this part of the subject with Paul's charge to Timothy, which is replete with instruction.—"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called, which some professing have erred concerning the faith. Thou therefore, my son, be strong in the grace that is in Christ Jesus. Endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. Consider what I say; and the Lord give thee understanding in all things. Endure all things for the elect's sake; charging them before the Lord, that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings; for they will increase unto more ungodliness. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. Foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient. In meekness instructing those who oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth. Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. For the time will come [Is not this prophecy now fulfilled?] when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." M. D. WELLCOME.

Letter from Elder Ira Bowles.

Dear Brother:—In reply to my article you begin by saying: We have no wish to discuss this Question. This I believe from the position you have taken [Note 1.] You represent this great Bible truth to be a partisan Character, a sectarian interest. It is not so, any more than any other point of Doctrine in the Bible, unless made so by sectarian & partisan men. And how honest, upright, men can loath some points of Bible doctrine, and at the same time extol other points I cannot tell. [Note 2.] After comparing my article with almost all the spurious Isms and Dugmas in the world, [Note 3.] you say that to be in the Bosom of Abraham is literally to be in intimate relation with him; [Note 4.] if this is the true reading of this text, it is superfluous to talk about Angels carrying Lazarus to Abraham's Bosom for he was in his Bosom in this sense before he died; & so are all the saints of God, for they are all as near related to Each other as they can be until they put on immortality Paul says, They are members one of another & all belong to the Body of Christ.

He further says, All that are of faith are the children of Abraham. And as many as have been Baptized into Christ, have put on Christ. There is neither Jew nor Greek bond nor free male nor female, but ye are all one in Christ—Jesus; & if ye be Christ's, then ye are Abraham's seed & heirs according to the promise. In speaking of my article you say, we will subject it to the crucible of Divine Truth, & test its strength. But instead of doing this, you have subjected it to your own suppositions. You say, we sup-

pose the spirit is the perfect counterpart of the body. That it is the man proper, & the body is the house, the tabernacle, the clothing that Envelopes the man. To make your suppositions true the Bible must read thus. Let us make a house a tabernacle a clothing in our own image, & put the man proper into it, and when he had sinned. God's sentence must read thus. Because thou hast hearkened unto the voice of thy Wife Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of the life of thy house, thy tabernacle, thy clothing, but thou shalt never die. We are under the necessity of making this change in the reading of the Bible if we adopt your theory; You say let God be true, if it makes every man a liar. God tells us he formed man of the dust of the ground & breathed into his nostrils the breath of life; You verily say he did not let God be true. God says man became a living soul. But your argument implies that he did not. But rather God put the man proper, the living soul, into the house he had made. I say in your own language let God be true, if it makes every man a liar. [Note 5.] You talk about Isms & Dogmas. And have shown us how they come. It is by perverting the word of God. You in reply to note 5th say the wicked can be destitute of the life, which is the portion of the righteous, & still suffer the second death this is true. And I have not denied this. You have mistaken the point, & have therefore misrepresented my argument. I argued from your own statement, You said the wicked have no life to extinguish. If this be true my argument stands good; & untouched by your reply. For if the wicked have no life, they can die no death; This seems to be common sense. Again you say, Adam did not die a moral or spiritual death not a literal death, in consequence of his transgression & still he died at the very time when he transgressed. This is the idea which you convey in support of your Theory that all did die in Adam at that time. You have altered the plain word of God, by adding the letter d to the word die, five times, or in five different places. And thus make the sentence all die in Adam, read, all died in Adam which greatly alters the sense of this passage [Note 6.] If you can be justified in the sight of God in doing this, and thus making your Theory a standard, and bending God's word to it, (as you have done through the whole of your argument) it is of no use for me to write to you, [Note 7.] But I now ask, how many separate, distinct lives, did Adam possess in his first state? & how many do men now possess? The wicked are now dead in trespasses & sins, destitute of a life, which the saints now possess; & when the wicked die a literal death, they will be destitute of another life, which makes two. And you say they are still conscious; You also contend they must die the second death. If so, this will deprive them of another life; & you say they will still be conscious, after this; & if conscious, then they must have life. And still you say, the wicked have no life to extinguish. Thus you make one part of your argument contradict the other. I must confess that I never saw a more unscriptural, dark, & confused communication, from the pen of any man than this is. It is so crooked that it cannot hold together. [Note 8.] I think all unprejudiced & desiring minds, will at once see it in this light; A few further remarks, upon the subject of life & death. You have tried to destroy the idea, that breath is the principle, by which man exists. The arguments you have brought form no evidence in the case; [Note 9.] I gave you the word of God in proof of this: I will give it again. The Lord formed man of the dust of the ground, & breathed into his (man's) nostrils the breath of life, & man became a living soul. Did he live before he had breath? No, he did not. Then that something, which God called the breath of life, was the principle by which he (man) lived. Let a man be deprived of food, & of every support of life, even his blood; I ask if he will be dead so long as he breathes! [Note 10.] Certainly not. Again; will a man be a living or a live man when he entirely ceases to breath? No; he is dead. Therefore I still contend, that the breath of life is the principle by which man exists. This is a Bible truth; it defies contradiction, from any source whatever. [Note 11.] It is certain that death is opposite to life, and in whatever sense a man dies it is an extinction of life. [Note 12.]—(To be concluded in our next.)

REMARKS.

Note 1.—We also said we had no "fears

of discussing it." Why is that fact so carefully omitted?

Note 2.—All who love the Bible, will love all the truths they find there. But they will not be required to love doctrines which in their souls they believe are only sustained by a false system of interpretation, and by attaching an exclusive meaning to words which the original will not warrant.

Note 3.—If we compared it to any *isms*, we meant no offence. We recollect reprimanding our brother for speaking lightly of the size of Abraham's bosom, &c., and remarked, that Balfour, and others, resort to the same argument to prove Universalism.

Note 4.—We spoke of relation with him in the sense of personal and social intercourse, and not in the sense of genealogical, or kindred affinity. The argument, therefore, of Abraham's heirship is superfluous.

Note 5.—To show how we are here misunderstood, we will quote our language, on p. 164:—"God formed man before he lived: he was a perfect body. God made man, and when he had made him, he breathed into him the breath of life—not a breath of air, merely—but the breath of life, which constituted him a living soul." It will therefore be seen, that we said the *reverse* of what he implies. Had our brother been aware of the different significations attached by English writers to the word man, the occasion for this correction would not have existed.

Note 6.—If we had given a quotation from the Bible, and quoted it "died," instead of "die," these remarks would have been applicable; as we were not quoting *et literatim*, and referred to no chapter or verse in this case, but gave what we understand the apostle to teach, it is unequalled for. Whether the addition of the "d" is an alteration of the sense, must be decided by those who have made language their study. Doddridge translates this passage—"For as in Adam all are dead," &c. Does he add to the word? Paul affirms of the righteous, "Ye are dead, and your life is hid with Christ in God." (Col. 3:3.) He also speaks of the wicked as "dead in trespasses and sins." If, then, the wicked are dead, and the righteous are dead, when did they die this death? It can only be that they died the death there referred to in Adam.

Note 7.—We prefer soft words and hard arguments, to hard words and soft arguments. We have noticed, that those who wish to arrive at truth, or have sound arguments, have no occasion to indulge in mere declamation, or groundless assertions.

Note 8.—Truth appears clear, or clouded, according to the medium through which it is viewed. It therefore becomes us to inquire, whether we view truth through the right medium. The most apparent truth in the word of God may appear "dark," "confused," and "crooked," and yet the fault may not be in the truth. The doctrine of Christ crucified is to the Jews a stumbling-block, and to the Greeks foolishness. Our brother's difficulty is in supposing that existence is synonymous with life, and that death is non-existence; when a correct use of language implies nothing of the kind. The fact that men may die different deaths, and yet exist, causes no surprise when the various uses of the word "death," and the teachings of the Bible respecting it, are understood.

Note 9.—It is oftener easier to deny than to disprove an argument.

Note 10.—The inquiry might be made, How long would he breathe after his blood was gone?

Note 11.—Compare that sentence with Gen. 9:4—"But flesh with the life thereof, which is the blood thereof, shall ye not eat." Lev. 17:10-14—"And whatsoever man there

be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood: I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. For it is the life of all flesh, the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off." Thus the Bible contradicts it.

Note 12.—The wicked, whom God says by Paul, are "dead in trespasses and sins," are certainly dead in some sense. Is there in such case an extinction of being? If not, it does not follow that death is *always* an extinction of being. Death is, of course, the absence of its opposite life. Is it denied that we live more than one kind of life? Paul speaks of the life he lives in the flesh. The Savior says those who drink not his blood have no life in them. Paul says again, that God "giveth to all life and breath." (Acts 17:25.) If there is but one kind of life, these passages would conflict. Mark, that God giveth all "life and breath;" then life and breath are distinct from each other.

LETTER FROM BRO. MILLER.

Dear Brother:—I thank you for sending me the little tract, "Letter to Dr. Rafles." It is one of the most simple and plain arguments against the modern idea of the millennium before Christ's coming, the false hope of the conversion of the world, and, in my humble opinion, the best antidote against the "peace and safety doctrine," which I have ever read. And what adds to its value in my mind is, its Christian, kind, and benevolent spirit. While reading it, I could pray God that every Congregational minister, and lay brother, who love Jesus and the truth, might have the privilege of reading this tract. And I have the charity to believe, that not one individual of that sect, who are Christians, could refute, or would reject the Scriptural arguments therein contained. Arguments wholly drawn from the Bible, like these, must have, and will have, a powerful influence upon a people who love and revere the Bible as do this sect. I can then but believe, that if this tract could be put into their hands, it would elicit a light upon them which might lead them to examine a subject fraught with so much consequence as this, and in the light of God's word produce an effect in the world of darkness as to glorify God, save men, and do good to themselves, and cause joy in our hearts to see the Congregational church on the truth. May God grant it, amen.

We have just received a visit from Bro. Himes. He preached in the old meeting-house last Sabbath, by consent of the minority church, to a full house, on the progress of Romanism, I believe to the edification and satisfaction of all present, except the minority church, who either from sympathy for their old mother of harlots, or to show their hatred to Christ's second coming, shut the door of the meeting-house against him for the evening, although we had engaged it for one day. We then retired to the school-house in the evening, where Bro. Burpham preached to us a good practical discourse from Prov. 22:3. After which Bro. Himes gave a few words of advice, and closed by recommending to those brethren and friends who wish for liberty to worship God accord-

ing to the dictates of their own conscience, to build them a free house of worship. And the appearance now is, within three or four months we shall have a free house, not under the control of Popish priests, or one or two exclusive bigots. We were much comforted and edified by the visit, and hope, if we erect our place of worship, to have another before Bro. Himes leaves for England. On account of the thaw, we were disappointed in not seeing our brethren from adjoining towns, yet we had a good congregation, and we hope some prejudice was removed. At any rate, we believe the word of truth will not be lost, but will accomplish the thing whereunto God has sent it. And although many who profess to believe the Bible, and some of them say they are looking for the Lord, yet in their works and opposition they deny what their tongues confess. This to me is testimony that we live in the last days, when sudden destruction cometh, and all we do to save sinners must be done quickly; and those who wish to escape the vengeance of the last great day, must escape soon, or they will find a woful disappointment in the day when God shall rise up to the prey. O that they would be warned, and listen to the voice of wisdom: then they might find it a treasure of great price, have a refuge in the mighty storm, which, according to the most clear and the best of evidence, will shortly burst upon and consume an ungodly and careless race of men. I remain looking and watching for this dreaded hour to the wicked, but a day of joy and glory to the righteous.

Yours in love, WM. MILLER.
Low Hampton (N. Y.), Jan. 20, 1847.

Bro. LEVI DUDLEY writes from Perry's Mills, Jan. 13th, 1847:—

Dear Bro. Himes:—The blessed cause of the Advent is prospering in Champlain, Caldwell's Manor, and Sturbridge, C. E., in a most glorious manner. I have witnessed the conversion of seventy or more souls within the last four months. On the 9th of Dec. ten were baptized, and on the 10th of Jan. eight more, making, in all, over seventy that I have administered the ordinance of baptism to within the last four or five months.

Bro. S. Miller and Joel Spears, together with most of their classes, are with us. The good Lord is continually converting men, women, and children through this region.—We are almost home,—our journey's end is near,—we have passed nearly all the crooks and turns in the road to the kingdom of God,—we have witnessed nearly all the landmarks, and we may now continually expect the appearance of the heavenly messengers, to gather the saints from the four winds of heaven, and the uttermost parts of the earth, to the marriage of the Lamb. Are you ready, my dear brethren, to come in contact with holy angels, in a moment—in the twinkling of an eye? It is the pure in heart that shall see God. May God bless you in your labors of faith and love.

Bro. R. G. and J. W. S. NAPIER write from Dayton, Ala., Jan. 5th, 1847:—

Dear Bro. Himes:—We are informed, through the "Herald," that you have again resumed your labors on your native soil. We have, with thrilling joy, read the accounts of your travels and toils in the Lord's vineyard since you left your home. We also congratulate you on your happy return. May Israel's God give you every necessary grace for the important duties which lie before you, is our humble prayer.

We think that we discover the signs to thicken as we near the awful crisis—particularly in the magnitude and frequency of crimes. We are sorry to see so little doing to defray the expenses incurred while on your tour of love to the Europeans. We send you ten dollars, hoping it may be accompanied with much more when it shall reach you. We yet feel desirous to be recognized amongst the faithful, yet despised few, who are waiting the return of the Nobleman, according to his directions. Pray for us, that we may be kept to the day of redemption, have a part in the first resurrection, and a lot with the faithful in the end of the days.

Bro. JONAS D. JOHNSON writes from Manlius, N. Y., Jan. 8, 1847:—

Bro. Himes:—I have just returned from Oswego, where I have spent about three weeks, which, I trust, has been good for the brethren there, who have had no Advent

preaching since Bro. Barry preached to them in June last. The labors of a faithful minister of the New Testament are much needed there and in that region. I expect to go there again soon, unless some one else does. Cannot Bro. Himes call there a day or two on his journey West? If he could, I think it would be a good plan to have a Conference. Please appoint one. Some in Manlius intend to be baptized, having lately been brought to the knowledge of a pardoning Savior, and others are now inquiring after Christ, and the truth concerning his coming kingdom.

Sister LYDIA HOLT writes from Pitcher, N. Y., Jan. 8, 1847:—

Bro. Himes:—I have been a constant reader of your papers for several years, and thereby have been abundantly blessed, because they advocate the faith and doctrine of the Bible; and, in short, every sentiment therein contained as I hold them; and with joy do I review each number as it comes to hand. I rejoice also in observing, by reading the letters of our brethren and sisters, that they rejoice in the same hope of their calling, and in the expectation of soon seeing our blessed Lord and King coming, with the angels, in power and great glory.

Bro. WM. BIDDLE writes from Brookfield, Conn., Jan. 12th, 1847:—

I am glad to receive the "Herald," although I am still of the opinion, that the third woe is to be experienced by the inhabitants of the earth before the appearance in glory of the King of kings and Lord of lords.—May those of us who profess to believe that He is soon to appear, be found with our loins girt and lamps burning. May we be made perfect in love, sanctified wholly, body, soul, and spirit, and preserved blameless unto the great day. The Scriptures assure us that faithful is He that calleth us, who also will do it. May we each expect, long for, and pray for it. Then all will be well.

Bro. LORENZO MORSE writes from Charles-town, Va., Jan. 17, 1847:—

Dear Bro. Himes:—I am happy to inform you that the "Herald" still comes to hand with as much interest as ever. I have been a reader of your paper for the last four years, and there has been no time in the past when I felt a more lively interest in it than at the present time. My prayer is to Him that can hear, that you and your fellow-laborers may be sustained. The poor African slaves love to hear the cheering news through the columns of the "Herald." You have their prayers.

Bro. H. HEYES writes from Manlius, N. Y., Jan. 18, 1847:—

Bro. Himes:—Having been laboring night after night, I feel indisposed to say much just now. But if Bro. J. Bonham, and some others whom I know, only knew the wants of many places, they would, I think, take hold anew, and work in the cause of Christ. I feel condemned in ever leaving the field, even for a time. Brethren, in view of the account you will soon have to give to God, take heed lest others take your crowns.

Obituary.

Died, at Hartland, Jan. 5th, 1847, our beloved Bro. Dea. CHARLES MACKENZIE, aged 78 years. He was a man much respected as a citizen and a Christian. He embraced religion in early life, and has ever been a bold advocate for what he thought to be Bible doctrine. He ever kept his mind open to receive whatever was presented to him as Bible truth; and if he could find a "thus saith the Lord" for it, he embraced it with all his heart. He read much, and was a diligent searcher after truth. Of course he became a firm believer in the Second Advent doctrine, and died in full belief that his rest in the grave would be short. He was fully resigned, calm, and composed. A few days before his death, he named the one he wished to preach his funeral sermon, designated the text, selected two hymns to be sung, and named those whom he wished to bear his body to the grave. On the 7th inst. all was performed in accordance with his desires, before a large concourse of mourning relatives and friends. Bro. W. H. Dow preached an excellent discourse on the occasion, from Bro. M.'s selected text, Rev. 22:14. Our brother has left a widow and seven children, who deeply feel their loss.

M. T.

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THE ADVENT HERALD.

"THE LORD IS AT HAND."

BOSTON, FEBRUARY 3, 1847.

DEAR BRO. TEWKSBURY:—Your kind note was received on my return home, Jan. 27, for which I thank you. I cannot reply at length, but would simply say, that my letter to Mr. Stevens was not designed, in any respect, to reflect on the body of Christians with whom I was formerly associated. In their views of the character of Christ, you know they differ among themselves. I agree with you, and many others in that body, that "the Godhead of Christ is a Bible doctrine." And this is what I mean by his divinity.

In defending myself from the gross attack of Mr. S upon my personal character, I did not cherish the unworthy motives imputed to me: I only stated what was true in reference to my faith, as a matter of justice to myself, and to the cause of truth. After all, the great thing is to know Christ as our Prophet, Priest, and speedy coming King, when we shall see and know him perfectly.

May the Lord bless you in your declining years, and give you to see the second advent of our Lord, as good old Simon did the first. J. V. HIMES.

OUR ENGLISH CORRESPONDENTS.—Our Brn. Micklewood, Burgess, Stoodley, Brodie, and Sisters Tanner, Godfrey, and others, will accept our thanks for their kind and deeply interesting communications. We should answer them, but having just returned from the country, and having to leave again immediately to fulfil previous appointments, we have barely time to write to Bro. Hutchinson, on the business of the Mission.

THE MACEDONIAN CRY.—We have heard nothing (except the doctrine of the advent of the Lord) so earnest and continual as the cry, "Come over and help us!" We are doing all we can to supply these calls. We cannot answer the numerous letters, but will remember all according to our ability.

VISIT WEST.—Rochester, Feb. 14th, and the evening of the 15th. I hope for a full attendance, as it will be my only opportunity to meet the friends there. Attica—Evening of Feb. 17th. Buffalo—Evenings of Feb. 18th and 19th, and three times on the 21st (Sabbath).

Lockport—Evenings of Feb. 22d, 23d, and 24th. Jamestown—Feb. 27th and 28th. It is impossible for me to make further appointments at present. Lunenburg, Mass., Sugar Hill, N. H., Derby Line, Vt., and Champlain, N. Y., will receive attention as early as possible. J. V. HIMES.

I should like an explanation of Daniel 12: 7.—"And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Yours, with respect, N. PERKINS.

Cabot (Vt.), Jan. 11, 1847. We understand that text to teach, that the consummation will transpire when the time shall expire, during which the saints of the Most High are to be subjected to the dominions of this world.

BAYARD'S MISISSIPPI.—All who visit this picture, express themselves much pleased with the information they receive respecting the scenery on that river. How much better it is to visit places like this, where useful and instructive knowledge is acquired, than to spend money and time in visiting the theatre and other places, where the mind is corrupted, and the imagination vitiated.

BUSINESS NOTES.

G. W. Gregory.—We had to take the cover off to send you. I. T. Neal.—There is due on your account two dollars. I. Smith.—We credited you \$175 to make it agree with your account. We have credited T. Colson to the end of v. 12.

D. Baldwin.—You are indebted at end of v. 12, \$2 50. Bro. Fairbanks is informed that we shall publish Mr. Brock's work on the "Lord's Coming a Great Practical Doctrine," in pamphlet form soon. Also that he can have what books he wants at any time. T. M. Preble—All right. We sent one less than we intended, but have altered the charge accordingly. Your note to the committee was correct.

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

The P. M. of Derby Line, Vt., informs us that the paper sent to G. ELLSWORTH is not taken from the office. He owes \$5 cts.

Mr. ABNER SLADE, of Howlet Hill, Onondaga Co. N. Y., returns his paper owing \$5 20.

Previous amount of delinquencies, since June 1st, 1846. \$298 34

Total. 304 34

PLEDGES FOR ENGLISH MISSION.

Amount previously pledged. \$5 00
E. Canfield. 5 00
M. M. Mumford. 10 00
Total. 20 00

ENGLISH MISSION.

(Receipts for English Mission—Continued from last page.)

Received since our last—R. S. & J. W. S. Napier. 10 00
T. Perkins. 1 00
J. W. Clark. 50
Mrs. Mason. 1 00
L. M'Elroy. 1 00
D. Bosworth. 1 00
W. Holman. 2 00
U. F. Arnold. 3 00
A Friend. 10 00—29 50

Previous arrears. 195 91
Box of books sent to R. Hutchinson. 131 91
Cash. 100 00—27 82

Amount of expenditures over receipts, for which this office is responsible. 338 32

CONFERENCES.

If the Lord will, Bro. I. H. Shipman and myself will attend a Conference in Springfield, Vt., commencing on the evening of Thursday before the last Sabbath in February. EDWIN BURNHAM.

APPOINTMENTS.

Bro. I. H. Shipman will preach at Derby Line Church Feb. 14.

The Lord willing, I will preach at the following places: Granby, Mass.—Feb. 24, 6 P. M. Where El. S. Everett, of North Leverett, shall appoint—Feb. 24, 6 P. M. Northfield Farms, at the house of Bro. Gates—Feb. 4th, 6 P. M. Vernon, Vt., where Bro. E. G. Scott shall appoint—Feb. 5th, 6 P. M., and 6th and 7th, Irving, Mass.—Feb. 8th and 9th, in the evenings. Athol—Feb. 10th, 1 P. M. New Salem—Feb. 11th, 1 P. M. Hardwick—Feb. 12th, 6 P. M. R. V. LYON.

Providence permitting, I will preach at the following places:—Westminster, Mass.—Second Sabbath in Feb. Abington, Ct.—The third Sabbath in Feb. North Scituate, R. I.—Fourth Sabbath in Feb. Abington, Mass.—The first Sabbath in March. I will hold meetings at intervals as Providence may direct. N. BILLINGS.

NOTICES.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. This book should be in the hands of every Adventist who does not understand the original Greek. Price 37 1-2 cents retail, 33 1-3 wholesale.

"ANALYSIS OF GEOGRAPHY."—By S. BLISS. Price, 62 1-2 cts., or \$5 per doz.

CRUDEN'S CONCORDANCE.—We have on hand a neat edition of this valuable work, bound in sheep, to correspond with the "Harp," and one in boards; the former at \$1 50, and the latter at \$1 25.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—This is a valuable work for \$1, and cannot fail to recommend itself to every Christian.

TWO HUNDRED STORIES FOR CHILDREN. Selected by T. M. Preble.—This is a small bound volume, containing profitable and instructive stories for children, of which we have just received 50 copies. For sale at 37 1-2 cts.

NEFF'S MAGNETIC INSTRUMENTS for sale at this office. Price (cash), \$12; do. with Book of Directions, \$12 50.

MEETINGS IN BOSTON at the "Central Saloon," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

MEETINGS IN NEW YORK are held three times on Lord's day in Congress Hall, in Hester-street, one door from the Bowery, and on Tuesday and Friday evenings in the vestry of the German Reformed church in Forsyth-street.

Meetings are also held regularly three times every Sunday corner of Hudson and Christopher-streets.

MEETINGS IN BROOKLYN, N. Y., are held in Washington Hall, corner of Adams and Tillary-streets, three times every Sunday, and also on Monday and Thursday evening. A Sunday-school is held in the same place each Lord's day afternoon.

* The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our old PLACE, the Saloon of the Chinese Museum, in 9th street, between Walnut and Chestnut-sts. J. LITCH.

Second Advent Meetings are held in Concord, N. H., every Sunday, at the Athenaeum Hall, No. 101 Main-st.

Receipts for the Week ending Jan. 29.

☐ We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

E. Shaw (\$1 25), 306—W. Frink, 308; J. Hewlett, 313—each 50 cts.—Mrs. W. Bradford, 314; J. Wright (with tracts), v. 11; D. Crary, v. 11; M. Hale, v. 13; M. Blaisdell, v. 12; Wm. Farnham, v. 13; T. Sealy, v. 13; H. Cushman (Chart sent), v. 12; F. Kuler, 312; J. Perkins, v. 13; A. L. Gabriel, v. 12; J. P. Smith, v. 13; S. Bradley, v. 13; J. W. Hedges, v. 12; A. Hamilton, v. 13; J. Cannady, v. 13; L. N. Burcell, 285; E. J. Lewis, 287; E. S. Baker, v. 12; H. Millins, v. 12; C. Kent, v. 13; A. P. Mears, 287; L. M'Elroy, v. 13; M. French, v. 13; L. Wilcox, v. 16; A. Colby, v. 13; G. E. Spencer, 334; J. Haverley, 334; H. Gardner, v. 12; H. Buckley, v. 13; W. S. Hudson, 308; D. H. Haskins, v. 12; N. Collins, v. 13; J. Rowe, v. 13; W. Busby, v. 13; E. P. Butler, v. 13; H. Town, v. 13; C. Preston, 238; J. Jewell, 309; Elder J. Elliott, v. 13; B. Keith, v. 12; J. Young, v. 12; A. Wells, v. 12; A. Newton, v. 13; Mrs. M. Davis, 314; W. Ruggles, 308; S. D. Ward, v. 13; Dr. W. Partridge, v. 13; H. Boyd, v. 12—each \$1.—J. H. Hardy, 337; G. W. Gregory (with book), v. 12; A. Clapp (on account); T. Tobias, v. 13; J. H. Powley, 316; A. Conant, v. 11; G. M. Murray, v. 13; C. Wines, v. 12; J. Jones, 269; S. J. Jackson, 347; J. Brown, 308; M. C. Rhodes, v. 14; C. Stevens, v. 14; W. Holman, v. 13; J. Grandy, v. 14; J. Barlow, v. 14; A. Scovel, v. 12; P. S. Warner, 334; T. Keyes, v. 14; H. L. Isham, v. 12; N. Grove, v. 13; C. V. Curnutt, v. 12; U. Oakes, v. 12; O. Brewman, v. 12; J. L. Taylor, v. 12; L. Mussey, v. 10; A. Hildreth, v. 13; E. Jewell, 308; E. Dodge, v. 13; R. W. Midgault (with book), v. 12—each \$2.—D. G. Drake, v. 12; J. Bennett, 397—each \$3.—R. Richards, v. 13; H. Reynolds (63 papers), v. 12—each \$5.—D. F. Weatherbe (on account)—\$11 50.—J. W. Turnbull, 299—\$1 50.—H. H. Prout, v. 13; A. Lawrence, v. 13; E. C. Cobb, v. 13; O. E. Noble, v. 13; W. Forrester, v. 13—each \$1.—A. Loomis, v. 14; B. Angell, v. 12—each \$2.—W. B. Weeks, v. 13—\$3.